

The Young People's Magazine

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

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



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No 10

To Live for Ever?

Charles Lindbergh was one of the most famous men in the world at the end of the 1920s. His fame came overnight as the first person to fly solo, non-stop, across the Atlantic, in 1927. The crossing, from New York to Paris, took over 33 hours, including several hours flying blind through fog.

He was also a brilliant inventor. But he was obsessed with conquering death and living for ever – in this world. So he linked up with the French-born surgeon Alexis Carrel, who had won a Nobel Prize for his pioneering work on transplanting blood vessels. Carrel's ambition was to turn the human body into a machine whose parts could be repaired or replaced endlessly. He hoped that his scientific knowledge could be combined with Lindbergh's inventive powers to make his dream a reality.

Of course, no one will ever defeat death. Carrel and Lindbergh were ignoring the Bible and what it has to say about death and the original reason for death. The Bible tells us that we must all die because we are sinners. It explains that death came into the world because of the sin of our first parents when they disobeyed God by taking the forbidden fruit in the Garden of Eden. So "it is appointed unto men once to die" (Hebrews 9:27). God made the appointment because of sin; and no one can cancel their appointment – not even Carrel and Lindbergh, who died many years ago. It is foolish for anyone to think they can prevent death sweeping them into eternity.

Yet people like Lindbergh have made it possible for many lives to be prolonged. He invented a pump that kept human organs alive outside the body – a very worthwhile invention. Other workers developed Lindbergh's pump further and built the first heart-lung machine. But Lindbergh's pump, like the endless life he hoped lay in the future, was not intended for everyone. It was only meant for the select few who were thought worthy of living for ever – including, of course, Carrel and Lindbergh. Carrel was among those who promoted eugenics, an evil fruit of the theory of evolution; people like Carrel wanted to stop "unsuitable" individuals having children – and thus give, so they thought, a helping hand to evolution. He thought the world was "encumbered" with people who "should be dead", including "the weak, the

diseased and the fools". And Lindbergh admired the policies pursued by the Nazis in Germany with a view to creating a "pure race".

Yet endless life is a reality – but not in this world. If we are to live for ever, in heaven, we need someone to act for us who can deal with sin. And there is only one who can deal with sin, Jesus Christ. He, the Son of God, took human nature, so that He might be able to bear the guilt of sinners. He bore their punishment and, because "the wages of sin is death", He had to die. But He rose from the dead; He ascended to heaven; He lives for ever as the Saviour of sinners. So we read in John's Gospel that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (3:16). But only those who believe in Christ will live for ever. No machine can ever be invented that will bring about endless life in this world. It is not needed. Everyone who believes in Christ will have endless life in a better world than this.

Stuart Derbyshire, a leading expert in pain who is based at the University of Birmingham, says that there is a "troubling" side to the "quest to live for ever". He believes that "any life, long or short, is only worthwhile if it is lived towards some purpose. The zealous pursuit of health and long life can too easily become a substitute for real purpose."

He is right. But does he realise what the real purpose of life is? For that we must go to the Bible. There we are commanded: "Give unto the Lord the glory *due* unto His name" (Psalm 29:2). This includes, as the second part of the verse shows, our duty to "worship the Lord", and to do so in the way He has appointed. But the command takes in the whole of our lives. In everything we do, we must live to God's glory; we must keep all His commandments. So the Bible tells us: "Whether . . . ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

Another way of expressing the Bible's teaching is: we must live as those who have to die; we must live for eternity. We are to be like Abraham and Isaac and many others, who lived as "strangers and pilgrims on the earth" (Hebrews 11:13) – in other words, they did not put down roots in this world; they expected to have to move on before long, at death. The passage just quoted goes on: "They that say such things declare plainly that they seek a country . . . a better country, that is, an heavenly".

We should ask ourselves: Are we living only for this world? Are our hearts taken up with the things of this world, with what can be seen and heard and handled, without a serious thought about death, judgement and eternity?

Or can we say before God, like Asaph, "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee" (Psalm 73:25)? If so, endless life will indeed be ours – in heaven.

“Chosen not for Good in Me”

3. Larbert and Dunipace

Alex MacLean

This is a further part of a paper given at the 2006 Youth Conference on “the life and ministry of Robert Murray M’Cheyne”. We have already looked at his conversion, his studies and his involvement in mission work in Edinburgh.

M’Cheyne began his Theology studies in November 1831 and finished his course in the Spring of 1835. That year, on July 1, he was licensed – officially set apart by the Church – to preach the gospel of Jesus Christ. A number of ministers approached him, asking him to become their assistant. But it was to John Bonar, who was minister of Larbert and Dunipace, near Stirling, that he felt God was directing him to go. To prevent his licensing being delayed he applied to the Annan Presbytery. They granted his request, and in due course they licensed him to preach the gospel, later in 1835. M’Cheyne preached his first sermon the following Lord’s Day in Ruthwell church on Jesus healing the man at the pool of Bethesda.

John Bonar had concentrated his labours on the Larbert section of the parish but a new church had been built at Dunipace in 1834. Several hundred people were attending the services there as the population of the district was growing rapidly because of the need for workers at the Carron Ironworks. So it was agreed to allow the minister to have an assistant. On 7 November 1835 Robert Murray M’Cheyne began his ministry in Larbert and Dunipace. The population was growing and they were becoming more prosperous, which led to increased drunkenness and a decline in religion.

M’Cheyne had been brought up in circles where he often met lawyers, army officers and ministers. This was very different from the class of society he was now called to serve in the gospel; the men were mostly industrial workers. But as he visited the people from house to house, M’Cheyne quickly learned how to relate to the people and use simple speech to press home spiritual lessons.

He found out that a third of the sick people he called on died soon afterwards, and many who were well when he first visited them fell sick also. These things added urgency to this part of his work; so he always made visiting the sick one of his priorities. It was almost a continuation of his Saturday visits while a student in Edinburgh. Before setting out to visit people, M’Cheyne spent time in private worship as he prepared for the day’s work. In this way the Holy Spirit gave him light on the Holy Scriptures and so there was “seed to the sower and bread to the eater”.

After visiting 12 or 15 families during the day, he would meet some of the

people from these families in the evening, either in a school, a large room or a garden. He kept detailed records of his visits, sometimes adding comments about his impressions of the people he visited. And as M'Cheyne got to know the people better, he was more able to preach to their needs.

There were five preaching stations in the parish and M'Cheyne preached three times on the Lord's Day and several times during the week. His sermons were simple and they concentrated on the basic doctrines of the Christian faith. They lasted for about 35 minutes; he soon found out that this was long enough for the people. He was not afraid to speak directly to his hearers, and one strength of his preaching was how he applied the truth with the help of suitable illustrations.

M'Cheyne was conscious of how young he was – only 22. But this had the advantage of helping him to relate to young people and attract them. He succeeded in gathering about 60 to a class where he taught them *The Shorter Catechism*; he used interesting illustrations as he sought to bring them to know and love the Lord Jesus Christ. During his ministry in Larbert and Dunipace, M'Cheyne became ill, and he had to spend some time in his parents' home while he recovered. He hoped to return to his people with, as he himself said, “a heart tutored by sickness to speak more and more” as a dying man to dying people.

After returning to Larbert to continue his work there, he was greatly encouraged to hear from his father that his brother William, in India, was seriously taken up with eternal things. Later he was full of joy when he learned that his brother showed “manifest proof of a work of grace”.

M'Cheyne's ministry in Larbert and Dunipace lasted for almost a year. He then accepted a call to be the minister of the newly-built St Peter's church in Dundee, in an area known as Hawkhill, where most of the people belonged to the working class.

Thomas Chalmers was working hard to establish new congregations and church buildings in areas of obvious need, and St Peter's was one such example. John Roxburgh and his Kirk Session from nearby St Johns' church were put in charge of the new congregation and agreed that the minister to be inducted there must be “pious, active, and an efficient preacher”. The Kirk Session asked Chalmers, Welsh and Candlish – all of them prominent ministers – to draw up a list of six suitable candidates. Among those selected were Andrew Bonar, Alexander Somerville and Robert Murray M'Cheyne, former student companions. M'Cheyne thought that Andrew Bonar was the most suitable candidate for the congregation, but when the people heard M'Cheyne preach they quickly decided to call him and did not wait to hear all the candidates.

You Must Pray

J C Ryle

Another slightly-edited piece from this noted nineteenth-century English minister. It follows the article in June on the duty of always attending public worship diligently.

Resolve that, wherever you are, you will pray. Prayer is the life-breath of everyone's soul. Without it, we may have a name to live and be counted a Christian, but we are dead in the sight of God. The feeling that we must cry to God for mercy and peace is a mark of grace; the habit of spreading before Him our soul's needs is an evidence that we have the spirit of adoption. And prayer is the appointed way for our spiritual necessities to be relieved. It opens the treasury and sets the fountain flowing. If we have not, it is because we ask not.

Prayer is the way to procure the outpouring of the Spirit upon our hearts. Jesus has promised the Holy Ghost, the Comforter. He is ready to come down with all His precious gifts, renewing, sanctifying, purifying, strengthening, cheering, encouraging, enlightening, teaching, directing, guiding into all truth. But then He waits to be entreated.

And here it is – I say it with sorrow – that people fall short so miserably. Few indeed are to be found who pray. Many go down on their knees perhaps and say a form of prayer, but few pray; few cry unto God; few call upon the Lord; few seek as if they wanted to find; few knock as if they hungered and thirsted, few wrestle; few strive with God earnestly for an answer, few give Him no rest, few continue in prayer; few watch unto prayer; few pray without ceasing and do not faint. Yes, few pray! It is just one of the things assumed as a matter of course, but seldom practised – a thing which is everybody's business, but in fact hardly anybody performs.

Believe me, if your soul is to be saved, you must pray. God has no dumb children. If you are to resist the world, the flesh and the devil, you must pray. It is in vain to look for strength in the hour of trial if you have not sought for it. You may be thrown with those who never do it; you may have to sleep in the same room with someone who never asks anything of God; still, mark my words, you must pray.

I can quite believe you find great difficulties about it, difficulties about opportunities and seasons and places. I dare not lay down too positive rules on such points as these. I leave them to your own conscience. You must be guided by circumstances. Our Lord Jesus Christ prayed on a mountain; Isaac prayed in the fields; Hezekiah turned his face to the wall as he lay upon his bed; Peter the Apostle prayed on the housetop. I have heard of young men praying in stables and haylofts. All that I contend for is this: you must know

what it is to enter into your closet (Matthew 6:6). There must be stated times when you must speak to God face to face. You must every day have your seasons for prayer. *You must pray.*

Without this, all advice and counsel is useless. This is that piece of spiritual armour which Paul names last in his catalogue in Ephesians 6, but it is in truth first in value and importance. This is that meat which you must eat daily if you would travel safely through the wilderness of this life. It is only in the strength of this that you will move onward towards the mount of God. I have heard it said that the needle-grinders of Sheffield sometimes wear a magnetic mouthpiece at their work, which catches all the fine dust that flies around them, prevents it entering their lungs, and so saves their lives. Prayer is the mouthpiece that you must wear continually, or else you will never work on uninjured by the unhealthy atmosphere of this sinful world. *You must pray.*

Be sure no time is so well spent as that which one spends upon his knees. Make time for this, whatever your employment may be. Think of David, king of Israel. What does he say? "Evening, and morning, and at noon will I pray and cry aloud, and He shall hear my voice" (Ps 55:17). Think of Daniel. He had all the business of a kingdom on his hands; yet he prayed three times a day. See there the secret of his safety in wicked Babylon. Think of Solomon. He begins his reign with prayer for help, and hence his wonderful prosperity. Think of Nehemiah. He could find time to pray to the God of heaven, even when standing in the presence of his master, Artaxerxes. Think of the example these godly men have left you, and go and do likewise.

O that the Lord may give the spirit of grace and supplication to you all! "Wilt thou not from this time cry unto [God], My Father, Thou art the guide of my youth?" (Jer 3:4). Gladly would I consent that all this address should be forgotten, if only this doctrine of the importance of prayer might be impressed on your hearts.

Samson

4. A Pattern

Rev J B Jardine

The last two articles summarised the story of Samson's life. As a Nazarite, Samson stood under a special promise to God to keep from sin and to act according to the law of God. For this series, it would be helpful to read Judges 13-16.

Samson as a pattern of Israel. The meaning of Samson's life is summed up in his being a Nazarite. This was his strength; his weakness lay in yielding to his carnal lusts, which meant that he became unfaithful to his calling as

a Nazarite. In this way he was a mirror in which Israel could see herself and her history. The Children of Israel can be considered as the people of God – as Nazarites – who, like Samson, became unfaithful to their vows. As Alfred Edersheim says, “The history of Israel was the history of Samson; his victories were like theirs, till, like him, yielding to the seductions of a Delilah, Israel betrayed and lost its Nazarite strength”. As Samson’s sin finally assumed the form of adulterous love for Delilah, Israel’s sin was principally spiritual unfaithfulness.

Like Samson, Israel claimed to be called by God and used His gifts. She boasted in her covenant strength and trusted to it. But, again like Samson, Israel took it for granted and did not consider its real meaning and the reason why it had been given.

Samson’s conflict with the Philistines was a pattern of the conflict of all true believers with the devil, the flesh and the world. That conflict can only have one outcome, death. Believers should be encouraged by the truth that, if they are faithful, their conflicts and death will bring them victory and a crown of life. The moment of their apparent weakness will be the very moment of their decisive victory. Robert Gordon comments “that even in dying they will triumph over adversaries with whom their conflict, even in their strongest and most vigorous days, was sometimes felt to be almost desperate”. In their final and complete victory, it will be said of them that, like Samson, the dead which they slew at their death were more than they which they slew in their life.

Samson as a type of Christ. We have said that none of the judges had a more distinct call from God to the office of judge than Samson. It is equally true that in no other judge was the working of God’s power so clearly to be seen than in Samson. Because of their office and service, the judges can be regarded as types of Christ. All the judges to some extent prefigured the Lord, as they were all “saviours” (see Nehemiah 9:27), raised up to deliver God’s weak and backslidden people. They foreshadowed the work of the One who was to be “manifested, that He might destroy the works of the devil”.

Samson is no different. He was a type of Christ. Yet when we consider Samson, or any other individual, as a type of Christ, we must remember that we are not speaking of their moral character or their conduct. If this was the case, no man – not even the holiest and the best – could ever have been a type of Christ, who is the Holy One of God, “who did no sin, neither was guile found in His mouth”, “who was holy, harmless, undefiled, and separate from sinners”. This means that nothing sinful or unholy can possibly belong to their typical character. When we say that an individual in some way typifies, or represents, Christ, we are referring to their public or official

character. In some special way they have been expressly set apart by God's authority to be types.

An example of this can be seen in their sufferings, which may foreshadow what Christ had to endure. Yet the immediate cause of their sufferings might have been the complete opposite of the reason why Christ endured His. As Gordon says, "The best of men, while persecuted for righteousness' sake, may have aggravated the bitterness of that persecution by some sin or indiscretion of their own".

Samson must bear the responsibility for his own sufferings and death as they were brought about by his own sin. Yet his sufferings, according to Gordon, cannot fail "to remind us of Him who was a man of sorrows and acquainted with grief". Everyone's sufferings are due to sin. Even the sufferings of Christ were procured by sin, but it was the sin of others – the sin and guilt of those whom He had undertaken to redeem. He was crucified and slain instead of them, for He was completely free from sin in Himself.

The experience of the whole line of the judges showed that Israel would be delivered from the consequences of her sin only through toil, danger and death on the part of the one appointed to deliver her. The Church was being led to see that she could be delivered from the misery of sin only through the devotedness of a deliverer who would be willing to endure toil, danger, and death for her.

This is especially true in the case of Samson. The events of his public or official life record a series of dangerous undertakings, which were in reality beyond the power of an ordinary man. He was exposed to dangers in which the strength of an ordinary man could not help him. He was the last of the judges and his life seems to be more fully typical of the Messiah. He not only risked his life but actually laid it down for the deliverance of Israel.

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

25. What Next?

Paton was now safely on the island of Aneityum, but he had suffered the loss of his good friends the Mathiesons. Although they had escaped the warriors of Tanna, another island, the Mathiesons died from ill health on Aneityum.

Paton was now the only white person left alive who knew all that had happened on Tanna, as the first missionaries tried to take the gospel to the people there. He had lost those whom he loved – his wife and child – and other friends as well; and he had lost all his worldly belongings. The only things he managed to take away with him were the clothes he was wearing

and his Bible and his translation work. Although he was sad to lose all his belongings, particularly some valuable things which belonged to his dear wife, this was not what upset him most. What made him most sad was to see the Lord's work on Tanna had stopped; the people there were no longer hearing the good news of the gospel.

But Paton knew that the Lord works in ways that are often very different to the way we would do things. And he believed that many of the people on Tanna would eventually come to have Jesus Christ as their Saviour. He just wondered whether he would live to see it.

His plan was to stay on Aneityum and continue translating the Gospels. He would wait for an opportunity to return to Tanna. But he had become very weak and thin with all his hard work and the stresses of the past months; he really was not a healthy man any longer. So the other missionaries on Aneityum tried to persuade Paton to go to Australia in a ship which was in the harbour. It would be sailing in just a few days.

They hoped that the change of air, and time away from the stresses of the islands, would help his health. But he would also have a big job to do; he was not just going for a holiday. He would have to take the news of the mission work on the South Sea Islands to the Presbyterian churches of Australia and persuade them to support this work with their money; the funding for the work had so far come from Scotland and Canada. He also hoped that God might call some people from Australia to become missionaries and give much-needed help to the people of these islands.

If he could raise some money it was to go towards a new mission ship which was absolutely necessary to avoid further tragedies and hardships. The missionaries were at the mercy of dishonest and worldly traders who, as we have seen, did not always do what they should have done, even when they were paid for it.

After praying and discussing all the issues with the other missionaries, Paton reluctantly agreed to go. He had great hopes for these islands and that no doubt encouraged him in this new mission. Although it would not be as dangerous, it was certainly just as challenging! He only knew one man in Sydney and so he was depending on the Lord to guide him.

Often while passing through dangers in the first years of the mission work on Tanna, Paton wondered why God allowed certain things to happen. But later on in his life Paton said that, when he looked back, he could see that the Lord was preparing him for something in the future. All that had happened to him gave him a story to tell. He hoped that it would stir up the Australian people to a spiritual concern for the heathen on the islands near them.

No doubt, as Paton said farewell to these islands, his thoughts were mixed

with sad and happy memories. And maybe the memory of those who were still looking for the gospel encouraged him: people like Chief Kapuka, who came to him while he was hiding at the Mathiesons' station waiting to be rescued.

This young chief came to the Mathiesons' house 11 days after the start of the final trouble, when tension was still high and fighting was still going on. He handed Mr Mathieson a basket of small, unusual stones which were shiny after being rubbed and polished. They were war-gods and family idols which belonged to him and his father. "While many are trying to kill you and drive the worship of Jehovah from this island," he said, "I give up my gods, and will send away all heathen idols from my land." What a brave stand to make when he knew that those who were friendly to Paton and supported the "Jehovah worship" were being cruelly murdered!

In all the changing circumstances Paton recognised that God was in control of everything, and He was ordering all things for the good of His cause and the glory of His name. Whatever difficulties he faced himself, Paton would have been happy to think of God being glorified through him and his work. This was why he wrote a book about all that had happened in his missionary work: he wanted all the glory and honour to go to God. He wanted to show people how the Lord works and supports His people even when things seem to be going against them. He wanted people to see that the power of the gospel could transform the lives of heathen savages and, in seeing this, to encourage others to seek Christ for themselves.

His words at the end of his first book are something which all Christians wish for and which I now say to you: "May you and I meet in the glory of Jesus and continue our fellowship there! Good-bye." *S M Campbell*

Looking Around Us

Should We Worry?

Atheist campaigners had hoped to raise the £23 400 they needed to pay for an advertisement in a prominent slot on a "bendy bus" in London for two weeks. But they failed – badly. They raised nowhere near what was needed.

The project attracted huge attention on atheist message boards on the internet. Not surprisingly, it appeared on the website of Richard Dawkins, a professor at Oxford University who is a well-known atheist and spends much of his time attacking Christianity. The organiser needed 4678 people to pledge £5 each, but when his deadline arrived a month later, only 877 – fewer than 20% of what he hoped for – had done so. It does seem that

unbelievers are not too anxious to spread their message, certainly not to give away their own hard-earned money for that purpose.

In any case, the message did not seem very assured; it just said: “There’s probably no God. Now stop worrying and get on with your life.” But the message is *badly* wrong in a number of ways.

First, there *is* a God. There is no doubt about it, however many people may wish He did not exist. The Bible tells us it is “the fool [who] hath said in his heart, There is no God” (Psalm 14:1). On the other hand, the way of wisdom is to accept reality: there is indeed a God, the God who revealed His power and wisdom in the way, for instance, that He created the earth. And He has revealed Himself much more clearly in the Bible. It is our duty to believe in Him and submit to Him in everything that He requires of us.

Second, while our response to God should not be to *worry* about Him, we have every reason to worry if we stay away from Him and go on in our sins. Our duty is to draw near to God in the way He has appointed for us sinners – through Jesus Christ, who died in the place of the guilty. Then, if we draw near to Him, we may cast all our worries upon Him. The Bible tells those who have drawn near to God to be “casting all your care upon Him; for He careth for you” (1 Peter 5:7).

Third, to get on with one’s life in forgetfulness of God is utterly dangerous. A life without God is an unsatisfactory life and, if persisted in, leads to a fearful eternity. A better message would say something like this: Come to Christ, and then begin to live your life as it should be lived – to the glory of God. Only when sinners have turned from their sins, and look by faith to Christ, can they safely get on with their lives free from the danger of being lost for ever. Life is much more serious than the atheists’ slogan suggests.

The atheists were reacting to Christian adverts on the side of many London buses. These carry biblical statements such as: “When the Son of man comes, will He find faith on the earth?” This is truth. This has authority – God’s authority. This is what we are to listen to.

Christians are prepared to give generously to spread the message of the Bible. They have something positive to say and so they are prepared to pay for this message to be sent to various parts of the world in various ways – and the most important way is the preaching of the gospel.

Sadly, the Christian message is often not accurately presented; it does not keep to what the Bible says. But it is the teachings of the Bible that we can expect God to use. And His children should pray that He would bless these teachings to many people, all over the world – through preaching; good books and tracts; Scripture texts on buses and in railway stations, for example; and, not least, the Bible itself.

For Younger Readers

Zacchaeus

Have you heard about Zacchaeus? He was a very small man, but he was rich. He lived in Jericho.

One day Zacchaeus heard that Jesus was to pass through Jericho. But Jesus was not going to stay there; He was just passing through.

Zacchaeus wanted to see Jesus. He had probably heard about some of the wonderful things that Jesus was doing – like making blind people able to see and deaf people able to hear, even making dead people come alive again. Zacchaeus wanted to see this wonderful person who could do such wonderful things.

But it was difficult for Zacchaeus, being such a small man. Lots of other people were wanting to see Jesus. Perhaps they hoped that He would do wonderful things in Jericho too. So there was already a crowd of people waiting to see Jesus.

Remember that Zacchaeus was a small man. He could not see past the other people who would be standing in front of him. But he did want to see Jesus. He was not going to give up easily.

But what could Zacchaeus do? He knew which way Jesus would pass through Jericho. So he ran ahead of other people and then he climbed up into a tree. Then no one could get in the way of him seeing Jesus.

Did Zacchaeus see Jesus? Yes, he did. But that was not all. Jesus stopped near where Zacchaeus was watching from the tree. He looked up at Zacchaeus and told him to hurry and come down. Jesus told Zacchaeus that He was going to visit him in his house. Zacchaeus must have been very happy.

But Zacchaeus was a sinner who needed to be saved. And why did Jesus come into the world? He came to save sinners. And one of the sinners that Jesus came to save was Zacchaeus. To save Zacchaeus or any other sinner was far more wonderful than to make a blind man see, or to make a deaf man able to hear, or even to make a dead man come alive again.

Jesus will never walk through your town or village like He

passed through Jericho. But He can still save you from your sins, like He saved Zacchaeus.

One of the names Jesus used for Himself was *the Son of man*. Here is what Jesus said after He came to Zacchaeus' house: "The Son of man is come to seek and to save that which is lost". These are all very simple words. Can you learn them by heart?

Scripture and Catechism Exercises

General Information 2008-09

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 2008. 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 B and C: *Exercise 1*: 1 Samuel 26 to 2 Kings 6, and 2 Corinthians 5 to Hebrews 13. *Exercise 2*: 2 Kings 7 to 2 Chronicles 18, and James 1 to Matthew 11. *Exercise 3*: 2 Chronicles 18 to Job 26, and Matthew 12 to Mark 16.

Exercise 1 2008-09

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. Complete these quotations from 2 Samuel 22:
 - (a) "He sent from above, He took me . . . "
 - (b) "Thou hast enlarged my steps under me . . . "
 - (c) "Therefore will I give thanks unto thee, O Lord, among the heathen . . . ". (3)
2. Choose any five words in 2 Samuel 22 that show the Lord is a deliverer. (5)
3. Read 2 Samuel 23.
 - (a) Write down the three ways in which David, the son of Jesse, is described at the beginning of this chapter. Which one of the names do you think is most meaningful to us, and why? (7)
 - (b) What did David say that he learned was required of one "who ruleth over men"? (2)
 - (c) Why do you think he said, "Although my house be not so with God"? (2)
 - (d) What was "all my salvation and all my desire"? (2)
 - (e) Write the names of David's three mighty men. (3)
 - (f) Why would he not drink the water for which he had longed? Write a few sentences about this incident. (4)

New Testament

1. Read Colossians chapter 1.
 - (a) From whom did Paul learn that the Colossians had come to faith in Christ? (1)
 - (b) How does he describe their minister? (2)
 - (c) What mark of grace did they have? (1)
 - (d) From what are believers delivered? (1)
 - (e) Choose four short sentences, two from chapter 1 and two from chapter 2 which express the Saviour's pre-eminence. (4)
2. Read chapter 3.
 - (a) What are believers called to "put off"? (3)
 - (b) What are believers called to "put on"? (3)
 - (c) Quote a verse with advice for children. (1)
3. Read chapter 4.
 - (a) How does Paul ask them to remember him in prayer? (2)
 - (b) How is Tychicus described? (1)

Memory Exercise

Learn by heart and write out from memory the answer to question 66 in the Shorter Catechism: What is the reason annexed to the fifth commandment? (3)

Intermediate Section (13 and 14 years old)

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

Old Testament

1. Read 1 Kings chapter 17.
 - (a) Describe in your own words how Elijah brought the widow's son to life. (4)
 - (b) What did this miracle prove to the widow? (2)
2. Read 2 Kings 5.
 - (a) In what ways was Naaman a "great man with his master"? (3)
 - (b) Who worked for Naaman's wife? (2)
 - (c) What did she want for her "lord"? (2)
 - (d) Why did the King of Israel "rend his clothes"? (2)
 - (e) What message did Elisha sent to Naaman? (2)
 - (f) Why was Naaman so angry with the message? (3)
 - (g) What happened to Naaman's flesh after he washed? (2)
 - (h) What did he now confess about God? (2)

New Testament

1. List six things which the Philippians were called to “think on”. (chapter 4) (6)
2. Quote two verses from 1 Timothy 6 which speak about contentment. (4)
3. What advice does Paul give to Timothy? (2 Timothy 3) (3)
4. What does Paul tell us about Onesiphorus and Demas in 2 Timothy? (4)
5. Complete the following verses in Hebrews:
 - (a) “Let us labour therefore . . .” (chapter 4)
 - (b) “Let us therefore come boldly . . .” (chapter 4)
 - (c) “Let us draw near . . .” (chapter 10)
 - (d) “And let us consider . . .” (chapter 10)
 - (e) “Through faith we understand . . .” (chapter 11) (10)

Memory Exercise

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

Junior Section (11 and 12 years old)

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

Old Testament

1. Read 1 Kings chapter 10
 - (a) Who came to visit Solomon? (1)
 - (b) Why did she come? (1)
 - (c) Did she find *exactly* what she expected to find? (1)
 - (d) What did she give to Solomon? (3)
 - (e) What did Solomon give to her? (1)
 - (f) In Matthew 12:42 Jesus refers to this visit when speaking to scribes and Pharisees. Read the verse and say in your own words what it means. (3)
2. Read 2 Kings chapter 5. Say who spoke these words and to whom were they spoken:
 - (a) “Would God my lord were with the prophet that is in Samaria.”
 - (b) “Let him come to me and he shall know that there is a prophet in Israel.”
 - (c) “If the prophet had bid thee do some great thing, wouldest thou not have done it?”
 - (d) “Behold now I know that there is no God in all the earth, but in Israel.”
 - (e) “The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.” (10)

New Testament

1. From your reading of 2 Corinthians:
 - (a) What kind of giver does God love? (chapter 9) (1)
 - (b) What is said about the person who sows sparingly and the person who sows bountifully? (chapter 9) (2)
 - (c) What is the “unspeakable gift” in chapter 9, verse 15 which we should thank God for? (1)
 - (d) How often was Paul stoned? (chapter 11) (1)
 - (e) How often did he suffer shipwreck? (chapter 11) (1)
2. All the answers to these questions will be found in 2 Timothy.
 - (a) Give the names of Timothy’s mother and grandmother. (2)
 - (b) Who forsook Paul because he “loved this present world”? (1)
 - (c) Who did much evil to Paul? (1)
 - (d) Who was left at Miletum sick? (1)
 - (e) Complete this verse: “And that from a child thou hast known the holy scriptures . . .” (3)

Memory Exercise

- Learn by heart and write out from memory the answer to question 3 in the Shorter Catechism: What do the Scriptures principally teach? (3)

Upper Primary Section (9 and 10 years old)

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

Old Testament

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

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

New Testament

- 1 Paul suffered many things for Christ's sake. Read 2 Corinthians 11:22-33.
- (a) How many times did he get "forty stripes save one"? (1)
- (b) How many times was he stoned? (1)
- (c) How many times was he shipwrecked? (1)
- (d) Name two other things that caused him to suffer. (1)
2. Read Hebrews 11:1-12
- (a) What did Abel do by faith? (1)
- (b) What happened to Enoch by faith? (1)
- (c) What did Noah do by faith? (1)
- (d) What do we need in order to please God? (1)
- (e) Who does God reward? (1)

Memory Exercise

- Learn by heart and write down the answer to question 16 in the Shorter Catechism:
Did all mankind fall in Adam's first transgression? (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

A poor widow told the prophet Elisha that she had no money to pay her debt. So her two sons were going to be taken away.

1. What did she have in her house? 2 Kings 4:2
2. What kind of vessels or containers did Elisha tell her to borrow? 2 Kings 4:3

3. What happened to the oil when all the vessels were full? 2 Kings 4:6
4. What did Elisha tell her to do so that she could pay her debt and have money to live on? 2 Kings 4:7
5. A woman in Shunem prepared a little room for Elisha. Name two (or more) things she put in the room. 2 Kings 4:10
6. Elisha told her she would have a son. Did this happen? 2 Kings 4:17
7. While the boy was with his father and the reapers, he became ill. What happened at noon? 2 Kings 4:20
8. What did the woman ride on to go to tell Elisha? 2 Kings 4:24
9. When Elisha saw the dead boy, what did he do after shutting the door? 2 Kings 4:33
10. What did the boy do after sneezing seven times? 2 Kings 4:35

New Testament

Timothy's grandmother and mother both had faith in God.

1. What was Timothy's grandmother's name? 2 Timothy 1:5
2. What was Timothy's mother's name? 2 Timothy 1:5
3. What did Timothy know from the time he was a child? 2 Timothy 3:15
4. Who was with Paul in Rome? 2 Timothy 4:11
5. What did Paul tell Timothy to take to him as well as the books and parchments? 2 Timothy 4:13
6. Fill in the words of this well-known verse: 1 Timothy 1:15.

This is a f_____ saying and worthy of a__ acceptance that Christ J_____ came into the world to s___ sinners; of whom I am c_____.

Overseas Prizes and Awards 2007-08

Senior Section

Prizes. *Auckland:* Jonathan Van Kralingen. *Gisborne:* Trudy Haringa. *Grafton:* Shelley van Dorp. *Holland:* Daniel van Draanen. *Queensland:* Miriam Brigden. *Sydney:* Alison and Andrew Marshall.
Awards with Merit. *Chesley:* Martha Bouman. *Gisborne:* Herman Haringa, Louise van Dorp.
Grafton: Matthew White. *Holland:* Peter Bakker. *Santa Fe:* Samuel Smith.
Awards. *Bulawayo:* Prudence Chibonda, Sukoluhle Khumalo, Sarah Mabhunu, Talent Moyo, Pinky Ncube.

Intermediate Section

Prizes. *Chesley:* Audrey Zekveld. *Gisborne:* Heidi Haringa, Alexander van Dorp. *Grafton:* Chloe van Dorp. *Holland:* Jelle Bakker. *Queensland:* Mary Brigden.
Awards with Merit. *France:* Julia Davenel. *Grafton:* Cameron White. *Sydney:* James Marshall.
Awards. *Gisborne:* Kirsten van Dorp. *Sengera:* Finlay Mogari, Andrew Obiri, Dick Ontiri, Eric Onwong'a.

Junior Section

Prizes: *Auckland:* Bianca Jago, Amy Thomas. *Chesley:* Jacob Zekveld. *Gisborne:* Anne-Marie Geuze. *Holland:* Nathalie MacDonald. *Queensland:* Rachel Brigden. *Sydney:* Keith Marshall.
Awards with Merit. *Connecticut:* Rachel Mack. *Grafton:* Chelsie and Jackie Cameron, Bethany McAlpine, *Holland:* Gerben Bakker.
Awards. *Auckland:* Laura McCrae. *Gisborne:* Finlay and Muriel Cramp, William Haringa. *Grafton:*

Abraham Wallis. **Sengera:** Brian Aboki, Bernard Nyakwara, Vincent Ondieki, Wycliffe Oreng.

Upper Primary Section

Prizes. Chesley: Samuel Zekveld. **Gisborne:** Emma van Dorp. **Grafton:** Joshua Kidd, Alexandra van Dorp. **Sydney:** Duncan Marshall.

Awards with Merit. Auckland: Lachlan McCrae. **Gisborne:** Anna and Annika van Dorp. **Holland:** Samantha MacDonald.

Awards. Connecticut: Rebecca and Sarah Mack. **Sengera:** Truus Moraa, Alice Morang'a. **Wisconsin:** Calvin Smith.

Lower Primary Section

Awards. Auckland: Nathanael and Rita de Bruin, Danielle, Jarrod and Monique Jago. **Gisborne:** Hannah Geuze. **Grafton:** Christina Kidd, Rachel van Dorp. **Holland:** Thaddeus MacDonald. **Sengera:** Riana Aboki, Dolvin Boko, Valentine Elijah, Olive Kenyatta, Jessy Maera, Nelson Mogusu, Lillian Moraa, Janet and Kerubo Nyabuto, Jackson Nyambane, Phylles Nyandwaro, Donald Oganda, Mackenzie Ondieki, Isabella Ontiri, Andrew and Calvin Orina, Brian Ratemo. **Sydney:** Calum and Hugh Marshall. **Wisconsin:** Josiah Smith.

Australia and NZ Youth Conference 2009

The first Australia and New Zealand Conference will be held, God willing, in the Meroo conference centre in Kurrajong, near Sydney, from Tuesday, January 6, to Thursday, January 8. The lower age limit is 16. The cost is A\$100. Cheques are payable to the Free Presbyterian Church of Scotland. Further details are to follow later. Please send your application and fee as soon as possible. It must arrive by December 1.

- 1. **Arminianism** *Rev D Macdonald*
- 2. **Christianity and the First Fleet** *Mr C Mackenzie*
- 3. **The Christian Church** *Rev J A T van Dorp*
- 4. **Historical Tour**, conducted by *Mr H Optland*
- 5. **Baptism** *Rev D Macdonald*
- 6. **Pentecostalism** *Rev E A Rayner*

2009 Australia and New Zealand Youth Conference Application

To Mr J van Praag, PO Box 5, Riverstone 2756, NSW, Australia.

I/we wish to enrol and enclose my/our fee.

Name(s)

Address

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Price 70p