

# The Young People's Magazine

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

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*“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*



**February 2009**

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**Cover Picture:** *Athlone*. See page 23.

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# The Young People's Magazine

Vol 74

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No 2

## A Time to Pray

**A**thlone is the biggest town in the middle of Ireland. In the town centre, as you cross the bridge over the River Shannon, you can see the old castle on your left. On this site, the original stone structure was built in 1210, but much of it has since been destroyed and rebuilt. Looking down on the castle is the huge St Peter and Paul's church with its two massive towers, a testimony to the firm grip which Roman Catholicism had on Ireland. And the number of such large church buildings throughout the country is also testimony to the power the Church had to extract money from rich and poor.

On the other side of the river, at the edge of what must have been an old burial ground, stands a row of gravestones. Inscribed on stone after stone are the words: "Lord, bless the soul of . . .", giving the name of the person whose body had been buried under that particular stone. If that person's family were confident that he or she was in heaven, they would not have felt any need to ask for God's blessing after their death. No one should doubt that those who get to heaven are already in a state of perfect blessedness. There is no need for anyone to pray for them.

The words on the stones rather suggest a belief in purgatory – the Roman Catholic idea that, to put it simply, those who are not good enough for heaven, and not bad enough for hell, will go to some place where they can be finally purified through their sufferings. But that idea is completely false.

Why can we be so sure that there is no such place as purgatory? Because it does not appear in the Scriptures. You can read God's Word all the way through, from the beginning of Genesis to the end of Revelation, and you will find absolutely nothing about purgatory. In the whole of the Bible, you cannot find the word *purgatory* anywhere, and you cannot find the idea that lies behind the word.

The Roman system relies heavily on what it calls tradition and, in theory, puts it on the same level as the Bible. In practice, tradition seems to have more authority. One Roman Catholic has defined tradition as "the unwritten word of God that the prophets and apostles received through the inspiration of the Holy Spirit and, under His guidance, the Church has handed on to the

Christian world". The simple answer to this false claim is that the Holy Spirit never inspired anyone to pass on any truths to the Church except what was written down in the Bible. No unwritten tradition exists which has the least authority in the sight of God. The Roman Catholic Church claims to have power over God's revelation and so, whenever it pleases, it will add new doctrines to its set of teachings – and even drop an occasional old one.

But the Church does *not* have authority over the Bible. It must submit to the Bible, and all its religious teachings must conform to the Bible. As the *Shorter Catechism* puts it, "the Word of God, which is contained in the scriptures of the Old and New Testaments, is the only rule to direct us". There can be no other source of religious knowledge, and so we can be sure that there is no purgatory. Beyond death there is only heaven and hell.

One other thing we can be sure about is that there is no use praying for people after they have died. There is a time to pray – for ourselves and for others. The Bible tells us: "Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isaiah 55:6). God may be found while we are still alive; He is then still near to us. We are to seek Him, and seek Him earnestly; the salvation of our souls is urgent. There is no time to waste.

The thief on the cross sought the Lord while He was still near to him. He cried to the Lord Jesus: "Lord, remember me when Thou comest into Thy kingdom" (Luke 23:42). He was late in seeking, but he was not too late. Yet we would be most unwise to leave seeking the salvation of our souls till the very last moment; we could so easily be swept away into eternity before we are ready. Think of the five foolish virgins. They had no spare oil to top up their lamps; their lamps had gone out and they were not ready for the bridegroom. While they went looking for more oil, the wedding party went in to the marriage without them, "and the door was shut". Later they came and cried, "Lord, Lord, open to us" (Matthew 25:11). But they were too late; they could not be admitted. So, sadly, with many a sinner. They are not ready when they are called into eternity; it is then too late to cry for salvation. They should have sought the Lord when, in this world, they had the opportunity. Death brings that opportunity to an end. Then there will be no possibility of getting to heaven; there is not even a purgatory that might prove a stepping-stone to heaven. Then it is too late to avoid a lost eternity.

Jesus Christ is the only Saviour. He speaks to you when He calls: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). He died for sinners like you; so there is hope for you if you seek Him now. But you cannot afford to delay. Life is uncertain and it may soon be too late to find Him. Seek the Lord now; seek Him earnestly; seek Him urgently. There is no other hope.

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# Separation from the World

## 3. What Is *not* Meant by Separation

*J C Ryle*

This is another section, slightly edited, of a chapter from the book, *Practical Religion*. Last month's article pointed to the world as a source of great danger to the soul.

This point is one which requires clearing up. Many mistakes are made about it. You will sometimes see sincere and well-meaning Christians doing things which God never intended them to do, in the matter of separation from the world, and honestly believing that they are in the path of duty. Their mistakes often do great harm. They give the wicked the opportunity to ridicule all religion and supply them with an excuse for having none. They cause the way of truth to be evil spoken of and add to the offence of the cross. I think it a plain duty to make a few remarks on the subject. We must never forget that it is possible to be very much in earnest and to think we are "doing God service", when in reality we are making some great mistake. There is such a thing as zeal "not according to knowledge" (Romans 10:2; see also John 16:2). There are few things about which it is so important to pray for right judgement and for sanctified common sense, as separation from the world.

(a) When Paul said, "Come out . . . and be . . . separate", he did not mean that Christians ought to give up all worldly callings, trades, professions and business. He did not forbid men to be soldiers, sailors, lawyers, doctors, merchants, bankers, shopkeepers or tradesmen. There is not a word in the New Testament to justify such a line of conduct. Cornelius the centurion, Luke the physician, Zenas the lawyer are examples to the contrary. Idleness is in itself a sin. A lawful calling is a remedy against temptation. "If any man will not work, neither shall he eat" (2 Thessalonians 3:10). To give up any business of life which is not necessarily sinful, from fear of getting harm from it, is lazy, cowardly conduct. The right plan is to carry our religion into our business, and not to give up business under the doubtful pretence that it interferes with our religion.

(b) When Paul said, "Come out . . . and be . . . separate", he did not mean that Christians ought to decline all contact with unconverted people and refuse to meet them. There is no authority for such conduct in the New Testament. Our Lord and His disciples did not refuse to go to a marriage feast or to sit for food at a Pharisee's table. Paul does not say, "If any of them that believe not bid you to a feast", you must not go; he only tells us how to behave if we do go (1 Corinthians 10:27). It is also a dangerous thing to begin judging people too closely and concluding who are converted and who are not, and

which groups of people are godly and which ungodly. We are sure to make mistakes. Above all, such a course of life would cut us off from many opportunities of doing good. If we carry our Master with us wherever we go, who can tell but we may "save some" and get no harm? (1 Corinthians 9:22).

(c) When Paul says, "Come out . . . and be . . . separate", he did not mean that Christians ought to take no interest in anything on earth except religion. To neglect science, art, books and politics; to read nothing which is not directly spiritual; to know nothing about what is going on among mankind and never to look at a newspaper; to care nothing about the government of one's country and to be utterly indifferent as to the persons who guide its counsels and make its laws – all this may seem very right and proper in the eyes of some people. But I allow myself to think that it is an idle, selfish neglect of duty.

Paul knew the value of good government, as one of the main helps to our living "a quiet and peaceable life in all godliness and honesty" (1 Timothy 2:2). He was not ashamed to quote the words of heathen writers in his speeches and writings. He did not think it beneath him to show that he was acquainted with the laws and customs and callings of the world, in the illustrations he gave from them. Christians who pride themselves on their ignorance of secular things are precisely the Christians who bring religion into contempt. I knew of a blacksmith who would not come to hear his minister preach the gospel until he found out that he knew the properties of iron. Then he came.

(d) When Paul said, "Come . . . out and be . . . separate", he did not mean that Christians should appear strange in their dress, manners, behaviour and voice. Anything which attracts notice in these matters is most objectionable and ought to be carefully avoided. It is an enormous mistake to wear clothes of such a colour, or made in such a way, that when you go into company every eye is fixed on you. It gives an opportunity to the wicked to ridicule religion, and it looks self-righteous and artificial. There is not the slightest proof that our Lord and His apostles, and Priscilla, and Persis, and their companions, dressed and behaved differently from others in their own ranks of life. On the other hand, one of the many charges our Lord brings against the Pharisees was that of "making broad their phylacteries, and enlarging the borders of their garments," so as to be "seen of men" (Matthew 23:5). True holiness and an outward show of holiness are entirely different things. Those who try to show their unworldliness by wearing clothes which are obviously ugly, or by speaking in a whining voice, or by adopting an unnatural humility and seriousness of manner – they miss their mark altogether and only give an opportunity to the enemies of the Lord to blaspheme.

## When a Man's Ways Please God . . .

One Saturday, the chief foreman on a building site told one of his masons: "Tomorrow you must look after some of the men; there is a piece of work to be done for the King with all possible speed".

But the mason was even more concerned about God's authority than the King's. He knew that Christ is the King of kings and loved His day; so he told the chief foreman, "You have forgotten; tomorrow is the Sabbath Day".

"I know that as well as you," came the abrupt answer, "but the King's business requires haste." And the chief foreman insisted that the work must be attended to on Sabbath.

But the mason still stood up for what he knew to be right: "We ought not to work on the Sabbath Day for any man, except to quench fire" – or whatever else might be really necessary.

"What!" the chief foreman exclaimed, "Does religion make you a rebel against your king?"

"No, religion teaches me to honour the King. Sabbath breakers, swearers and drunkards and other wicked people are the greatest enemies the king has; for these people draw down God's judgements both on king and country."

"If you do not obey me, you shall lose your work."

"I cannot help that", the mason answered, even although he knew it might cost him a lot of money to stick to his principles. Then he added: "I will not wilfully offend God; I would much rather be without bread. I would rather see my wife and children beg their bread."

"I always took you to be as honest a man as any I have in work, and I could have trusted you with £500."

"So you might, and not have lost a penny by me."

"But I have a bad opinion of you now."

But the mason had a scriptural answer to that comment too; he could actually agree with what the chief foreman had just said. He replied, "I have a much worse opinion of myself than you can have". The mason could see into his heart and was conscious of many sinful, unbelieving thoughts – all of them dishonouring to God – that no one else could see.

That night, when the mason went to get his wages, the chief foreman asked him, "Are you still obstinate?"

"I am determined," he replied, "not to break the Sabbath. I will run the risk of being without bread rather than not keep God's commandments."

The mason spent the Sabbath as he always did – giving as much of it as possible to spiritual things and otherwise doing only what was really necessary. And he enjoyed the day; he does not seem to have been worried about being

thrown out of work. He was no doubt looking to God to take care of him.

On the Monday morning he went back to the building site to take away his tools, not expecting to work there any more. But the chief foreman spoke kindly to him and told him to organise the men at their work. And from that time on, he gave the mason more work than before. What was more, the chief foreman had not sent any of the other men to work that Sabbath, as he had threatened. The mason was glad to have obeyed God rather than man, especially because his attitude had been the means of preventing others from breaking the Sabbath.

Someone has pointed out that the mason experienced the truth of both these Scripture statements: "All things work together for good to them that love God" (Romans 8:28), and, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Proverbs 16:7). Both verses are still true today.

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## From Genesis to Revelation

### 2. Contrasts

This series is intended to provide an overview of the Bible. The first article dealt with "beginnings". These included creation, the fall, the first revelation of God's mercy and the first sacrifices.

**I**n the Bible, to state the obvious, there are two sections: the Old Testament and the New. To sum up the distinction between them briefly: the Old Testament is pointing *forward* to the coming of Christ; the New speaks of Christ as the One who *has* come into the world. It looks at what He did in the world and also at what He is doing now as the ascended Saviour in heaven – and it does all this on the basis of what had already been revealed in the Old Testament.

Much of the Old Testament is taken up with history; perhaps you feel it strange that this is so. For one thing, it tells us that actual events lie behind the religious truths which we are to learn from Scripture; what we are told is what really happened. These are not myths or legends; all of God's Word is truth. And there are many lessons which we should learn from the various parts of this history.

Think of what we are told about some of the people of far-off times, especially those who were godly. There was Abel, for instance – the son of Adam and Eve. We are not told much about him, but the most important matter is that he honoured God by worshipping Him in a right way – that is, in a way that God Himself had appointed. Abel came before God *with animals*



to offer as sacrifices. This was according to what God had made known: that there can be no forgiveness of sins apart from death and the shedding of blood. The Epistle to the Hebrews is that part of the New Testament which explains most about sacrifices; this Book tells us that, what Abel did, he did by faith. In contrast with his brother Cain, he believed what God had revealed and acted accordingly; he trusted in God and so he offered up animal sacrifices. Abel came in the way that God had appointed; Cain just did what he thought best himself. So Abel was accepted and Cain and was rejected.

This is the first in a whole series of contrasts between the godly and the ungodly, between believers and unbelievers, between those who are converted and those who are not. Later there is the contrast between Noah and all the people around him, between Jacob and Esau, between David and Saul – and, in the Saviour’s parables, between the publican and the Pharisee, and between Lazarus and the rich man. This distinction is taught by other means also but, in many ways, it is easiest to understand when we see it brought out in the actions and words and thoughts of real people. This helps us to see why God gave so much of the Bible in the form of history. And we must keep in mind the importance of this distinction between believers and unbelievers – one party has begun to please God, the other has not; the first is on the way to heaven, the second on the way to hell.

When we come to the history of Abraham, we find the Lord separating out a people for Himself in a new way. Abraham was called out of a heathen community. By faith, he obeyed God’s call and went out towards the land which God promised him as an inheritance. There are several strands of thought here. First, Abraham was the father of the people, the Children of Israel, who would form *God’s Church* in Old Testament times. Not that all the Israelites were converted but, in an outward way, they were a people whom God chose, in distinction from all others. Indeed their obedience was always imperfect, and sometimes they were so unfaithful that they could scarcely be recognised as God’s people at all.

This leads us to another strand of thought: Israel as a *type* of the church. But what is a type? It is a person or an event or a ceremony which forms a picture of what will be revealed more fully in New Testament times. So Abel’s sacrifice was a type of Christ suffering and dying for the sins of others. Just as Abel’s lamb (assuming that is what it was) had to die as a substitute for him, so Christ died as a substitute for sinful human beings. Though Abel’s lamb could not really take away sin, yet there was some similarity between what was done in offering it up as a sacrifice and what happened when Christ gave Himself up as a sacrifice that could actually take away sin.

Again, when Abraham began to offer up his son Isaac as a sacrifice –

though God stopped him when the knife was in his hand – Isaac was a type of Christ. In a limited but real way, there was a similarity between them. Then, when Abraham took the ram he found caught by its horns in the bushes, he offered it up as a sacrifice instead of his son. Here the ram is the type, offered up instead of someone else – just as Christ was to be offered as a substitute for others.

To take one more example just now, David ruling over God's people was a type of Christ as *King*, because of the similarity between them in that particular way. Although David was always a sinner, and sometimes came very far short of perfection, most of the time he consistently sought God's glory as he carried out his various duties as king over Israel. While Christ's rule over His Church is totally perfect in all His purposes and actions, there is a real if limited similarity between King David and King Jesus. If we say that someone like David was a type of Christ, we mean that God *designed* the similarity which was involved. So, in His providence, God ordered the events of David's life so that this could be recognised. Similarly if a ceremony, such as sacrifice, was a type, it was something designed by God as a pattern of something greater – in this case, Christ's death as the substitute for sinners. And God revealed it so that people would learn something about how their sin could be forgiven.

One more strand of thought in connection with Abraham is the *land of Canaan*. God promised it to Abraham as an inheritance when He called him out of Ur. The land too was a type – a picture of heaven. Again, there is a real but limited similarity: God's people in Old Testament times were to have the land of Israel as their dwelling place in this life; God's people in all ages are to have heaven as their eternal dwelling place when this life is over.

We may move on to look briefly at the life of Jacob, Abraham's grandson and Esau's twin brother. The contrast between Jacob and Esau begins in their differing attitudes. Esau despised his birthright but Jacob valued it. Included in, or associated with, this birthright were spiritual blessings. Jacob clearly drove a very hard bargain with Esau, indeed an unfair one, when he bartered a meal for the birthright. And he obviously sinned when he followed his mother's plan to deceive his father in order to get the blessing.

Notice that the Bible makes no comment on Jacob's actions, whether they were right or wrong. We are left to understand their significance as we read on and see how God dealt with him in providence. Was Jacob scheming and deceitful? Yes, of course he was, and he had to experience, not only Laban's scheming, but also his own sons' deceit – when they sold their brother Joseph as a slave to the Midianite merchants and then tried to cover up their sins. Often in the Bible we are not told directly whether people's actions were

right or wrong; we may have to wait and see how their providence turned out. Particularly in Old Testament times, this was generally God's way of showing whether He was pleased with someone's actions or not.

Yet God may overrule sinful actions. Joseph's brothers very clearly sinned in selling him to the Midianites, but he was to become a leading figure in the government of Egypt. And this was God's way of providing for Jacob and his family throughout the dreadful famine that was to follow, years later. God's people, the Children of Israel, could not perish; through them Christ was to come into the world and through them His revelation was to be preserved.

From this series of events in history we should learn that God has control of the whole of providence. Whatever other purposes He has, He orders it for the good of His people for His own glory.

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

## Nelwang and His Bride

The people of Aniwa, although not as fierce as those of Tanna, were still heathens with little regard for life. Nobody thought it a crime if a man killed his child or wife and, when men took revenge on others for the wrongs they had committed, it often resulted in death.

Paton had been settled in Aniwa for some time now and had become better at understanding the language and at speaking it. He and his family had moved to their new home and he was working on an extension to it when he realised he was being watched by a well-known savage. This savage had killed a man shortly before the Patons arrived on Aniwa. So Paton was very uneasy that this man, who carried his tomahawk everywhere he went, was watching him.

Paton eventually spoke to him: "Nelwang, do you want to speak to me?"

"Yes, Missi," was Nelwang's reply. "If you will help me now, I will be your friend for ever."

He wanted advice about how to go about marrying Yakin, the chief widow up at the inland village. Nelwang had met her on a path one day and told her he would like her to be his wife. She took out her earrings and gave them to him as a sign that she accepted his offer. But there was a problem, which Nelwang explained to Paton: "In her village there are 30 young men for whom there are no wives. Each of them wants her, but no one has the courage to take her, for the other 29 will shoot him!"

"And if you take her," Paton suggested to him, "the disappointed 30 will shoot you."

A plan was made that Nelwang would cut an escape route from the back of Yakin's house as two faithful friends kept watch. Then in the middle of the night he would go and get her and they would both escape to the safety of the bush.

Nelwang wasted no time! The next morning Yakin's house was found deserted. Word was sent to the nearby villages but no one had seen her. Messengers were sent to villages further afield and it was discovered that Nelwang had also disappeared that same night. Neither of them could be found anywhere.

The usual revenge was taken. The houses of the offenders were burned, their fences broken down, and all their property either destroyed or shared out amongst the looters. The disappointed 30 comforted themselves by feasting at Yakin's expense.

Three weeks later, Nelwang appeared at Paton's side as he was working on the mission house. He said that he and Yakin were well – they had been living off coconuts as they hid in the forest. Nelwang asked if they could both come and live at the mission house until the other men would calm down. He said that he would help Paton, and Yakin would help Mrs Paton. Paton agreed and the next morning the two of them appeared.

True to his word, Nelwang proved to be a good helper for Paton, and Yakin was most useful to Mrs Paton. They both stuck closely to the Patons, partly out of affection but partly from fear of attack.

They also started to show an interest in Christianity and wanted to know more about Jesus and the gospel. Paton urged them to come to church; to make a public appearance as husband and wife, and hopefully others would then accept their position.

The following Sabbath, just as the bell stopped ringing and the worshippers were sitting down in the church, Nelwang appeared in the church doorway. He marched down to the front of the church wearing a shirt and a kind of kilt and clutching his tomahawk. He sat as near to Paton as he possibly could and smiled eagerly at Paton, but he was obviously unsettled. His tomahawk poised on his shoulder, he turned and looked at the doorway through which the women entered and left the church.

A few seconds later Yakin entered. Paton struggled to keep from laughing. Yakin, determined to show the extent of her Christianity, was wearing every piece of clothing she could get her hands on. She wore a drab-coloured man's coat on top of her grass skirts. It swept down to her heels and was buttoned tight. Over the coat she wore a vest. She also had fastened to one shoulder a red shirt and to the other a striped shirt – both of which flapped about her like wings as she walked along. Not content with this, she had on her head a pair

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of men's trousers. The top of the trousers was over her head with a leg dangling gracefully over each of her shoulders. And wrapped around her head, on top of the trousers, was a red shirt whose sleeves had been carefully arranged to drape over her ears.

She moved down the aisle, sweat pouring down her face in streams, as it was a very hot day. She too sat as near to Paton as she could get. Nelwang looked at Paton, smiling proudly to him as if to say: "You never saw, in all your white world, a bride so grandly dressed!" Paton had one of his shortest-ever church services, as he feared for Yakin's health! Yakin and Nelwang were happy and Paton praised God that things ended peacefully at what might have easily been a scene of bloodshed.

Nelwang and Yakin made a great stand – for each other but also in coming to church. They could have escaped to another island to live there but they wanted to stay near Paton and they were prepared to come to the public worship of God, even although it was dangerous for them to do so. They became faithful believers in Christ. We could learn a lot from them.

Are you ever embarrassed to be seen going into church? Are you ever worried that your friends might see you in your church clothes or ask you questions about why and when you go to church? Most people meet such difficulties at some stage in their lives. That does not mean it is right to feel like that and we should fight against such sinful feelings, with God's help.

There is a verse in the Bible which says: "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe" (Proverbs 29:25). If ever we begin to feel ashamed about going to church, or about God and the Bible, then we should ask Him to take away the "fear of man" and to help us put our trust in Him.

*S M Campbell*

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*For Younger Readers*

## **The Man Who Pretended to Sleep**

**M**r Robinson was a minister. He used to go from place to place preaching to little groups of people. In the district where he lived, very few people lived in any one place.

One day he arrived in a new place and pitched a tent where he was going to hold a service. He asked the people to come along to worship God. One man who heard the invitation was called Austin. He used to say bad words. He had a bad temper; he became angry very easily. He was always ready to have a fight with anyone.

Austin's wife wanted to go to the service, but he told her she must not go. Then he decided to go along himself, but he told himself he was not going to listen.

It was very strange, surely, for a man to go to a service, when he wanted *not* to listen to what the minister was going to say. And some people do very strange things sometimes. But God is in control of everything, and He often makes good things happen as a result of these strange things.

Austin went along to the service, lay down on some leaves and pretended to sleep. Mr Robinson read his text. You would think he chose it because he saw Austin pretending to sleep. But I am sure Mr Robinson chose his text long before he started the service.

Of course, Austin was not really sleeping; so he heard the text. It was: "Awake thou that sleepest" (Ephesians 5:14). Yes, God was in control of what was happening. Mr Robinson could never have known to choose such a suitable text – apart from God.

Austin was amazed to hear the words of the text. He got up and walked slowly towards the preacher. He listened to every word that Mr Robinson said. He stood near the minister and listened to the whole sermon. Tears kept streaming down Austin's face.

After the service he went home. But he did not go inside. He walked in front of the house until midnight. He was very upset because of his sins. At last he went inside and told his wife that he was a great sinner. He told her too that he heard things from the minister which he never heard before.

For two days he was still upset, thinking about his sins. Then God showed them how his sins could be taken away – through Jesus Christ, who died in the place of sinners. Yes, God forgave all of Austin's sins. God also changed Austin's life. Austin was no longer easily angry. He no longer used bad words. He no longer wanted to fight other people.

Afterwards, when other people were upset because of their sins, they sent for Austin. Mr Robinson would not be able to come back to that place often. But Austin could tell them how sinners can be saved – through Jesus Christ. He would go to speak to them and he would pray with them.

You see how God really can make good things happen as a result of the strange things that people decide to do.

## Looking Around Us

### Happiness and Success

The new head of the Girls School Association in England, Mrs Jill Berry, is concerned about girls putting themselves under a lot of pressure. Parents, she says, want them to balance happiness and success at school.

What should girls seek at school? And boys too? And students at college and university? The first answer that comes to mind is this: “Whatsoever thy hand findeth to do, do it with thy might” (Ecclesiastes 9:10). Do everything with energy and conscientiously – as before God, who sees everything.

But do not get carried away with the idea of success at school, or in any other sphere, as if it was the only thing that mattered. You are to seek “first the kingdom of God, and His righteousness,” remembering the promise that follows: “All these things [whatever you need] shall be added unto you” (Matthew 6:33). Only then can you look for a safe kind of happiness, for then you will take seriously the fact that God is in control of everything. And when things seem to go wrong, you will bring all your worries to your Father in heaven. It is well to trust Him with everything in school and beyond.

## Scripture and Catechism Exercises 2008-09

### Exercise 2

All answers from overseas should be sent to *Mrs N M Ross, F P Manse, 10 Achany Road, Dingwall, Ross-shire, IV15 9JB, Scotland*. The correctors should have your answers before the end of March. These exercises are based on 2 Kings 7 to 2 Chronicles 18, and James 1 to Revelation 22 and Matthew 1-11.

#### 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 1 Chronicles 17.
  - (a) Quote a verse which was a comforting promise for David’s son. (2)
  - (b) How did David compare his house to the house of God, and what did this make him desire to do? (3)
  - (c) Recount the Lord’s dealings with David as described by Nathan the prophet. (See also Psalm 78:70-72). (2)
  - (d) How did David feel as he expressed the words of verse 16? (2)
2. Read 1 Chronicles 22.
  - (a) List the materials which David prepared for the building of the temple. (4)

- (b) What duty did he require of Solomon? (2)
- (c) Why had David been unable to do this? (2)
- (d) How did David say that Solomon would prosper? (2)
- (e) How were all the princes of Israel to help Solomon? (1)
- (f) Quote a part of the last verse, which is good advice for us all. (1)

#### New Testament

1. Read Revelation 1.
  - (a) Where was John when he received the Revelation? (1)
  - (b) Why was he there? (1)
  - (c) On what day did he receive the Revelation? (1)
  - (d) What do the word's *alpha* and *omega* mean and to whom are they applied here? (3)
  - (e) Describe briefly the One who walked amidst the seven golden candlesticks. (3)
  - (f) What effect did His appearance have upon John? (1)
2. Read Matthew 1 and 2.
  - (a) What were the instructions that Joseph received from angels on three occasions? (6)
  - (b) Give the meaning of the names: (1) Jesus, (2) Emmanuel. (2)
  - (c) How were the wise men from the east guided? (1)
  - (d) What was the purpose of their visit? (1)
  - (e) What gifts did they bring? (1)
  - (f) Why did they return another way? (1)
  - (g) Give chapter and verse in the book of Micah for the prophecy fulfilled in Matthew 2:6. (2)
  - (h) Find the verse in Jeremiah 31 which is fulfilled in Matthew 2:18. (2)

#### Memory Exercise

- Learn by heart and write out from memory the answer to question 22 in the Shorter Catechism: How did Christ, being the Son of God, become man? (3)

### Intermediate Section (13 and 14 years old)

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

#### Old Testament

1. From your reading of 2 Kings:
  - (a) How old was Josiah when he became King? (chapter 22) (1)
  - (b) How do we know he was a good king? (chapter 22) (3)
  - (c) Who found the "book of the law" in the house of the Lord? (chapter 22) (1)
  - (d) Who read this book to King Josiah? (chapter 22) (1)
  - (e) What did King Josiah do when he heard "the words of the book"? (chapter 22) (1)
  - (f) Why was the wrath of the Lord kindled against the people? (chapter 22) (3)
  - (g) Who went up into "the house of the Lord with King Josiah"? (chapter 23) (3)
  - (h) What covenant did Josiah make before the Lord? (chapter 23) (3)
2. From your reading of 1 Chronicles 4.
  - (a) Who was "more honourable than his bretheren"? (1)
  - (b) Write out this person's prayer. (2)

#### New Testament

1. From your reading of Matthew 6:
  - (a) Where should we lay up treasures for ourselves? (1)
  - (b) Give two reasons for doing this. (2)
  - (c) Which verse warns us against serving God and the world at the same time. (1)
  - (d) Which three cares do we spend much of our time thinking about? (3)
  - (e) What lessons can be learnt from "the fowls of the air"? (2)
  - (f) What are we commanded to seek first? (2)
  - (g) What promise is given to those who obey this command? (1)



2. From your reading of Matthew 9.
  - (a) How many miracles performed by Jesus are recorded in this chapter? (2)
  - (b) Make a list of these miracles. (5)
3. From your reading of the Epistle of James.
  - (a) Name two things to which James compares the tongue. (chapter 3) (2)
  - (b) To what is a person who is a “hearer of the word” but “not a doer” compared? (1)

**Memory Exercise**

- Learn by heart and write out from memory the answer to question 53 in the Shorter Catechism: Which is the third 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 Chronicles 2:13-17 and then fill in the blanks with the correct relationship; for example, Obed was Jesse’s father
  - (a) David was Eliab’s \_\_\_\_\_ (b) Jesse was Abinadab’s \_\_\_\_\_ (c) Zeruah was David’s \_\_\_\_\_
  - (d) Abigail was Amasa’s \_\_\_\_\_ (e) David was Joab’s \_\_\_\_\_ (f) Asahel was Amasa’s \_\_\_\_\_ (6)
2. Read 2 Chronicles chapter 14.
  - (a) Who came to fight against Asa? (1)
  - (b) How many soldiers had Asa? (1)
  - (c) How many soldiers were in the enemy’s army? (1)
  - (d) Asa’s prayer is recorded in verse 11. Which words of the prayer tell us that his trust was in God rather than in the number of his soldiers? (2)
  - (e) What was the outcome of the battle? (1)

**New Testament**

1. Read James chapter 1.
  - (a) What are we to do if we lack wisdom? (1)
  - (b) Where does every good and perfect gift come from? (1)
  - (c) How is God described in the first part of verse 17? (1)
  - (d) Write out the part of this verse that tells us that God does not change. (2)
  - (e) What sort of person is compared to someone looking in a mirror and then turning away and forgetting what he saw? (2)
  - (f) Whose “religion is vain”? (2)
2. Read Matthew chapter 2.
  - (a) Who was king when Jesus was born and who became king after him? (2)
  - (b) What warning did God give to the wise men in a dream? (1)
  - (c) Where was Joseph commanded to take the young child Jesus? (1)
  - (d) How long was he to stay there? (1)
  - (e) How many prophecies of the Old Testament are mentioned in this chapter? Write down the numbers of the verses where these prophecies are quoted. (4)
  - (f) One of these prophecies you will find in Hosea chapter 11. Write the number of the verse from Hosea chapter 11 and of the corresponding verse in Matthew chapter 2. (2)

**Memory Exercise**

- Learn by heart and write out from memory the answer to question 22 in the Shorter Catechism: How did Christ being the Son of God become man? (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 2 Kings 18:1-8
  - (a) Who was Hezekiah’s father? (1)
  - (b) How old was Hezekiah when he began to reign? (1)

- (c) How many years did he reign? (1)  
 (d) Write down two things which tell us that Hezekiah was a good king? (2)
2. Read 2 Kings 20:1-7  
 (a) What was the first message to King Hezekiah from the Lord when he was sick?(1)  
 (b) What was the name of the prophet who came to tell him this message? (1)  
 (c) What did Hezekiah do when he heard this message? (3)  
 (d) How many more years did God say Hezekiah would now live for? (1)  
 Read verses 8-11  
 (e) What did Hezekiah ask for? (1)  
 (c) What happened to the shadow? (1)

### New Testament

1. Look up the following verses: James 1:5, James 1:17, James 2:1-4, James 3:5, James 4:1, James 5:13. Write down these chapter and verse numbers and then write next to each the sentence from below which best describes it. For example:

James 1:5.

C: Pray to God and ask him for wisdom.

A: Do not show more respect to people just because they are rich and wear nice clothes.

B: God gives us all the good things we have and He does not change.

C: Pray to God and ask Him for wisdom.

D: If you have problems pray. If you are happy, sing psalms.

E: The tongue is a small part of our body but can do a lot of harm by boasting and saying wrong things.

F: Wars and fightings come from the wickedness inside us. (5)

2. Read Matthew 2:1-10

- (a) Where was Jesus born? (1)  
 (b) How did the wise men from the east know that a king had been born? (1)  
 (c) Why do you think King Herod was worried? (1)  
 (d) What did he ask the wise men to do once they had found the child? (1)  
 Read verses 11-16  
 (e) What did God warn the wise men not to do? (1)  
 (f) What did Herod then order to be done? (3)

### Memory Exercise

Learn by heart and write out the answer to question 22 in the Shorter Catechism: How did Christ, being the Son of God, become man? (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. What did David want to build for the Lord? (1 Chronicles 22:7)  
 2. Did God say that David could build it? (1 Chronicles 28:3)  
 3. Who did God say would build it? (1 Chronicles 28:6)  
 4. Who gave Solomon the pattern for building the house of God and everything in it? (1 Chronicles 28:11)  
 5. Who gave David the pattern? (1 Chronicles 28:19)  
 6. Name two things David prepared for God's house. (1 Chronicles 29:2)

7. How did the people offer their gold and precious things to the Lord?  
(1 Chronicles 29:9)

### New Testament

Write down the missing words in these verses from the “Sermon on the Mount”:

1. Blessed are the p\_\_\_ in spirit: for theirs is the kingdom of h\_\_\_\_\_.  
(Matthew 5:3)
2. Blessed are they that m\_\_\_\_\_: for they shall be c\_\_\_\_\_.  
(Matthew 5:4)
3. Blessed are the m\_\_\_\_: for they shall inherit the e\_\_\_\_\_.  
(Matthew 5:5)
4. Blessed are the p\_\_\_ in heart: for they shall s\_\_ God. (Matthew 5:8)
5. But seek ye f\_\_\_ the kingdom of G\_\_\_, and his righteousness: and a\_\_\_  
these things shall be a\_\_\_\_\_ unto you. (Matthew 6:33)
6. A\_\_\_, and it shall be g\_\_\_\_\_ you; s\_\_\_\_, and ye shall f\_\_\_\_; k\_\_\_\_\_, and it shall  
be o\_\_\_\_\_ unto you. (Matthew 7:7)

### Overseas Names for Exercise No. 1

**Senior Section:** *Auckland:* Jonathan van Kralingen. *Bulawayo:* Prudence Chibonda, Khulekani, Shylet and Sithandazile Dube, Sukoluhle Khumalo, Wendy Maphala, Sothile and Talent Moyo, Pinky Ncube. *Chesley:* Jenny and Martha Bouman, Rachel Winkels, Audrey Zekveld. *France:* Julia Davenel. *Gisborne:* Herman and Trudy Haringa, Louise van Dorp. *Grafton:* Matthew White. *Holland:* Peter Bakker. *Queensland:* Miriam Brigden. *Sydney:* Andrew Marshall.

**Intermediate Section:** *Auckland:* Laura McCrae, Amy Thomas. *Bulawayo:* Maria Maphosa, Sazisani Moyo, Nonhlanhla Nkomo. *Chesley:* Jacob Zekveld. *Gisborne:* Finlay Cramp, Anne-Marie Geuze, Heidi Haringa, Kirsten van Dorp. *Grafton:* Grace de Bruin, Chloe van Dorp, Cameron White. *Holland:* Jelle Bakker. *Queensland:* Mary Brigden. *Sengera:* Finlay Mogari, Judith Mose, Eric Onwong’a Mosoti, Andrew Obiri, Duncan and Miriam Ogoti, Vane Omweno, Godfrey Ondieki, Ondari Ongang’o, Nancy Onsongo, Dick Ontiri, Mary Onwong’a, Drusillah Oreng. *Sydney:* James Marshall.

**Junior Section:** *Auckland:* Lachlan McCrae. *Bulawayo:* Kelly Dube, Sibonokuhle Moyo, Shylene Muchanya, Ntando, Regies, Sandile and Sizo Ncube, Catherine Nhano, Sisiziwe Vuma. *Connecticut:* Rachel Mack. *Gisborne:* Muriel Cramp, William Haringa, Emma van Dorp. *Grafton:* Chelsie and Jackie Cameron, Abraham Wallis, Alexandra van Dorp. *Holland:* Gerben Bakker, Nathalie MacDonald. *Queensland:* Rachel Brigden. *Sengera:* Brian and Josinah Aboki, Asiago John, Deric Mokaya, Justine and Vincent Mokua, Oganda Mosioma, Christine Mosoti, Christine and Donald Nyabuto, Bernard Nyakwara, Mary Nyamwembe, Kambua Obiri, Joseph Obiye, Christine Ogoro, Josephat Ogoti, Patrick, Vincent, Wilkister and Wycliff Ondieki, Priscah Onduso, Samuel Ontiri, Wycliffe Oreng, Dolvine and Nyabonyi Orina, Eunuke and Rusiah Rabiki, Gideon Ratemo. *Singapore:* Julius Lau Jun Xi. *Sydney:* Keith Marshall.

**Upper Primary Section:** *Bulawayo:* Andile Dube, Ndumiso Mhlanga, Ntandoyenkosi Mpofo, Ayanda Ncube, Caleb and Tsepang Ngwenya, Nachidxe Phiri, Zenele Vuma. *Chesley:* Samuel Zekveld. *Connecticut:* Rebecca and Sarah Mack. *Gisborne:* Hannah Geuze, Annika van Dorp. *Grafton:* Cynthia de Bruin, Joshua Kidd. *Holland:* Samantha MacDonald. *Sengera:* Lianah Aboki, Ruben Ainga, Susan Babu, Dolphine Booko, Valentine Elijah, Joseph Isaac, Joyce, Mokua and Nyakundi Kenyatta, Jessy Myra, Nelson Moguso, Rianga and Jackson Mokoro, Winner and Happiness Momanyi, Truus Moraa, Truus Mosiria, Linet Nyabuto, Rebecca Nyamao, Philes Nyandwaro, Donald Oganda, Catherine and Moraa Okeng’o, Omonga Omare, James Omonga, Moffath Omwancha, Mary Onderi, Isabella Ontiri, Nancy Orina, Brian Osoro, Brian and Eduine Ratemo. *Sydney:* Duncan Marshall. *Wisconsin:* Calvin Smith.

**Lower Primary Section:** *Chesley:* Joel Bouman. *Gisborne:* Sarah van Dorp. *Grafton:* Faith de Bruin, Christina Kidd, Rachel van Dorp. *Holland:* Thaddeus MacDonald. *Sengera:* Amos Abuga, Mwango Aska, Hebisiba and Vanike Ayinga, Janet Bosire, Douglas Chuchi, Lydia and Olive Kenyatta, Napoleon Makoro, Catherine and Elizabeth Mokoro, Nehemiah Momanyi, Sporah Moragwa, Kerubo, Oonga, Orina and Wycliff Nyabuto, Agnes, Nyabiaye, Peta and Silvia Nyabuto, Kaldensia Nyagwoka, Naom Nyamao, Damacline Nyamusi, Mellen Nyamwaya, Catherine, Jonathan, Matara and Sharon Nyandwaro, Karen Obiri, Mbane Oganda, Dipporah Oginga, Simeon Ogoti, Faith Okeng'o, Boniface Okwema, Margret Omwobo, Mackenzie Ondieki, Nyabuto Onduso, Selina Onsare, Nyambeki Onwong'a, Mary Orina, Alice Rabiki, Elizabeth Sigara. *Sydney:* Calum and Hugh Marshall. *Wisconsin:* Abby and Josiah Smith.

## Youth Conference 2009

The Conference will be held, God willing, in Inverness from Tuesday, April 7, to Thursday, April 9. The lower age limit is 16. The cost is £40 for those in full-time employment and £20 for others. Cheques are payable to the Free Presbyterian Church of Scotland. Further details are to follow later. Please send your application and fee as soon as possible. They must arrive by March 28.

### 1. The Relevance of Scripture for Today

Knowing your Bible . . . . . *Rev David Campbell*

### 2. Baptism

A Biblical View . . . . . *Rev Donald Macdonald*

### 3. John Calvin and Calvinism

An Introduction to *The Christian Institutes* . . . . . *Rev David Campbell*

### 4. Church History in Easter Ross

A Tour, conducted by . . . . . *Rev Neil M Ross*

### 5. Prayer meeting

In Inverness Free Presbyterian Church . . . . .

### 6. Martha and Mary

Expressing Devotion to Christ . . . . . *Rev Hugh M Cartwright*

#### 2009 Youth Conference Application

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

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

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