

# 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*



***October 2009***

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## The Young People's Magazine

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# The Young People's Magazine

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No 10

## Why Did Christ Die?

Christ died because of His love. Paul speaks of “the grace of our Lord Jesus Christ” (2 Corinthians 8:9); that is, His loving kindness. It was no slight love; Paul refers to God’s “great love” (Ephesians 2:4) to himself and other believers, when Christ came to save them from sin and its consequences. There was nothing in them which you could expect Christ to love, and yet He did – sinners though they were. So we should look with great wonder on the Son of God coming down into this dreadfully-sinful world, especially when we remember that He came to suffer and die. His sufferings and death did not take Him by surprise. Far from it; He was perfectly clear about the awfulness of what was before Him. And, as we look at Him taking up this great work of love, we should worship – for He is God.

But did Christ really need to die? Yes, He did, because those He loved were sinners. We must call them sinners because they have broken *God’s* commandments. And, because God is absolutely just, He must pay to sinners the wages which are due to them. What are these wages? The Bible makes it perfectly plain that “the wages of sin is death” (Romans 6:23). It is not only that the sinner must pass from this world, that his body and soul must be separated – until the resurrection. That is indeed *death*, and it is the result of sin. But the death that is the wages of sin is something far more serious; the sinner must suffer the consequences of his sin in hell for ever. Think of it: apart from Christ and His great work for sinners, these must be your wages – what the just God must pay to you because of all the sins that you have committed.

The only way a sinner can avoid receiving the wages of his sins is if God can find a substitute. And God did find a substitute: His own Son, Jesus Christ. He never sinned; from all eternity He was totally perfect in every way. But He took on Himself the guilt of those who are altogether imperfect. That is why He had to suffer and die – as the substitute for sinners, He was receiving the wages of their sins.

When sinners receive the wages of their sin, these wages cannot be paid out in any limited time; no created being could endure the full payment of

these wages at once; such a creature would be destroyed. So it will take all eternity in hell to pay these wages. In other words, the payment of these wages will never come to an end; it will go on for ever and ever.

But with Christ it was different; He is not a creature. Although He suffered in His created human nature – for He suffered as man – He is also God. And because He is God, and so is an infinite Person, He could suffer in a few hours on the cross the full punishment of all the sins of all the people whom He was representing. How awful these sufferings were! Not only in His body but also in His soul. So awful were these sufferings that He had to cry out: “My God, My God, why hast Thou forsaken Me? Why art Thou so far from helping Me, and from the words of My roaring?” (Psalm 22:1).

These sufferings came to an end. At the very moment He died, you could say that all the wages of sin had been paid for all those whom Christ was representing in His sufferings. Death could not hold Him; He rose from the grave on the third day. We are to see the resurrection as an assurance that God accepted the sufferings and death of Christ as the substitute for sinners.

You may be very conscious that all this is something that you have heard times without number. But why is it repeated so often? Because it is so important. Sinners are in tremendous danger unless they look to the Substitute whom God has provided; apart from Christ they will receive the wages of their own sins in hell for ever.

You should ask yourself: Have I ever seriously considered these things? You have probably heard about them often, but these are not things you can afford to ignore. Every time you hear about Christ and His sufferings and death, you should realise that *God* is speaking to you. You dare not ignore Him. When He speaks, you must listen. You should try, prayerfully, to study His testimony about Jesus Christ and what He did for the salvation of sinners. In particular, you might study some of the Old Testament passages which speak about His sufferings – Psalms 22 and 69 and Isaiah 53, for instance. Besides, obviously, you should read carefully those chapters at the end of the Gospels which tell the story of the Saviour's sufferings and death. And you will find much in Hebrews that explains what Jesus did.

And you are to pray. Think of the publican – the tax-collector – standing near the temple. No doubt he could, at least, see the smoke of the sacrifices rising up towards heaven. The sacrifices were, so to speak, pictures of Christ offering Himself as a sacrifice to God in the place of sinners. As he watched, the publican confessed his sins and, thinking of the sacrifices, he asked God for mercy. He said, “God be merciful to me a sinner” (Luke 18:13). He trusted God and he was saved from all his sins. You too are called to trust: “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31).

## The Armenian Fireman

Armenia is a small country to the east of Turkey. One Sabbath morning in 1857, a fireman in some Armenian town set off towards the marketplace to join his friends. He was a drunkard and a blasphemer and he treated his family and his old parents very cruelly. When he left his home he was already half drunk.

As he passed the home of a local shoemaker, a Protestant, he heard the man reading and stopped to listen by the open door. "Walk in," the shoemaker called out; "I am reading the Word of God." In came the fireman; he sat down and listened as the shoemaker continued reading from Isaiah 5: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! . . ." At first the fireman thought the shoemaker was making it all up as he went along, to highlight his sins. He was seriously considering getting up and hitting the shoemaker so hard as to make him fall over onto the floor; then the fireman meant to flee the scene. Yet the words he heard seemed to grip him and, as the shoemaker read on and turned over the page, the fireman became convinced that this was indeed the Word of God.

At last the shoemaker closed the Bible and said, "It is time for me to go to church; come with me".

So they walked along together until they reached a bridge across a ravine near the church. There the fireman turned away and said, "I must go home and get my breakfast".

"Come first with me", the shoemaker answered, "and eat from our spiritual food. We have bread to eat that comes down from heaven, of which if a man eat, he shall never hunger."

Although the fireman had partly sobered up, he was rather confused by all he had heard. He wondered if these Protestants really had some strange kind of food to eat. Or what could this spiritual, heavenly bread mean? Anyway, he continued on with the shoemaker to the church.

When he spoke about spiritual food, the shoemaker had been thinking of Jesus' words in John 6, and the text for the sermon in the church was surprisingly similar: "Ho, every one that thirsteth . . ." (Isaiah 55:1-3). The minister vividly described the strong desire for water that thirst can awaken. He spoke of people travelling through the desert and becoming exhausted, even feeling near to death, because of their thirst. And when the cry of "Water found!" is heard, everyone rises, rushes forward, drinks and revives.

The minister went on to speak of a sense of sin; he described spiritual thirst, the desire for salvation; and he talked about the free pardon which God

gives to thirsty souls. Though the fireman, as he listened, was desperate for a drink of water, he stayed where he was, gripped by what he was hearing, until the service was over. As soon as he could, he rushed out to the fountain in the church courtyard and had a long drink. Then he felt guilty. He thought to himself: "What a miserable sinner I am! All my life I have never given a thought to my salvation from sin. But as soon as I am thirsty, how impatiently I rush to the water!" He went home a sober man.

In the evening he returned to the church and before long he was seeking earnestly for the way of life. The church did not receive him at once as a member, but only after they could see for some time that he was living a prayerful and consistently-godly life.

For some time he suffered persecution from his own family. But at last his wife could no longer resist her sense of the wonderful change that had taken place. What she specially noticed was how meekly and patiently her husband – who used to be such a dreadful tyrant in the home – bore all their jeers and their curses. She now went with him to church, and took their children too. Then the fireman's parents came. And his father was converted, at 80 years old, with white hair and white beard.

A missionary who visited the church was impressed by "the fireman's humble, earnest prayer". He noted the wonder of seeing the family "lifted out the lowest depths of ignorance and sin", and now "their hearts filled with heavenly hopes". God had been powerfully at work.

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## Separation from the World

### 8. Some Lessons

*J C Ryle*

Here is the last section, slightly edited, of a chapter from the book, *Practical Religion*. The previous article, in July, explained what real victory over the world is.

**I**t only remains for me now to conclude the whole subject with a few short points of application. The danger of the world ruining the soul, the nature of true separation from the world, the secrets of victory over the world, are all before the reader of these articles. I now ask him to give me his attention for the last time, while I try to say something directly for his personal benefit.

(1) My first point shall be a question: Are you overcoming the world, or are you overcome by it? Do you know what it is to come out from the world and be separate, or are you yet entangled by it and conformed to it? If you have any desire to be saved, I entreat you to answer this question.

If you know nothing of separation, I warn you affectionately that your

soul is in great danger. The world passes away; and they who cling to the world, and think only of the world, will pass away with it to everlasting ruin. Awake to know your peril before it is too late. Awake and flee from the wrath to come. The time is short. The end of all things is at hand. The shadows are lengthening. The sun is going down. "The night cometh when no man can work." The great white throne will soon be set. The judgement will begin. The books will be opened. Awake, and come out from the world while it is called today.

Yet a little while, and there will be no more worldly occupations and worldly amusements, no more getting money and spending money, no more eating and drinking and feasting and dressing and dancing and theatres and horse racing and cards and gambling. What will you do when all these things have passed away for ever? How can you possibly be happy in an eternal heaven, where holiness is all in all and worldliness has no place? O consider these things and be wise. Awake and break the chains which the world has thrown around you. Awake and flee from the wrath to come.

(2) My second point shall be a piece of counsel. If you want to come out from the world but know not what to do, take the advice which I give you today. Begin by applying direct, as a penitent sinner, to our Lord Jesus Christ, and put your case in His hands. Pour out your heart before Him. Tell Him your whole story and keep nothing back. Tell Him that you are a sinner wanting to be saved from the world, the flesh and the devil, and entreat Him to save you. That blessed Saviour "gave Himself for us that He might deliver us from this present evil world" (Galatians 1:4). He knows what the world is, for He lived in it for 33 years. He knows what the difficulties of a man are, for He was made man for the sake of sinners and dwelt among them. High in heaven, at the right hand of God, He is able to save to the uttermost all who come to God by Him – able to keep us from the evil of the world while we are still living in it, able to give us power to become the sons of God, able to keep us from falling, able to make us more than conquerors.

Once more I say, Go direct to Christ with the prayer of faith, and put yourself wholly and unreservedly in His hands. Hard as it may seem to you now to come out from the world and be separate, you shall find that with Jesus nothing is impossible. You, even you, shall overcome the world.

(3) My third and last point shall be encouragement. If you have learned by experience what it is to come out from the world, I can only say to you: Take comfort and persevere. You are in the right road; you have no cause to be afraid. The everlasting hills are in sight. Your salvation is nearer than when you believed. Take comfort and press on.

No doubt you have had many a battle and made many a false step. You

have sometimes felt ready to faint and been half disposed to go back to Egypt. But your Master has never entirely left you, and He will never suffer you to be tempted above that you are able to bear. Then persevere steadily in your separation from the world, and never be ashamed of standing alone. Settle it firmly in your mind that the most decided Christians are always the happiest, and remember that no one ever said at the end of his course that he had been too holy and lived too near to God.

Hear, last of all, what is written in the Scriptures of truth: "Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God" (Luke 12:8).

"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29,30).

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry" (Hebrews 10:35-37).

Those words were written and spoken for our sakes. Let us lay hold on them and never forget them. Let us persevere to the end and never be ashamed of coming out from the world and being separate. We may be sure it brings its own reward.

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

## 37. Dodging Spears

The Lord was working in the hearts of the people of Aniwa. Paton could see, in their lives, signs that a change had taken place in their hearts. They had a love for Christ and His cause and, as a result, they were keen that others would come to know Christ for themselves.

One chief who had been converted wanted others to have the same joy as he had. He sent a message to an inland chief saying that he, and four other Christian men, would be coming to pay his village a visit. They were going to come the next Sabbath to tell them the "gospel of the Jehovah God".

The inland chief was angered by this offer. He sent a message back to the converted chief sternly forbidding him and his men to come. He threatened death to any Christian who approached his village.

Not put off by these threats, the converted chief sent back a kind message

to the inland chief. He told the inland chief that Christ had taught His people to return good for evil. He insisted that he would come to the village but said that he and his men would be unarmed. They would come to tell the story of how Jesus, the Son of God, came into the world and died in order to bless and save His enemies.

Once more, a violent message was sent: "If you come, you will be killed".

The converted chief was not put off. He and his four men made their way to the inland village the next Sabbath. As they approached the village, the village chief met them. He warned them not to come any further. But he received the answer: "We come to you without weapons of war! We come only to tell you about Jesus. We believe that He will protect us today."

As they carried on towards the village, spears were thrown at them. The men were very agile and brave warriors and they dodged the spears as they flew towards them. They skilfully caught some of the spears with their hands and threw them to the side. The men from the inland village who were throwing the spears at them were awestruck. These Christian men were advancing on them having no weapons themselves. They dodged and caught the spears as they flew through the air at them, the men did not even throw back the spears they caught. The inland villagers were so stunned at this amazing behaviour that they stopped throwing the spears!

The five Christian men arrived at the open area in the village and called out to the amazed villagers: "Jehovah thus protects us. He has given us all your spears! Once we would have thrown them back at you and killed you. But now we come not to fight, but to tell you about Jesus. He has changed our dark hearts. He asks you now to lay down all your other weapons of war, and to hear what we can tell you about the love of God, our great Father, the only living God."

The villagers were silent. They were too shocked to answer back. They had just witnessed a spectacular deliverance as these five men walked through showers of spears. They had to admit that something special had happened and that it might just have been the God of these men who had protected them. They listened to the gospel message and in time the chief of this village and many of his villagers came to faith in Christ.

What courage and love for Christ the converted chief and his men had! They risked their lives to bring the gospel news to these villagers. They made a stand for Christ because they loved Him.

Do you love Christ? Every one of us should love Christ. We might think that we do, or we might wish that we did, but that is not enough. We have to make sure that we do truly love Christ.

The Bible explains to us what it means to love Christ, and how we can

know whether we love Him or not. Jesus taught His disciples: "If any man love Me, he will keep My words . . . He that loveth Me not keepeth not My sayings" (John 14:23,24). In other words: if we love Christ, we will try to obey what the Bible tells us; but if we do not really care about God's commandments, then we can be sure that we do not love Him. When someone is converted and starts loving Christ, his whole way of living will become more like what God commands in the Bible.

In the story about Zacchaeus meeting Jesus (Luke 19), we see that his attitudes and behaviour changed dramatically when his heart was changed. Before he was changed, Zacchaeus was probably greedy and covetous – taking more tax money from the people than he should have taken, so that he could keep the extra money for himself. But when he was converted he immediately wanted to give back any money he had stolen. He wanted to go further than that, and give some of the money that really was his own to help poorer people.

When the woman of Samaria had spoken to Jesus and had come to appreciate who He was, she went back into the town and said to the people there: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29). She wanted other people – her friends and neighbours – to know the great Saviour that she herself had come to know. When people are converted, they will want other people to hear about Jesus too, and to love Him.

Are you prepared to speak up on the side of Christ and encourage other people to follow Him? Do you love Christ enough not to be ashamed of Him and to honour Him by keeping His commandments?

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## Baptism

### 1. What Does It Mean?

*Rev Donald Macdonald*

This is the first part of a Youth Conference paper given this year, first in Sydney and later in Inverness.

**S**ome general points: In the days of the Saviour, Baptism was not something entirely new. Among the Jews there were many ceremonial washings and purifications. Louis Berkhof, an American writer, notes that "these had no sacramental character; therefore they were neither signs nor seals of the covenant". Water was used in connection with all religious activity. The priests washed every time they entered into the presence of God, and it appears that, at the time of the Saviour, this was carried into all

parts of ordinary life. A A Hodge, another American writer, points out that “the religious washing of the body with water lay therefore ready to the use of John the Baptist and the disciples of our Lord”.

The question arises as to the relationship between John’s baptism and that of Jesus: Were they identical? In some ways they were: both were instituted by God Himself, both called for a thorough change of life; both used water. But there are points of difference: John’s baptism belonged to the Old Testament dispensation; it pointed to the One who was to come after John. As it belonged to the age of the law, it stressed the necessity of repentance. It belonged to the Jews only and represented what belonged to the Old Testament and not to the worldwide blessings of the New Testament.

Christian Baptism was instituted by the Lord Jesus Christ after He rose from the dead, having completed the work of reconciliation; He commanded the apostles to disciple all nations, baptizing them in the name of the Trinity (Matthew 28). We should note that the baptismal formula is prefaced with the words: “All power is given unto Me in heaven and in earth”. The Saviour, now clothed with mediatorial authority, instituted Christian Baptism and made it binding for all generations. He did all this after the resurrection, before He ascended to heaven.

**What does Baptism mean?** For centuries, Baptism has been a controversial subject in the Church. The Church of the Reformation has ever recognised only two sacraments in its worship, as ordained by Christ Himself; they are Baptism and the Lord’s Supper. *The Westminster Confession of Faith* states that “sacraments are holy signs and seals of the covenant of grace, immediately instituted by God to represent Christ and His benefits, and to confirm our interest in Him; as also to put a visible difference between those that belong unto the Church and the rest of the world; and solemnly to engage them to the service of God in Christ, according to His Word” (27:1).

The next chapter states: “Baptism is a sacrament of the New Testament ordained by Jesus Christ, not only for the solemn admission of the party into the visible Church, but also to be unto him a sign and a seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up into God, through Jesus Christ, to walk in newness of life. Which sacrament is by Christ’s own appointment to be continued in His Church until the end of the world” (28:1, similarly in *The Larger Catechism*, A 165). *The Westminster Confession* shows that it is not just a solemn admission into the visible Church; as a sign and seal of the covenant of grace, it emphasises our ingrafting into Christ, regeneration and the forgiveness of sins. These are the great spiritual benefits of the new covenant.

The outward sign of Baptism is water – pure water. Any additions, as

used by Roman Catholics, are an abomination; they profane the ordinance. "Baptism is . . . a washing with water in the name of the Father, and of the Son and of the Holy Ghost" (*Shorter Catechism*, A 94). The outward action is the washing of the body with water. But this washing is a sign pointing to the purifying of the soul, and finds its true answer in the blood of Jesus Christ, which alone cleanses from all sin.

There is no virtue in the sacraments in and of themselves, or in the one who administers them. They are of no value without the Word of God. It is through the preaching of the gospel and the blessing of the Holy Spirit that we can understand the whole doctrine of Christ and what the outward sign represents. The true efficacy of the sacraments lies in the blessing of Christ on the ordinance which He has instituted. Not all who partake of the sacraments do so worthily; not all receive benefit from them. This shows the imperfect state of the visible Church, and many deceive themselves as to their spiritual right to these ordinances. The worthy recipient receives benefit by exercising faith; so it is only the elect that truly benefit from the ordinance.

Baptism is not to be administered to anyone outside the visible Church until they profess faith in Christ and obedience to Him. It is incredible even to think of the rite of Baptism being administered to the heathen or to the ignorant. In the formula given by the Saviour (in Matthew 28:19) the emphasis is, in the first place, on discipling all nations. The reality is that the gospel is designed for all classes of persons and for all parts of the earth.

Paul reminded the Ephesians about their past: "Remember that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (2:11-13). First the gospel came to the Ephesians, then they believed and were sealed with the Holy Spirit of promise. We must ever bear in mind the order Christ has given to the Church, for all parts of the earth to the end of time: (1) to disciple; (2) to baptize in the name of the Trinity; (3) disciples are to observe all things commanded; so the badge of profession is obedience to Him.

This order totally dismisses the false doctrine of the Roman Catholic Church on what they call baptismal regeneration. They believe that the person baptized is born again through the outward sign of Baptism, confusing what is outward with what is internal. Also it confers power on the person who administers the sacrament – as a priest supposedly turns the bread and wine into the literal body and blood of the Saviour in celebrating the mass.

*For Younger Readers***Will God Hear My Prayer?**

Stephen had a verse to learn from the Bible. It was Psalm 66, verse 18. It says, “If I regard iniquity in my heart, the Lord will not hear me”.

“What does it mean, Amy?” Stephen asked his sister.

Both of them were reading a book at the table. Amy lifted up her eyes from her book and thought for a moment. She started to answer: “It means . . . it means . . .”. Then she stopped and said, “I know, but I cannot tell”. At least, she thought she knew what it meant. But she certainly could not explain it. Yet she tried again: “It means . . .”. And again she could not find words to explain what she thought it meant.

So Stephen turned round and asked his mother: “What does this verse mean?”

“It means”, his mother told him, “that God will not listen to us when we pray to Him if He is not pleased with us.” And she explained that God is not pleased with us when we have bad thoughts in our minds, as well as when we do bad things.

She told him a little story: “A boy was once walking along the street and he saw a basket of oranges at a shop door. He thought that, as he went by, he would put out his hand and take one.”

Then she explained: “That was having iniquity in his heart. He had not done anything wrong; he was only meaning to do it as soon as he had a chance.”

“And did he?” asked Amy.

Their mother told them: “When he reached the shop, and was just ready to snatch one, he saw a man standing inside the door. So he put his hand in his pocket and walked on, looking as innocent as could be. Now was there anything wrong in what the boy did?”

Amy shook her head but Stephen said, “Yes”.

“No, not in what he did,” their mother told them. “He did not steal the orange. Was there anything wrong in his looks?”

“No”, said Stephen.

But Amy said, “I think he would have looked a little guilty”.

“What for?” Stephen asked; “he did nothing to be ashamed of.”

But their mother asked, “Was there anything wrong in his heart?”

Both children answered, “Yes”, to that question.

Then their mother explained, “If you have any idea of doing wrong, or if you are keeping anything in your heart which you think is perhaps wrong, God sees it. It is iniquity in your heart, and He will not hear your prayers because of it.”

Then Stephen remembered something. In his pocket was a coin which really was Amy's. He picked it up outside the day before and tried to tell himself that it was not Amy's. So he thought he could keep it, but he knew it was not his. He was really regarding iniquity in his heart; so God could not heard his prayers.

Now he gave the coin back to Amy. That was the right thing to do.

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## Looking Around Us

### What Does Britain Believe?

A recent opinion survey suggests that a majority of people in Britain today believe in heaven. Of the 2060 people interviewed, 55% believe in heaven, while 70% believe in the human soul. If that seems encouraging, then you should know that 39% believe in ghosts and 27% believe in reincarnation – that human beings come back to this world after they die, but probably in some other form such as an animal. A further 22% of those questioned believe in astrology or horoscopes and 15% believe in fortune telling or using Tarot cards.

The findings show a definite increase in superstition when compared to the response to similar questions in 1951. Then only 10% of those interviewed said they believed in ghosts and just 2% thought they had seen one. And only 7% said they believed in predicting the future by cards and 6% by the stars.

There is no doubt it is natural for human beings to have some religious beliefs. But religion can be of no real use to anyone unless it is true. And it is God Himself who must reveal to us what is true in religion – what we can safely believe. This is what He has done in the Bible. But during the years since 1951, people in Britain have become even more determined to ignore the Bible. In doing so, they have rejected a revelation from God – they have rejected what could help them understand the spiritual side of life. And God has largely left them to themselves, as they try to live completely without

Him and His help. Yet it is difficult to live without religion altogether, which is why people drift into such superstitious practices as reading horoscopes and tarot cards.

The idea of heaven is, of course, not a superstitious belief; God has revealed it in the Holy Scriptures. But one would expect that if more than half of the population of Britain really believed that there was a heaven to be gained or lost, they would be seriously asking the question: How can I get there? They would be searching the Bible looking for instruction; they would be crying out for preaching which would point them in the right direction. But obviously very few are searching the Bible and very few are crying out for biblical preaching. Almost no one seems to care about these things. Do you?

A large majority of people believe that they have a soul, but very few are concerned about its welfare. They do not take the fact of sin seriously; they do not consider that every sin is an offence against a holy God. So they do not even begin to seek to be reconciled to Him. They do not think about the urgency of finding salvation, before death comes – perhaps very suddenly. They do not recognise the glory of Jesus Christ, the Son of God, coming into the world to work out salvation for sinners. Do you?

It is not enough to be religious – to have some religious beliefs, and even to be involved in some form of religious worship. What the people of Britain need, and other countries too, is to turn from their sins to God through faith in Jesus Christ. That is what we need as individuals. May God have mercy on us! And on all the people of Britain, and of the whole world!

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## Scripture and Catechism Exercises

### General Information 2009-10

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 2009*. 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 C and D: *Exercise 1*: Job 27 to Psalm 128, and Luke 1 to John 6. *Exercise 2*: Psalm 129 to Isaiah 40, and John 7 to Acts 19. *Exercise 3*: Isaiah 41 to Jeremiah 46, and Acts 20 to 2 Corinthians 4.

### Exercise 1 2009-10

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. Jesus spoke about what was written in the Psalms concerning Him (Luke 24:44). When you answer the following, give the Scripture references from the book of Psalms (prose version):
  - (a) Quote a sentence from each of Psalms 40, 110 and 145, one referring to the Saviour's office as prophet, another to His office as Priest, and the third to His office as King. (6)
  - (b) From Psalm 41, quote a verse about His betrayal. (2)
  - (c) From Psalm 118 quote words about His rejection. (2)
  - (d) Give the numbers of two Psalms (often sung on communion occasions) in which the Saviour's sufferings are described in the minutest detail. (2)
  - (e) Read Psalm 16, 68 and 98. Give the numbers of the verses in which we read about
    - (1) His resurrection, (2) His ascension, (3) His second coming. (6)
2. Learn and write out from memory the prayer in the first version of Metrical Psalm 25:6-7 (eight lines). (4)

#### New Testament

1. Read Luke 15.
  - (a) What do you understand by a parable? (1)
  - (b) What did the Pharisees accuse the Saviour of? (2)
  - (c) Write briefly about the two parables which illustrate the "joy in heaven over one sinner that repenteth". (6)
2.
  - (a) How did the prodigal son become so poor? (2)
  - (b) What occupation was he obliged to follow? (1)
  - (c) How do we know how hungry he felt? (2)
  - (d) Explain how the thought of home came into his mind. (2)
  - (e) What did he plan to say to his father? (2)
  - (f) Describe his reunion with his father and the reception he received. (3)
  - (g) What was the elder brother's reaction and the father's explanation? (2)
3. Complete the following quotation from Luke 18: "And the publican, standing afar off . . .". (2)

#### Memory Exercise

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

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

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

**Old Testament**

1. Read Psalm 119.
  - (a) Who are described as “blessed”? (2)
  - (b) What special advice is given to a “young man”? (2)
  - (c) What people have “great peace”? (2)
  - (d) What was “sweeter than honey” to the psalmist? (1)
  - (e) How many times a day does he praise the Lord? (1)
  - (f) What does he love more than gold? (1)
  - (g) Why do “rivers of water” run down from his eyes? (1)
  - (h) How many times are the words “teach me” used? (3)
  - (i) Why do you think the Psalmist repeats them so often? (2)
2. Quote what is said about “the Lord” in the following:
  - (a) Psalm 23 (1)
  - (b) Psalm 27 (3)
  - (c) Psalm 28 (2)
  - (d) Psalm 91. (2)

**New Testament**

1. Read Luke chapter 12.
  - (a) Why did the rich farmer decide to build greater barns? (2)
  - (b) How did he plan to change his way of life? (3)
  - (c) How did this prove a foolish decision? (2)
2. From your reading about the Prodigal Son in Luke 15 answer the following:
  - (a) What did the younger son ask his father for? (2)
  - (b) What did he then decide to do? (3)
  - (c) How did he occupy his time “when he had spent all”? (2)
  - (d) When he “came to himself”, what thought struck him? (2)
  - (e) What did he then plan to do? (2)
  - (f) In what way did his father welcome him back? (3)
  - (g) What two reasons did the elder son give for wanting a feast for himself? (2)
  - (h) What three lessons can we learn from this parable? (3)

**Memory Exercise**

Learn by heart and write out from memory the answer to question 42 in the Shorter Catechism: What is the sum of the ten commandments? (3)

**Junior Section (11 and 12 years old)**

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

**Old Testament**

1. From your reading of Psalm 33:
  - (a) How were the heavens made? (1)
  - (b) In what way does the counsel of the heathen contrast with the counsel of the Lord? (2)
  - (c) What is a “vain thing for safety”? (1)
  - (d) What does the Psalm say about the eye of the Lord? (1)
  - (e) Write out the verse from this Psalm beginning with the words, “Blessed is”. (2)
2. Read Psalm 34.
  - (a) Who have many afflictions? (1)
  - (b) How are they delivered from them? (1)
  - (c) Who will not want (meaning *lack*) any good thing? (1)
  - (d) What happens to those who hate the righteous? (1)
  - (e) Who is the Lord nigh unto? (1)
  - (f) Who have the face of the Lord against them? (1)

- (g) What does this Psalm say about the eyes and the ears of the Lord? (2)  
 (h) Write out the verse from this Psalm which warns us about how we should use our tongue and our lips. (2)

**New Testament**

1. In Luke chapter 24, from verse 13, we read about two men walking to Emmaus.  
 (a) We are told the name of one of them. What was it? (1)  
 (b) What were they discussing and why were they sad? (2)  
 (c) What did Jesus talk about after he joined them and how did they feel then? (We are told about their feelings in a later verse.) (2)  
 (d) What argument did they use when they asked Jesus to stay with them rather than continue His journey? (1)  
 (e) At what point did they recognise Jesus? (1)  
 (f) What did they do immediately after Jesus left them? (1)
2. Read about Jesus turning water into wine in John 2:1-11.  
 (a) Name 3 people or groups of people who were at the marriage. (3)  
 (b) Who told Jesus that they had no wine? (1)  
 (c) What did Mary the mother of Jesus say to the servants? (1)  
 (d) How do we know that the wine Jesus made was very good? (2)  
 (e) What effect did this miracle have on the disciples? (1)

**Memory Exercise**

- Learn by heart and write out from memory the answer to question 77 in the Shorter Catechism: What is required in the ninth commandment? (3)

**Upper Primary Section (9 and 10 years old)**

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

**Old Testament**

1. Read Psalm 14.  
 (a) What does the fool say in his heart? (1)  
 (b) Why did God look down from heaven? (2)  
 (c) Did God find what He was looking for? (1)  
 (d) What did David want to come out of Zion? (1)
2. (a) How many verses are there in Psalm 119? (1)  
 Read verses 9-16.  
 (b) What does David not want to wander from? (1)  
 (c) Where has he hid God's word? (1)  
 (d) Why has he hid it there? (1)  
 (e) What does David want God to teach him? (1)  
 (f) What made David rejoice and be happy as much as when he was in all riches? (2)  
 (g) What does David want to meditate on? (1)

**New Testament**

1. Read John 20:1-10.  
 (a) Who arrived first at the sepulchre where Christ was buried? (1)  
 (b) Who did this person go and tell? (2)  
 (c) What is the name of this "other disciple"? (Read John 21:20-24; it should help you answer.) (1)  
 (d) When Peter and the "other disciple" ran to the sepulchre, who got there first? (1)  
 (e) What did they see when they both went into the sepulchre? (3)
2. Read John 20:11-18.  
 (a) Why was Mary crying? (1)

- (b) What did Mary see when she looked into the sepulchre? (3)  
 (c) When she first saw Jesus, who did she think He was? (1)  
 (d) What did Jesus say to her that made her realise He really was Jesus? (1)  
 (e) What did Jesus tell Mary not to do? (1)  
 (f) Who did Jesus tell her to go to? (1)  
 (g) What was she to tell them? (1)

### Memory Exercise

Learn by heart and write down the answer to question 28 in the Shorter Catechism:

Wherein consisteth Christ's exaltation? (3)

### Lower Primary Section (8 years old and under)

UK answers to *Mrs R J Dickie, 11 Churchill Drive, Stornoway, Lewis, HS1 2NP.*

Most answers need only one word. Older children can write in sentences if they wish.

### Old Testament

1. Whose law is perfect? (Psalm 19:7)  
 2. What does it convert? (Psalm 19:7)  
 3. Who is the King of all the earth? (Psalm 47:7)  
 4. What should we sing with understanding? (Psalm 47:7)

Fill in the missing words from these verses of Psalm 51

5. Purge me with h\_\_\_\_, and I shall be c\_\_\_\_: w\_\_\_\_ me, and I shall be whiter than s\_\_\_\_. (Psalm 51:7)  
 6. Create in me a clean h\_\_\_\_, O God; and renew a right s\_\_\_\_ within me. (Psalm 51:10)

### New Testament

1. What event was Jesus attending with his disciples in Cana of Galilee? (John 2:1,2)  
 2. How much wine was left? (John 2:3)  
 3. What did Jesus tell the servants to fill the water pots with? (John 2:7)  
 4. What was the water turned into? (John 2:9)  
 5. Who came to Jesus by night? (John 3:1,2)  
 What did Jesus say to him? (Fill in the missing words).  
 6. Except a man be b\_\_\_\_ again, he cannot s\_\_\_\_ the kingdom of G\_\_\_\_. (John 3:3)  
 7. For God so l\_\_\_\_ the w\_\_\_\_, that he gave his only begotten S\_\_\_\_, that whosoever b\_\_\_\_ in him should not p\_\_\_\_, but have everlasting l\_\_\_\_. (John 3:16)

### Prizes and Awards 2008-09

This list contains the names of those from the United Kingdom who completed the three Lower Primary Section exercises during the past year and the names of those from other countries for all sections.

#### Senior Section

**Prizes:** *Chesley:* Martha Bouman, Audrey Zekveld. *Gisborne:* Trudy Haringa. *Grafton:* Matthew White. *Holland:* Peter Bakker. *Sydney:* Andrew Marshall.

**Awards with Merit:** *Auckland:* Jonathan van Kralingen. *Chesley:* Jenny Bouman. *Gisborne:* Herman Haringa. *Queensland:* Miriam Brigden.

**Awards:** *Bulawayo:* Wendy Maphala. *Chesley:* Rachel Winkels. *France:* Julia Davenel. *Gisborne:* Louise van Dorp.

#### Intermediate Section

**Prizes:** *Auckland:* Amy Thomas. *Gisborne:* Anne-Marie Geuze, Heidi Haringa. *Grafton:* Chloe van Dorp, Cameron White. *Sydney:* James Marshall.

**Awards with Merit:** *Chesley:* Jacob Zekveld. *Holland:* Jelle Bakker. *Sydney:* Alexander van Dorp.

*Queensland:* Mary Brigden. *Sengera:* Mary Onwong'a.

**Awards:** *Auckland:* Laura McCrae. *Gisborne:* Finlay Cramp, Kirsten van Dorp. *Sengera:* Finlay Mogari, Vane Omweno, Ondari Ongang'o, Eric Onwong'a.

#### Junior Section

**Prizes:** *Connecticut:* Rachel Mack. *Grafton:* Alexandra van Dorp. *Holland:* Gerben Bakker, Nathalie Macdonald. *Queensland:* Rachel Brigden. *Sydney:* Keith Marshall.

**Awards with Merit:** *Auckland:* Bianca Jago, Lachlan McCrae. *Gisborne:* Emma van Dorp. *Grafton:* Chelsie Cameron, Abraham Wallis. *Sengera:* Winner Momanyi.

**Awards:** *Gisborne:* Muriel Cramp, William Haringa. *Grafton:* Jackie Cameron. *Sengera:* Brian and Josinah Aboki, Christine Mosoti, Donald Nyabuto, Bernard Nyakwara, Mary Nyamwembe, Joseph Obiye, Josephat Ogoti, Vincent Ondieki, Priscah Onduso, Wycliffe Oreng, Dolvine Orina, Rusiah Rabiki, Gideon Ratemo.

#### Upper Primary Section

**Prizes:** *Auckland:* Jarrod Jago. *Connecticut:* Rebecca and Sarah Mack. *Gisborne:* Hannah Geuze.

*Grafton:* Joshua Kidd. *Holland:* Samantha Macdonald. *Sydney:* Duncan Marshall, Anna van Dorp.

**Awards with Merit:** *Bulawayo:* Andile Dube, Zenele Vuma. *Gisborne:* Annika van Dorp. *Sengera:* Happiness Momanyi, Brian Omweno.

**Awards:** *Sengera:* Lianah Aboki, Susan Babu, Dolphine Booko, Valentine Elijah, Joseph Isaac, Mokua and Nyakundi Kenyatta, Jessy Myra, Nelson Moguso, Rianga and Jackson Mokoro, Truus Moraa, Truus Mosiria, Linet Nyabuto, Rebecca Nyamao, Philes Nyandwaro, Donald Oganda, Catherine and Moraa Okeng'o, Isabella Ontiri, Calvin Orina, Brian Osoro, Eduine Ratemo.

#### Lower Primary Section

*Aberdeen:* Samuel McIntosh, Rachel Somerset. *Auckland:* Danielle and Monique Jago. *Barnoldswick:* Christopher, Lily-Ann and Robert Metcalfe. *Broadstairs:* Claudia and Miles Martin. *Chesley:* Joel Bouman.

*Dingwall:* Hannah Mackenzie, Mark and Sarah Mackenzie, Laura MacLeod, Matthew and Esther Ross. *Edinburgh:* Bradley Morrison, Jessica, Jonathan and Louise Norris. *Gairloch:* Roderick Wyatt.

*Garrabost:* Duncan Macdonald. *Gisborne:* Sarah van Dorp. *Glasgow:* Jonathan Macleod, Iain and Katie Macpherson, Rachel Smith. *Grafton:* Christina Kidd, Rachel van Dorp. *Guildford:* Susanna Risbridger.

*Haywards Heath:* Lucy Woodhams. *Holland:* Thaddeus MacDonald. *Inverness:* Jonathan Janczak, Daniel and Jessica Maton. *Jersey:* Alexander Ross. *Kyle:* Sarah Whear. *London:* Claudia and James Campbell, Henry Munns. *Ness:* Jonathan MacLean. *North Tolsta:* Anna Campbell, Catriona and Christie Nicolson. *Sengera:* Mwango Aska, Janet Bosire, Douglas Chuchi, Lydia and Olive Kenyatta, Napoleon Makora, Catherine and Elizabeth Mokoro, Nehemiah Momanyi, Sporah Moragwa, Kerubo, Oonga, Orina and Wycliff Nyabuto, Agnes, Nyabiage and Silvia Nyabuto, Naom Nyamao, Catherine, Jonathan, Matarara and Sharon Nyandwaro, Karen Obiri, Mbane Oganda, Simeon Ogoti, Mackenzie Ondieki, Nyabuto Onduso, Nyambeki Onwong'a, Mary Orina, Alice Rabiki, Elizabeth Sigara. *Sidcup:* Annabelle, Henry, Julius, Max and Sebastian Turnbull. *South Harris:* Jessica MacLeod.

*Stornoway:* Lucienne Doig, Kirsten Macleod, Kate and Mollie MacSween. *Swavesey:* Priscilla Parish. *Sydney:* Calum and Hugh Marshall. *Trowbridge:* Abigail and Daniel Broome.

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