

The Young People's Magazine

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

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



February 2010

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Cover Picture: The Menai Bridge, in north-west Wales. See page 27.

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No 2

We Need a Mediator

The e-mail arrived in my inbox on New Year's Day. It offered me daily readings (a text of Scripture with a short comment) for the whole year, and I could have a free 10-day trial. Attached to the e-mail was a sample reading for January 1.

The comment began: "You can talk to God". Yes, indeed – for everyone should pray. It is our duty to bring our needs before the God who made us. By doing so we acknowledge that we are dependent upon Him for all we need; He has control over everything.

The whole of the first sentence ran: "You can talk to God because God listens". Yes, God hears everything we say, whether it is good or bad, whether we are praying to Him or speaking to someone else.

But there is a very serious problem about coming before God to speak to Him. It is the fact that we are sinners. How can we sinners expect to run into the presence of a holy God and speak to Him? What we need is a mediator – someone who can stand between us and God, who can represent us before Him. And that someone must be perfectly holy, he must be appointed by God Himself, and he must be able to speak on behalf of sinners.

No one can possibly fit these requirements except Jesus Christ, the Son of God. He is perfectly holy; God has indeed appointed Him as Mediator; He died in the place of sinners and so He is able to intercede for them. But the daily reading for January 1 did not mention this; it had nothing to say about the safe way of approaching God – through Jesus Christ, the Mediator whom God has provided. And I do not intend to take up even the free trial offer. (Those who wish a recommendation for daily readings might like to try C H Spurgeon's *Morning and Evening*.)

We are needy creatures; especially we need God's blessing for our souls. We are to come to Him asking for everything we need. No one needs to feel barred from coming to God because they are sinners. Indeed, because we are sinners, our need for prayer is all the greater. And we *may* come since there is a Mediator who has the right to enter the presence of God on behalf of sinners. We are to come to God trusting in Christ.

When, in our prayers, we say, "For Jesus' sake", we mean that we have no right to what we ask for; we can only have these things for Jesus' sake. As sinners, we have no right to be forgiven; we have no right to a new heart; we have no right to heaven; we have no right even to a crumb of bread. We certainly have no right to expect God to listen to our prayers.

On the other hand, if we come in the name of Jesus Christ as the Mediator whom God has appointed – trusting in Him – there is no limit to what we may have, provided God sees that it will be for our good. There is no doubt that forgiveness is a good thing; so we can be quite sure that it is right to pray for it. But we must not think that, apart from Christ the Mediator, we have any solid ground to stand on when we ask to be forgiven.

We must not say that, in the future, we will try harder to do what is right; we must not think that what we have done in the past was quite harmless or that now we are really quite good people. God knows that, even if we try harder in the future, we will go on sinning. We may succeed in giving up some sins but, in our own strength, we will never turn from every sin. And what we did in the past was not so harmless as we might imagine; every sin is against God and He treats no sin lightly. Finally, we are not good people. What does God say? He tells us that "the heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). And people like us – with deceitful hearts, which are desperately wicked – need to come to God in prayer through Jesus Christ, the Mediator whom He has appointed.

No, we cannot earn forgiveness. No more can we earn a new heart, or a right to a place in heaven. But how warmly we are invited to pray – in the name of the Mediator. Do you remember the invitation: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16)? We are to come with confidence – trustingly – to God in prayer, because there is a Mediator. This passage also points us to Christ as the high priest who *can* "be touched with the feeling of our infirmities" – of all our needs – for "He was in all points tempted like as we are, yet without sin".

A young Christian once told an old believer: "My prayers are so poor and weak that I cannot think they are of any use". He was forgetting what the Mediator could do for him – and indeed what the Mediator was actually doing for him. So the old believer replied: "Only place them in Christ's hands, and He makes them look so different in heaven that you would hardly know them again". The prayers of the best of God's children are badly tainted by sin, but God hears them when Christ presents them to Him.

Every moment of our life is a time of need – not least because we are always sinning. But because Christ is such a great High Priest, He has the

right to present the prayers of sinners to God. He has authority to speak for people like us when they pray to God. Because Christ died for sinners, there is mercy for people like us. In every time of need – whatever we lack, for our souls or our bodies, for ourselves or anyone else – we may come boldly before God in prayer, provided we come through the Mediator. If we come through the Mediator, God will listen; if we do not come through Christ, we cannot expect an answer. So we must look to Christ and pray.

Martha and Mary

4. Christ's Grace, Wisdom and Power

Rev H M Cartwright

The last two articles dealt with the occasion when Mary sat at Jesus' feet to listen to His words, for "the one thing needful is to be taken up with" Christ. The incident "impresses on us the importance of having our spiritual priorities right".

Our second encounter with Mary and Martha is in the account given only in John 11 – the death and resurrection of Lazarus and what took place before and afterwards. It impresses on us the need for complete confidence in the grace, wisdom and power of Christ.

That Mary and Martha had confidence in the grace, wisdom and power of Christ is seen in the fact that, when Lazarus became ill, they sent a message to Jesus. They did not tell Him what they thought He should do. They did not appeal to Him to do something for them because they loved Him and had done so much for Him. They said only: "Lord, behold, he whom Thou lovest is sick" (verse 3). They set their need before Him and appealed only to His love. George Hutcheson comments: "Whatever there may be on saints' part that would seem to commend them to Christ, yet true saints will renounce all that, and betake themselves only to His free love towards them". That is what they did, because they had confidence in Christ.

Their faith would have been strengthened by His response to their message: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby" (verse 4). Their faith would have been tested by His delay in coming to their aid, and both Martha and Mary expressed their reverent wonder at that delay when each said: "Lord, if Thou hadst been here, my brother had not died" (verses 21,32). It was Martha who added: "But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee" (verse 22). Under instruction and questioning by the Lord she confessed to Him: "Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world" (verse 27).

Yet, when the Lord commanded that the stone should be rolled away from the mouth of the cave in which Lazarus' body lay, Martha protested about the decomposing state of the body. Faith and unbelief were in competition. One moment she makes a glorious affirmation of faith in Christ. The next moment she is afraid to have the stone rolled away. Faith there was, but there was also a tendency to judge by sense and to limit Christ. As George Hutcheson puts it: "It is also the fault of saints that in believing Christ's power and good will to do [or, act] for them, they yet limit Him to their own conceived way of working, out[side] of which they do not expect anything from Him".

The love of Christ for Mary, Martha and Lazarus did not prevent sickness and death from entering their home. The love of Christ accounted for the delay in responding to their implicit appeal for help; notice the *therefore* in verse 6. "Now Jesus loved Martha, and her sister, and Lazarus. When He heard *therefore* that he was sick, He abode two days still in the same place where He was." The reason given to the disciples for delaying till Lazarus died would have applied also to Mary and Martha: "I am glad for your sakes that I was not there, to the intent ye may believe" (verse 15). The very delay which Mary and Martha found so trying provided the opportunity for teaching by Christ and a demonstration of His power which they would not have experienced had the Lord prevented Lazarus from dying. He was able to teach and to demonstrate the fact that life-giving power was embodied in Him and so revealed more clearly than ever before that the glory of God was His. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (verse 40).

Martha was very open with her thoughts, so that her strengths and weaknesses are more obvious. Nothing is recorded that was said by Mary apart from: "Lord, if Thou hadst been here, my brother had not died" (verse 32). These words, together with her tears when she fell down at Jesus feet, suggest a person overcome by grief and not expecting a change for the better in her situation.

No doubt she believed the truth concerning Christ and His power to make the dead live, spiritually and physically, which Martha professed to believe. And perhaps the truth was even more deeply ingrained in her soul than in that of Martha. But her faith also needed strengthening and enlarging in its scope. Christ did not need to be there to prevent Lazarus from dying. And the fact that He allowed Lazarus to die did not make the situation hopeless. They needed an even-more-complete confidence than they had in the grace, wisdom and power of the Saviour. They believed these things about Him, but the belief was not strong enough – or, perhaps more correctly, not applied

sufficiently to the situation in which they were – to keep them from practically limiting Him in their thoughts.

We are not criticising them. We find their weakness in ourselves when put to the test, though we have much more revelation than they had, and we have the fact that Christ Himself has risen. We may look to Him to save our souls from destruction and yet we can react to some particularly trying circumstance as if He did not have the power to deal with it. But, to quote Hutcheson once more: “Weak faith may grow up to more clearness and assurance by conversing and conference with Christ, laying open our weaknesses to Him, and receiving instruction from Him”. Unbelieving fears can never be justified by the hardness of the case. But faith needs to be strengthened by being taken up with Christ and His Word.

If we are to get triumphantly through the trials which will challenge our faith we need, from God’s Word and Holy Spirit, to have views of Christ’s grace, wisdom and power which encourage us to have complete confidence in Him. That is why we need, with Mary, to be sitting at His feet as often as we can – indeed, to have this as our characteristic posture.

David Cadwaladr

1. “Things that Make Me Despair”

David Cadwaladr was born in north-west Wales in 1752. One night, when he was just four or five, there was a terrible thunderstorm. His mother was very frightened; she rushed into David’s room crying; she was repeating the Lord’s Prayer and a petition which she would have heard in one of the prayers said in church: “O God our Father in heaven, have mercy upon us miserable sinners”. She was also repeating the Apostle’s Creed, a basic statement of Christian doctrine which begins: “I believe in God the Father Almighty . . .”. David had never seen her act like that before; so he asked her what was wrong.

“Son,” she said, “leave me to pray to God. I am afraid that the Judgement Day has come.”

Not surprisingly, David became very frightened too, and he started to repeat the prayers he heard his mother using and also the Creed. The fact that he could learn so much so quickly, when he was still very young, showed that he had an excellent memory, which would be even more obvious when he grew up.

David’s mother gave up praying as soon as the thunderstorm was over, but he kept on for some weeks longer. Then, he says, “I had to stop because my

father came and whipped me”. It would seem that what he means is that he stopped praying inside the family house – because he goes on to say that he then used to go away on his own and pray: “O God our Father in heaven, have mercy upon us miserable sinners”.

He never lost the convictions which laid hold on him that night of thunder and lightning. He was often afraid of death and judgement. And when his neighbours would gather in his home to knit socks and listen to stories on a winter's evening, David's father would often sing songs to them. David himself would be in bed by then but, if he heard a reference to hell in one of the songs, he would tremble dreadfully. But the young boy had as yet no opportunity to hear the good news of salvation, through Jesus Christ, for sinners who had death and the judgement seat ahead of them.

David never went to school, but he learned to read, in a remarkable way. He began to recognise the various letters used as markings on the sheep in his district. Afterwards he found a prayer book and, with the knowledge he had already gained of some of the letters, he managed to work out the sound of the others and taught himself to read. A hunger for books was awakened. He was able to borrow two books from somebody who lived locally and actually learned them both by heart. One of them was *The Pilgrim's Progress*. Older now, David would attend the evening gatherings round the fire in various homes and tell the people stories from Bunyan's famous book.

When he was about 14, he went to work for a family who hated true religion. After the church service on a Sabbath, the whole congregation, with the minister at their head, would make for a nearby field to play ball games. People used to say that the minister was more energetic in these games than he ever was in his duties in the pulpit. Clearly religion was in a bad way in that district, as indeed it was in many parts of Wales. David was still afraid of death and judgement and, when everyone else went to play, he would go away to some quiet place and spend the time reading.

One Sabbath, the minister accidentally kicked the ball through one of the windows of the house where David worked. The next day David walked to Bala, some miles away, to arrange for a glazier to come to repair the window. On his way there he met a girl and they began talking. She told him that on the Sabbath she had gathered with others “to read, pray and to talk about religious things”.

He longed to be able to listen to one of the preachers the girl spoke about. Some time later one of them, William Evans, came to the district and among those who went to hear him was David. Evans give out his text from Luke's Gospel, but David thought the preacher must have been referring to a local farmer whose name was Luke. It shows how ignorant of the Bible David still

was at that time. Although he found the sermon interesting, it made no great impression on him. But he now had a difficulty: how could he return to the family he worked for? If they had known where he was going, he knew they would have stopped him. He considered telling a lie, but his conscience was disturbed by the idea. So he said to himself: “No, I will not lie. I will tell them the truth, whatever comes of it.” And when he reached home, though he did get a row, it was not as severe as he feared.

At this time David was still unconverted; he was being pulled in two opposite directions. On the one hand, his conscience was active and it was condemning him. He was afraid of dying without God and then being sent down to hell. Here we can see the work of the Holy Spirit making him feel the consequences of sin. And David did not keep his thoughts to himself. He spoke again and again to one of his workmates about sin, heaven and hell, and he spoke so seriously that the man complained: David “tells me such things that make me despair, and I cannot do my work at all”.

On the other hand, there was the ungodly influence of the family with whom David lived. Concerned though he was about the consequences of sin, he probably did not see the evil of sin. His heart was still unchanged and he sometimes broke out in cursing and swearing. He needed the Holy Spirit to work more powerfully in his soul – to put new life in his heart so that he would look to Christ for salvation and turn from his sins in true repentance.

“Him that Thinketh He Standeth”

Rev D W B Somerset

Perhaps several of us, during the icy weather, had the experience of setting off carefully to walk through the snow, proceeding for a while with no mishap, becoming over-confident and careless, and suddenly finding ourselves going head over heels. If we had remained watchful, all would have been well, but a false confidence betrayed us. So it is with the believer: as long as he walks carefully, holding onto Christ and watching against sin and temptation, he is safe: “The law of God is in his heart; none of his steps shall slide” (Psalm 37:31). But if he forgets God and becomes careless, his danger becomes all the greater. “See then that ye walk circumspectly (that is, taking care where you put your feet), not as fools but as wise” (Ephesians 5:15).

Perhaps we fancied that we were less likely to fall than others. We were proud of our boots, or our balance, or our cleverness in choosing out a less-slippery path. And so we hurried on past others who were being more careful, in our hearts despising their slow pace. “He that is ready to slip with his feet

is as a lamp despised in the thought of him that is at ease" (Job 12:5). Next moment it was we who were covered with snow and embarrassment. So God often orders it in this life: "Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16:18).

Perhaps we had seen others fall and thought that it could never happen to us. Their side of the street was icier and we saw no reason why we should exercise special care. We learned nothing from their example, and so we had to learn through painful experience instead. The Bible cautions us to learn from the spiritual falls of others: "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:9-12).

Perhaps we fell over and did not hurt ourselves unduly. We were able to get up again. So it is with the believer's falls into sin. Grievous and painful as they are, they do not lead to his destruction. God does not let him go completely. "Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand" (Psalm 37:24). "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me" (Micah 7:8). The believer has many falls into sin, but by grace he is enabled to rise up and continue his Christian walk. The fall of an unbeliever, by contrast, may be the beginning of a fatal slide down to hell. So it was with Judas when Satan entered into him to betray Christ (Luke 22:3). "A just man falleth seven times and riseth again: but the wicked shall fall into mischief" (Proverbs 24:16).

Perhaps we slipped and were glad to have someone to hold onto, or to help us up. The believer is glad when Christ is at hand to steady or restore him. Christ never slipped when He went through this treacherous world: "Thou hast enlarged My steps under Me, that My feet did not slip" (Psalm 18:36). And now that He is in heaven, Christ walks with His people and is ready to help them when they slip: "When I said, my foot slippeth, Thy mercy, O Lord, held me up" (Psalm 94:18). But the unbeliever walks alone and has no one to help him. "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up" (Ecclesiastes 4:9-10).

In snowy weather, some places are so icy that it is impossible to keep one's feet there. God sets the wicked in these places, as a punishment for their sin. "Surely Thou didst set them in slippery places: Thou castest them

down to destruction” (Psalm 73:18). “To Me belongeth vengeance and recompense; their foot shall slide in due time: for the day of their calamity is at hand” (Deuteronomy 32:35).

The best thing in icy weather is not to fall at all. One thing is to walk with the utmost care: “he that walketh uprightly walketh surely” (Proverbs 10:9). Another thing is to ask for the help of someone more able than ourselves: “For Thou hast delivered my soul from death: wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?” (Psalm 56:13). Christ is the One who able to help: “Now to Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen” (Jude 24-25).

What Is Evangelical Religion?

3. The Work of Christ

J C Ryle

This is another edited extract from a chapter of the book, *Knots Untied*. Previous articles have been about the Bible and human sinfulness

The third of the main features of Evangelical religion is the great importance it attaches to the work and office of our Lord Jesus Christ, and to the nature of the salvation which He has wrought out for man. Its teaching is that the eternal Son of God, Jesus Christ, is the representative and substitute for sinners, and that He has obtained a complete salvation for them by His life, death and resurrection. That salvation involves redemption from the guilt, power and consequences of sin, and all who believe on Him are, even while they live, completely forgiven; they are justified – reckoned completely righteous before God. They have a right to Christ and all His benefits.

We hold that nothing whatever needs to come between the soul of man the sinner and Christ the Saviour but simple, childlike faith. All means of grace, helps, ministers and ordinances are useful just so far as they help this faith, but no further – but if we rely on them as ends and not as means, they become downright poison to the soul.

We hold that the very essence of Christianity is a knowledge, by experience, of Christ crucified and interceding before God the Father. In teaching the Christian religion to men we can never dwell too much on Christ Himself. And we can never speak too strongly of the fulness, freeness, and simplicity of the salvation there is in Him for everyone that believes – and that it is available now.

Not least, we hold most firmly that the true doctrine about Christ is precisely what the natural heart most dislikes. The religion which man craves after is one he can see and feel, not one of faith. An outward religion, whose essence is doing something – not an inward and spiritual one, whose essence is believing – this is the religion that man naturally loves. Hence we maintain that people ought to be continually warned not to make a Christ of the Church, or of the ministry, or of forms of worship, or of Baptism, or of the Lord's Supper. We say that life eternal is to know Christ, believe in Christ, abide in Christ, have daily heart communion with Christ, by simple personal faith – and everything in religion is useful so far as it helps forward that life of faith, but no further.

For Junior Readers

“Seek Him in Youth”

Perhaps you already know the poem, written by Robert Murray M'Cheyne, encouraging *children* to begin to seek the Lord. One verse says,

“When Samuel was young, he first knew the Lord,
He slept in His smile and rejoiced in His word.
So most of God's children are early brought nigh;
O seek Him in youth, to a Saviour fly.”

Surely this should be the most important thing for you while it is still near the beginning of this year. There will always be many things to take up your time, many things to distract you, but seeking the Lord is by far the most important, most urgent, of them, and has the most far-reaching consequences.

The Bible is full of encouragement to seek the Lord. You may have learned the verse in Isaiah 55 which says, “Seek ye the Lord while He may be found; call ye upon Him while He is near”. Well, your childhood, your days of youth, are special days when the Lord “is near” and “may be found”. God has specially promised this in Proverbs 8:17: “I love them that love Me; and those that seek Me early shall find me”. “Shall find” God – what a precious promise, what a great encouragement! If you seek, He has promised you success.

Perhaps you remember reading about Asa; he was one of the kings of Judah, a good king. A prophet of the Lord was sent to him with a special message: “The Lord is with you, while ye be with Him; and if ye seek Him He will be found of you; but if ye forsake Him, He will forsake you” (2 Chronicles 15:2). So here we have this same promise repeated, “If ye seek Him, He will be found of you”. Should this not encourage you to start now

to seek the Lord, to read your Bible diligently, to pray earnestly, to listen seriously in church.

What is the alternative? It is to forsake the Lord: “If ye forsake Him, He will forsake you”. You may not realise you are forsaking God – we hope you will never give up reading your Bible, praying, or attending church. But you may just go on doing these things formally, without actually having your heart in them. That is forsaking God. Do you know what will be the end of all those who forsake God, even in that way? “He will forsake you”, the verse says. And what then? The Psalmist tells us in Psalm 9:

“They who are wicked into hell each one shall turned be;
And all the nations that forget to seek the Lord most high”.

That is the answer. They will all be turned into hell – not just those who are outwardly wicked. Perhaps you do not think you are as wicked as others, and so you do not think this applies to you. But if you “forget to seek the Lord most high”, you will have the same end. If you do not actually get around to seeking the Lord now, life may get busier and busier, and what then? You may “forget to seek the Lord”. Will you not “seek Him in youth” and “to a Saviour fly”?

J van Kralingen

For Younger Readers

The Two Shoemakers

There were two shoemakers in a village. One was called Joe and the other was called Bill. Neither of them believed the Bible.

Joe argued a lot. A man who lived near him often talked to Joe about the Bible. The man also gave Joe tracts – small pieces of paper with a message from the Bible on them.

One day Joe showed the man what he did with the tracts. Joe was making a new shoe and used a tract to fill up the space between the inner and outer sole. “Much good it will do to anyone now”, he said.

The man answered, “Joe, my Book says, ‘My word shall not return unto Me void’”. This means that God will use the Bible to bring about what He wants to happen. The man’s *Book* was, of course, the Bible. He was thinking of Isaiah 55:11. And he went on: “I believe it. The tract will do its work yet.”

Time passed. Somebody wore the shoes until they needed new soles. Then he took them to Bill to mend them. It was a Sabbath

when Bill began to work on them. He could hear the church bells ringing as they called the people of the village to come to worship God. But Bill did not want to worship God.

Bill pulled off the old leather sole, and the next thing he saw was the tract. The title of the tract caught his attention. He saw God's words: "Remember the Sabbath Day to keep it holy". He stopped working and read the whole tract. At first he almost laughed at what he was reading. Then he felt uncomfortable. So he put down the shoe, washed himself, changed his jacket and set off for church.

Outside the church, Bill met the man who gave Joe the tract. "What, Bill!" said the man, "You here? I am right glad to see it."

"You will hardly guess what brought me", answered Bill.

"What?" asked the man.

"A tract I found today in the sole of the shoe", Bill explained. And he went on to tell the whole story.

The man had a story to tell too – about his visits to Joe, who put the tract in the shoe. Yes, God did use the words of the Bible. Bill and the other man spent many evenings reading the Bible together and praying. God heard their prayers and Bill believed in Jesus.

Looking Around Us

A Minister's Advice

What should people do if they have no money left? A minister in York told his congregation that they should go shoplifting. He seems to think he knows better than God, who has told us: "Thou shalt not steal". No wonder that the local police force described the sermon as "highly irresponsible".

One would have thought that a minister – who, surely, claims to have been sent out by God to speak in His name – would find it impossible to oppose the clear teachings of the Bible, as this minister has done. But today many ministers do not want to submit to what the Bible says.

Obviously some people do get into difficult situations. They may try to do many things, but theft is certainly not the answer. They may seek help from social services, for instance, spend as little as possible and earn some honest money. All these are entirely right. But most important of all is to cast themselves on the care of a good God. We cannot go wrong if we try to follow the Bible. God has promised: "Them that honour Me I will honour".

Scripture and Catechism Exercises 2009-10

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 Psalm 129 to Isaiah 40, and John 7 to Acts 19.

Senior Section (15 years old and over)

UK answers to *Miss C MacQueen, 32 Fraser Crescent, Portree, Isle of Skye, IV51 9DR*.

Old Testament

- Read the following psalms and match a title to each, for example, (f) (3):
 (a) 130, (b) 131, (c) 132, (d) 133, (e) 134, (f) 135, (g) 136, (h) 137, (i) 138, (j) 139.
 (1) The God of creation; (2) Public worship; (3) The true God;
 (4) Waiting upon God; (5) Submission to the Lord; (6) The all-knowing God;
 (7) The prayer-hearing God; (8) Separation from God's worship;
 (9) Thanking the Lord; (10) Fellowship in the gospel. (9)
- The Bible condemns laziness (see Ecclesiastes 10:18). Read Proverbs chapter 6.
 (a) What lessons can we learn from a very small creature? (1)
 (b) What are we warned are the results of laziness? (1)
 (c) List the seven things which the Lord hates. (7)
 (d) Quote two verses about following our parents' advice. (1)
- In Proverbs 10 what does Solomon tell us about:
 (a) the blessing of the Lord; (b) the fear of the Lord; (c) the way of the Lord? (3)

New Testament

- Write briefly about the incidents from which the following are quoted:
 (a) "Never man spake like this man" (John 7).
 (b) "I believe that Thou art the Christ, the Son of God which should come into the world" (John 11).
 (c) "Sir, we would see Jesus" (John 12).
 (d) "Art Thou the King of the Jews?" (John 18).
 (e) "They have taken away the Lord out of the sepulchre and we know not where they have laid Him" (John 20). (15)
- Read Acts chapter 12.
 (a) How was the church occupied when Peter was in prison? (1)
 (b) How closely was Peter guarded? (1)
 (c) How was he miraculously guarded? (2)
 (d) Why did Rhoda at first fail to open the gate? (1)
- Now read Acts chapter 16.
 (a) How were Paul and Silas occupied in prison at midnight? (1)
 (b) How were the prison doors opened? (1)
 (c) Quote the words of Paul to the jailor. (1)
 (d) What was Paul's answer to his question, "What must I do to be saved?" (1)
 (e) How would it be said of the jailor: "We know that we have passed from death unto life, because we love the brethren"? (1 John 3:14). (1)

Memory Exercise

- Learn by heart and write out from memory the answer to question 98 in the Shorter Catechism: What is prayer? (3)

Intermediate Section (13 and 14 years old)

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

Old Testament

- Complete the following quotations from Proverbs:

- (a) "In all thy ways acknowledge Him" (chapter 3) (2)
 (b) "I love them that love me . . ." (chapter 8) (2)
 (c) "There is a way that seemeth right unto a man . . ." (chapter 16) (2)
 (d) "Righteousness exalteth a nation . . ." (chapter 14) (2)
 (e) "Train up a child in the way he should go . . ." (chapter 22) (2)
2. From your reading of the Book of Ecclesiastes,
 (a) What is true of "all things under the sun"? (chapter 1) (2)
 (b) What special advice is given to young people? (chapter 12) (2)
 (c) Why would it be foolish to ignore this advice? (chapter 12) (2)
 (d) What are we told is our "whole duty"? (chapter 12) (2)
3. (a) Write down what makes a man happy (that is, blessed). (Proverbs 14 and 16) (4)
 (b) From your own knowledge give three ways in which people try to find happiness in the world. (3)

New Testament

1. Read John chapter 9.
 (a) Why did the disciples think this man was born blind? (2)
 (b) What did Jesus tell them? (2)
 (c) In your own words tell how this man received sight. (4)
 (d) On what day was this miracle performed? (1)
 (e) What did the Pharisees say about this? (2)
 (f) Which verse tells that the man became a believer? (2)
 (g) What lessons can you learn from:
 (1) the disciples' attitude to the man born blind; (2)
 (2) his response to Jesus' command; (2)
 (3) the Pharisees' attitude to what Jesus did? (2)
2. Read Acts chapter 12.
 (a) Who was delivered from prison by an angel? (1)
 (b) What was taking place in Mary's house at this time? (2)
 (c) What does this teach us? (2)

Memory Exercise

- Learn by heart and write out from memory the answer to question 98 in the Shorter Catechism:
 What is prayer? (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 Proverbs chapter 15.
 (a) What turns away wrath? (1)
 (b) What kind of words stir up anger? (1)
 (c) Who despises his father's instruction? (1)
 (d) Whose prayer is a delight to the Lord? (1)
 (e) What will happen to the person who hates reproof (to have his faults corrected)? (1)
 (f) Who makes a glad father? (1)
 (g) Who despises his mother? (1)
 (h) Complete this verse "The Lord is far from the wicked: but . . ." (2)
 (i) What comes before honour? (1)
2. (a) List the four things which are little upon the earth but are exceeding wise. (4)
 (Proverbs chapter 30)
 (b) Choose any one of them and say what lesson you think we could learn from it. (3)

New Testament

1. Read about the resurrection of Lazarus in John chapter 11.

- (a) For how many days had Lazarus been lying in the grave when Jesus arrived in Bethany? (1)
- (b) Both Martha and Mary said exactly the same words to Jesus when they met Him. Write out these words. (1)
- (c) What words did Jesus cry with a loud voice beside the grave? (2)
- (d) What effect did these words have at once? (1)
- (e) Jesus then said, "Loose him and let him go". What had to be loosed? (1)
2. Read John chapter 20.
- (a) How many people do we read of in this chapter who were running? (1)
- (b) For what two different reasons did they run? (2)
- (c) Who went into the sepulchre first? (1)
- (d) What did he see in the sepulchre. (2)
- (e) Describe what Mary saw when she looked into the sepulchre. (3)

Memory Exercise

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

Upper Primary Section (9 and 10 years old)

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

Old Testament

1. The Book of Proverbs has lots of good advice for us all. Read the following verses: Proverbs 1:10, Proverbs 6:20, Proverbs 14:21, Proverbs 15:1, Proverbs 15:16, Proverbs 27:1, Proverbs 30:5.

Write down these chapter and verse numbers and then write next to each the sentence from below which best describes it. For example:

Proverbs 1:10 - B: If sinners tempt you to do something, do not say, Yes.

A: It is sinful to despise your neighbour, but the person who is kind to the poor is happy.

B: If sinners tempt you to do something, do not say, Yes.

C: It is better to be poor and to fear God than to have many riches, and trouble with them.

D: Do what your father tells you to do, and obey your mother.

E: All God's words are pure, and those that put their trust in Him will be safe.

F: A gentle answer stops anger, but horrible words cause anger.

G: Do not always assume that you will still be alive tomorrow, because we do not know what can happen in a day. (6)

2. Isaiah tells us about the coming of Jesus Christ. In the Bible, Jesus is given many names and titles.

(a) What name was He given in Isaiah 7:14? (1)

(b) Find this name again at the end of Matthew 1 and write out its meaning. (1)

(c) What names has He been given in Isaiah 9:6? (5)

(d) Why do you think Jesus has been given so many names? (1)

New Testament

1. In Acts we read how Christianity began to spread out from Jerusalem. In Acts chapter 2 we are told what happened on the Day of Pentecost. Read Acts 2:37-43

(a) How were the people affected by Peter's sermon and what did they want to know? (2)

(b) What did Peter say they had to do to be saved from their sins and to receive the Holy Ghost? (2)

- (c) How many people were baptized? (1)
- Now read verses 44-47 of the same chapter.
- (d) What did they do with their possessions? (2)
- (e) How often did they go to the temple? (1)
- (f) How do we know that these Christians were happy? (2)
2. Paul became a great missionary to the Gentiles. Read Acts 16:12-15
- (a) Where did Paul and Silas go in Philippi on the Sabbath day? (2)
- (b) What was Lydia's job? (1)
- (c) What happened to Lydia there? (3)
- (d) What did she want Paul and Silas to do? (1)

Memory Exercise

Learn by heart and write down the answer to question 23 in the Shorter Catechism:
What offices doth Christ execute as our Redeemer? (3)

Lower Primary Section (8 years old and under)

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

Old Testament

Fill in the missing words to complete these well-known verses from Isaiah

- Come now and let us reason together, saith the Lord: though your sins be as s_____, they shall be as white as s_____; though they be r__ like crimson, they shall be as w____. (Isaiah 1:18)
- T____ ye in the L____ for ever: for in the LORD JEHOVAH is everlasting s_____. (Isaiah 26:4)
- Behold I lay in Zion for a foundation a s____, a t____ stone, a precious c____ stone, a s____ foundation: (Isaiah 28:16)
- For the LORD is a G__ of j_____: blessed are all they that w____ for him. (Isaiah 30:18)
- For the LORD is our j____, the LORD is our l____, the LORD is our k____; he will s____ us. (Isaiah 33:22)
- But they that wait upon the LORD shall renew their s____; they shall mount up with w____ as e____; they shall r__ and not be weary; and they shall walk and not f____. (Isaiah 40:31)

New Testament

- 1.1. At which gate of the temple did the lame man sit? (Acts 3:2)
- He sat there to ask alms (beg for money). From which two Apostles did he ask an alms? (Acts 3:3)
- Who said that he had no silver and gold? (Acts 3:6)
- What did Peter, in the name of Jesus, tell the lame man to rise up and do? (Acts 3:6)
- When the lame man was made strong and able to walk, who did he praise? (Acts 3:8)
- When Peter was in prison he was tied with chains, and there were keepers in front of the door. How many soldiers were there too? (Acts 12:6)
- What fell off Peter's hands when the angel woke him? (Acts 12:7)

8. Peter got dressed and followed the angel out of the prison. Did he understand that it was really happening? (Acts 12:9)
 9. What were the people in Mary's house doing? (Acts 12:12)
 10. Who had brought Peter out of prison? (Acts 12:17)

Overseas Names for Exercise 1

Senior Section: *Auckland:* Auke de Boer. *Bulawayo:* Nozilohlo Bebe, Prudence Chibonda, Khulekani, Shylet and Sithandazile Dube, Sukoluhle and Talent Khumalo, Sazisani and Sothile Moyo, Pink Ncube. *Chesley:* Jenny Bouman, Ruth Schuit, Rachel Winkels, Audrey Zekveld. *Gisborne:* Heidi, Herman and Trudy Haringa, Kirsten and Louise van Dorp. *Grafton:* Cameron White, Chloe van Dorp. *Holland:* Jelle Bakker. *Queensland:* Mary Brigden. *Sengera:* Paul Lumumba, Collins Mirieri. *Sydney:* James Marshall, Alexander van Dorp.

Intermediate Section: *Auckland:* Dieuwe de Boer, Bianca Jago, Laura McCrae, Amy Thomas. *Bulawayo:* Natash Makwezwa, Maria Maphosa, Simangaliso Mlangeni. *Chesley:* Jacob Zekveld. *Gisborne:* Finlay and Muriel Cramp, Anne-Marie Geuze, William Haringa. *Grafton:* Bethany McAlpine. *Holland:* Gerben Bakker, Nathalie MacDonald. *Queensland:* Rachel Brigden. *Sengera:* Bonface Isoc, Dennis Mochano, Finlay Mogari, Joseph Obiye, Josephat Ogoti, Vane Omweno, Ondari Onang'o, Dickson Ontiri, Eric and Mary Onwong'a, Drusillah and Moses Orange, Stephen Onyancha, Eunice Rabiki, Gideon Ratemo. *Sydney:* Keith Marshall. *Texas:* Anna Smith.

Junior Section: *Auckland:* Anne Roos de Boer, Rita de Bruin, Lachlan McCrae. *Bulawayo:* Mitchel Makwezwa, Blessing Mlozi, Siphso Zama. *Chesley:* Samuel Zekveld. *Connecticut:* Rebecca and Sarah Mack. *Gisborne:* Annika and Emma van Dorp. *Grafton:* Chelsie and Jackie Cameron, Joshua Kidd, Abraham Wallis, Alexandra van Dorp. *Holland:* Samantha MacDonald. *Mbuma:* Mbiko Masuku. *Sengera:* Bonface Ang'asa, Brian and Josinah Aboki, Duke Bernard, Gesare Daudi, Judith Gesare, Kembero Kebwaro, Mokua and Nyakundi Kenyatta, Macdonald Matara, Jackson and Rodha Mokoro, Alice Moranga, Truus Mosiria, Christine Mosoti, Christine Nyabuto, Levin Nyakundi, Bernard Nyakwara, Rebecca Nyamao, Mary Nyamwembe, Adams and Dennis Nyang'au, Christine and Nyakwara Ombura, Janet Omone, Vincent Ondieki, Priscah Onduso, Samuel Ontiri, Wycliffe Orange, Dolvine Orina, Jane Ouko, Rusiah Rabiki, Evans and Nehemiah Torori. *Sydney:* Duncan Marshall, Anna van Dorp. *Texas:* Gerrit Smith. *Wisconsin:* Calvin Smith.

Upper Primary Section: *Auckland:* Nathanael de Bruin, Jarrod Jago. *Bulawayo:* Melisa Dube, Siphetheni Ndlovu, Mthokozisi Makandla, Yvonne Makwezwa. *Gisborne:* Hannah Geuze. *Mbuma:* Sandulelo Khumalo, Langelihle Masuku, Buqotho Nkiwane. *Sengera:* Lianah Aboki, Deborah Andrew, Faith Bogita, Dolphine Boko, Joseph Isaac, Brian Matara, Paul Mochamo, Nelson Moguso, Edwin Mokoro, Hapiness Momanyi, Zipporah Moragwa, Kevin Mosingi, Janet, Kerubo and Orina Nyabuto, Tyson and Vannis Nyabuto, Naomi Nyakundi, Philes Nyandwaro, Daniel Nyangeresi, Donald Oganda, Brian Omweno, Isabellah Ontiri, Violet Ontunya, Calvine Orina, Eduine Ratemo, Faith Richard. *Wisconsin:* Josiah Smith.

(Four names were missed out from the UK list last month: *Chippenham:* Rosie Salkeld. *Glasgow:* Rachel Smith. *London:* Claudia Campbell. *Ness:* Kathryn Ferguson.)

Lower Primary Section: *Auckland:* Abby de Bruin, Danielle and Monique Jago. *Chesley:* Joel Bouman. *Gisborne:* Matthew Geuze, Sarah van Dorp. *Grafton:* Christina Kidd, Rachel van Dorp, Andrew White. *Holland:* Thaddeus MacDonald. *Mbuma:* Ntombiyethu Ngulube. *Sengera:* Sharon Andrew, Denis Ang'asa, Mwango Aska, Mary Batasi, Douglas Chuchi, Aroisa and Job David, Isaac Kamau, Lydia and Olive Kenyatta, Napoleon Makora, Edgar and Peter Makori, Mackenzie Maosa, Damaris Matara, Purity Mokeira, Catherine and Elizabeth Mokoro,

Brian Mokuu, Nehemiah and Winner Momanyi, Dipporah Momenche, Kaiser Moseti, Christopher Mwenge, Agnes, Nyabiage, Oonga, Penta, Silvia and Wycliff Nyabuto, Kevin and Naom Nyamao, Richard Nyambane, Mosorori Nyamboki, Brian Nyamwaya, Catherine, Jonathan, and Omabeni Nyandwaro, Mbane Oganda, Truphea Ogando, Simeon Ogoti, Justine Okenagwa, Boniface Okwema, Collins Ombongi, Brandoline, Mackenzie and Simeon Ondieki, Nyabuto Onduso, Bonface and Macmillar Ongenchi, Daniel Ontunya, Nyambeki Onwong'a, Albert, Benard, Denis and Vincent Orina, Barack Otwori, Alice Rabiki, Elizabeth Sigara, Stephen Thomas, Brenda Togeni, Brian Tom. *Sydney*: Calum and Hugh Marshall. *Wisconsin*: Abigail Smith.

Youth Conference 2010

The Conference will be held, God willing, in Glasgow from Tuesday, April 6, to Thursday, April 8. 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. It must arrive by March 27.

1. The Scottish Reformation of 1560

450 years of blessing for Scotland *Rev D W B Somerset*

2. John Knox

His life and greatness *Rev D W B Somerset*

3. A Promise of Good Things to Come

The system of sacrifices in the Bible *Rev J R Tallach*

4. Church History in Glasgow

A tour, conducted by *Rev J B Jardine*

5. Prayer Meeting

In St Jude's Free Presbyterian Church

6. God's Faithful Servant

Lessons from the life of Moses *Rev D A Ross*

2010 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.

Name(s)

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