

# 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*



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*Cover Picture: The traditional picture of John Knox. See page 95.*

## The Young People's Magazine

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# The Young People's Magazine

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No 5

## Life's Good?

“Life's Good”, said the box containing my new computer monitor. It is the slogan used by the LG Group, the Korean-based company which manufactured the monitor. The company is obviously seeking to create a positive feeling for their products – to make people think that it will help them to lead a good life if they buy an LG monitor or television set or washing machine, or anything else the company makes.

Now there is no doubt that those of us who can afford a computer or a washing machine can get through many of our tasks more quickly and more efficiently; and it may leave us with more time to do other things. But that computer monitor and other goods like televisions – all bearing the same slogan, “Life's good” – can do great *harm* to one's life if they are badly used. They are harmful if people use them to watch what it is sinful. Then they do *not* make life good; instead they become highly dangerous for people's souls. And what people watch may encourage them to think in a worldly way if they absorb ideas which ignore God and the teachings of the Bible and if they follow an ungodly example. They may still accept that there is a God who has given the Bible as a guide for their lives, but they are in danger of living in almost the same way as they would if they were sure that there is no God. That is dangerous for them and dishonouring to Him.

LG are no doubt suggesting that electrical goods – especially *their* electrical goods – add to our happiness. But do they? Not necessarily. Jesus warned: “A man's life consisteth not in the abundance of the things which he possesseth” (Luke 12:15). What makes life good? What makes it worthwhile? To have lots of possessions? Not really. People may have huge amounts of money and endless possessions and still be sad. More seriously, people may seem to be always happy and yet suffer endlessly in a lost eternity, because they refused to believe in Christ. It is possible for people to have the latest in electronic gadgets and not be happy, and others may have only the bare necessities of life and be wonderfully content.

Life seemed very good for a rich man Christ spoke about, who had the finest of clothes and “fared sumptuously every day” (Luke 16:19) – he always

had extravagant meals with excellent food. But he was mean; he did not care about people like a poor beggar called Lazarus, who lay at his gate covered with sores, hoping to get some crumbs from the rich man's table. The rich man seemed to live a really good life; Lazarus did not seem to have a good life at all. But was the rich man actually happy? Possibly not. Maybe, in spite of all this riches, he had all kinds of difficulties to face. Perhaps he did not get on with his wife; perhaps he experienced all kinds of tragedies. We do not know, but it is clear that he did not have God's blessing. And perhaps Lazarus was quite content in spite of his dreadful circumstances.

What we do know with certainty is that Lazarus had God's blessing, even in this life. So, when he died, he went to heaven. If in many ways he did not have a good life in this world, he is most certainly enjoying a wonderful eternity. But when the rich man died, he went to hell. Yes, he *may* have enjoyed life in this world, but in eternity he does not even have a drop of water to cool his tongue.

Surely you can see why Jesus directs us to "seek . . . first the kingdom of God, and His righteousness; and all these [other] things shall be added unto you" (Matthew 6:33). We are to seek, as what is far more important than everything else, a place in the kingdom of God and also the righteousness which He has provided in Christ Jesus. Then God will give us what we need of other things too, such as what we need to eat and to drink and to keep us warm – which Jesus had just been speaking about.

For many people today, life seems to be very good. They have all they need to eat and they could easily afford to buy much more. They have all the clothes they need to wear and perhaps far more than they will ever wear again. But is life really good for them? Are they really happy? Many of them are not; for them life is not really as good as it seems to be. Time and again, my newspaper shows pictures of actors and actresses whose marriages have broken down. Probably they have no shortage of money; they can afford to buy any amount of expensive clothes and to build a huge house, perhaps several houses. But unless people can keep up good relationships with those who are nearest to them, life cannot be so very good.

Indeed we do not need to be surprised when trouble comes our way. It may be that someone close to us dies or we become ill. We cannot keep these troubles out of our lives. But how good if we know to go to God in prayer, with all our troubles, and cast them all upon Him (see 1 Peter 5:7). How good to know, when our lives seem to go all wrong, that God is in control! How good to trust Him for all the needs of our bodies and in all our circumstances – but especially for our souls! That is to live a good life, a life that will have a good end, and will be followed by a happy eternity.

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# Only One Way of Salvation

## 1. What Does This Mean?

*J C Ryle*

This is the first part of a series drawn from another chapter of Ryle's book, *Knots Untied*. It has been edited.

Is there more than one road to heaven? Is there more than one way in which the soul of man can be saved? This is the question which I mean to consider, and I shall begin by quoting a text of Scripture: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). These are striking words; but they become much more striking if we notice when they were spoken and by whom.

They were spoken by a poor and friendless Christian before a persecuting Jewish Council. It was a grand confession of Christ. They were spoken by Peter, the man who forsook Jesus and fled a few weeks before. This is the very man who three times denied his Lord. There is another spirit in him now. He stands up boldly before priests and Sadducees and tells them the truth to their face: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

1. Let me explain the doctrine which Peter lays down. Let us make sure that we rightly understand what he means. He says of Christ, "Neither is there salvation in any other". Now what does this mean? Very much depends on us understanding this clearly. Peter means that no one can be saved from sin, its guilt, its power and its consequences, except by Jesus Christ.

He means that no one can have peace with God the Father or obtain pardon in this world or escape the wrath to come in the next world, except through the atonement and mediation of Jesus Christ.

God's rich provision of salvation for sinners is treasured up in Christ alone; God's abundant mercies come down from heaven to earth by Christ alone. Only Christ's blood can cleanse us; only Christ's righteousness can clothe us; only Christ's merit can give us a title to heaven. Jews and Gentiles, learned and unlearned, kings and poor men – all alike must either be saved by the Lord Jesus or lost for ever.

And the Apostle adds emphatically: "There is none other name under heaven given among men, whereby we must be saved". No other person has been appointed by God the Father to be the Saviour of sinners, only Christ.

The keys of life and death have been committed to Him, and all who would be saved must go to Him.

There was only one place of safety in the day when the flood came upon the earth: that place was Noah's ark. All other places and devices: mountains, towers, trees, rafts, boats – all were alike useless. So also there is only one hiding place for the sinner who would escape the storm of God's anger: he must venture his soul on Christ.

There was only one man to whom the Egyptians could go in the time of famine, when they needed food. They must go to Joseph; it was a waste of time to go to anyone else. So also there is only One to whom hungering souls must go if they would not perish for ever; they must go to Christ.

There was but one word that could save the lives of the men of Ephraim in the day when the Gileadites contended with them, and took the fords of Jordan: they must say, "Shibboleth", or die (Judges 11). Just so there is only one name that will avail us when we stand at the gate of heaven: the name of Jesus must be our only hope, or we will be cast away for ever.

Such is the doctrine of the text: no salvation but by Jesus Christ; in Him there is plenty of salvation, salvation to the uttermost, salvation for the very chief of sinners; out of Him there is no salvation at all. It is in perfect harmony with Jesus' own words: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6). It is the same thing that Paul tells the Corinthians: "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11). And it is the same that John tells us: "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life" (1 John 5:12). All these texts come to one and the same point: no salvation but by Jesus Christ.

Let us make sure that we understand this before we pass on. People are apt to think, "This is all old news; these are ancient things. Who does not know such truths as these? Of course, we believe there is no salvation except by Christ." But I ask my readers to mark well what I say: Make sure that you understand this doctrine, or else by and by you will stumble and be offended at the statements I have yet to make.

We are to venture the whole salvation of our souls on Christ, and on Christ only. We are to cast loose completely from all other hopes and trusts. We are not to rest partly on Christ, and partly on doing all we can, partly on going to church, partly on receiving the sacrament. In the matter of our justification, Christ must be all. This is the doctrine of the text.

Heaven is before us, and Christ the only door into it. Hell is beneath us, and Christ alone is able to deliver us from it. The devil is behind us, and

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Christ is the only refuge from His wrath and accusations. The law is against us, and only Christ is able to redeem us. Sin weighs us down, and Christ alone is able to put it away. This is the doctrine of the text.

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## David Cadwaladr

### 4. Going to a Far Better Place

David Cadwaladr was a preacher in North Wales who made huge efforts to bring the gospel to others, even when it meant walking very long distances. This is the last article in the series. The information for these articles was taken from *The Calvinistic Methodist Fathers of Wales*, volume 2.

When David Cadwaladr began preaching, men like him had to face great opposition, and sometimes their lives were in danger. One evening he was preaching at Machynlleth. A local landowner and a doctor came along to the service, not to listen and get good for their souls, but to cause a disturbance. In so doing they were doing the devil's work; they were preventing others from getting good for their souls.

The two men imitated Cadwaladr as he read his text. Then, in his sermon, as he finished each sentence, they asked him: "Who told you that?" But as, with loud voices, they tried to make a fool of the preacher, they only succeeded in making fools of themselves. Others in the congregation tried to stop them but they kept on with their wicked work. The other people wanted to hear the Word of God and became annoyed. They started pushing the two men, who soon became afraid for their lives and cried out loudly. In the end, the two men were allowed to go free and they fled to a nearby inn. For once it was the persecutors who came off worse, and never again were services disturbed at Machynlleth.

While still a young man, Cadwaladr was asked to preach to a large gathering in the south of Wales. He had not expected to have to preach and felt quite disturbed as he thought about it. He slipped away and thought of going straight home, but he was afraid that to do so would be sinful. That evening he did not eat or drink anything, and he spent the whole night in prayer. Perhaps we should not be surprised to learn that the next day he preached powerfully. All his fears disappeared, and hundreds of people, including hardened sinners, came under conviction of sin. Probably his preaching often had similar effects but the information about other such sermons has long since been forgotten.

As a preacher, Cadwaladr had a tremendously-strong sense of duty. Even when he was 82 years old, his sense of responsibility had not weakened. One

Saturday it was so stormy and wet that he was persuaded to stay at home rather than set off for Tymawr, where he was to preach the next day, but he felt very uncomfortable throughout the afternoon and evening. About 3 o'clock the next morning he called his daughter and asked her to make his breakfast; he told her that the wind was not quite so strong and that he would try to walk to Tymawr. He ate the food she prepared for him, had family worship and then set out to walk the 8 miles to Tymawr. We are told that, no matter how little time he might have in the morning, he would never leave home without keeping family worship. He always wanted to commit himself and everyone else in the house to God before attending to the day's work or setting out on a journey.

He arrived at a house in Tymawr long before sunrise, while the whole family was still in their beds. He did not want to disturb them; so he went to some outhouse and waited there till he saw signs that someone was on the move. When, back home, he told his daughter how he had got on, she asked him what he did while he was waiting in their outhouse. "What did I do?" he asked her. "What would you expect me to do other than try to pray?" Perhaps the godly old preacher should not have pushed himself so hard, especially as he was getting old. But his devotion to duty, his consideration for others and his prayerfulness all point to the fact that he was indeed an unusually godly man. Such people are examples for us; we should seek grace to follow in their steps.

Yet even godly men are not perfect. Cadwaladr could trust in God on a difficult journey over the mountains when drifts of snow were in his way. But he was afraid of travelling by boat. The easiest way to get to Liverpool from Wales included crossing the River Mersey. But, rather than do so, Cadwaladr would walk for an extra 24 miles.

Until about six weeks before he died, Cadwaladr was in good health. But even those who have enjoyed the best of health for many years must die, and at last Cadwaladr became unwell. Yet in spite of feeling quite poorly he walked for 26 miles to keep three services on a Sabbath just a fortnight before his death. At the meeting on the next Wednesday, in his own town of Bala, he read the Scriptures and prayed. In the prayer he spoke of God as sufficient for himself and his brethren for all circumstances – sufficient for life, sufficient for death, sufficient for eternity. It is said that he approached the throne of grace "with great boldness, yet with perfect respect". It was a prayer that people could not easily forget, as this experienced believer looked trustingly to the fulness of the provision that God had made in Christ for sinners.

One might think that such a godly man would have no fear of death. Some-

one told him: “If I were you, David Cadwaladr, I would not be frightened of dying”.

Cadwaladr disagreed: “If you were me, you *would* be frightened of dying”.

But that changed before the end. A friend asked him: “how are you in your mind?”

“O,” he replied, “it is perfectly clear”, referring, it would seem, to his hope of salvation.

“How did you come into possession of this glorious assurance?”

“O, not as I thought I would. I always hoped that I would be given assurance, and the way I hoped to get it was by some sweet, sweet verse – such as, ‘Thy sins be forgiven thee’, or, ‘I have loved thee with an everlasting love’ – being impressed upon my mind.”

But we must not prescribe to God the way he will deal with us. God wisely chooses the best way of bringing spiritual good to saints and sinners.

Cadwaladr went on: “I have been taken back in my mind, way back, to infinite eternity, to gaze upon the three Persons covenanting together to save sinners. And I was then led to see each of Them in turn fulfil Their part in the great salvation. I also had a view of the plan of salvation completed – that is, of Zion [the Church of God] fully built – which is what I see as ‘the land that is very far off’ (Isaiah 33:1); and I saw the way in which each one of the three Persons, in His own contribution to salvation, glorifies the other two, and how that, by the building of Zion in this way, They will continue to glorify and praise each other to all eternity, and that is what I understand by ‘the King in His beauty’ (Isaiah 33:17).”

“I had such a view of these things”, Cadwaladr went on, “that strengthened my soul to rest confidently in the great work. I see that there are purposes a thousand times more glorious to be fulfilled by the salvation of a sinner than the happiness of the sinner himself. It is in this way that the Persons of the Godhead fulfilled their vows to one another and glorify each other. I cannot therefore fear being lost.”

By God’s grace, Cadwaladr was looking more deeply than ever before into the provision that was made for sinners by the Father, the Son and the Holy Spirit. By faith he rested more firmly than ever before on what God has revealed about salvation. And, as he did so, he got a more glorious assurance – more glorious than ever he could have expected – that he himself was saved; he knew that he could never be lost.

Before he died Cadwaladr told his little granddaughter Mary not to cry for him. “Keep thinking,” he told her, “after I have died that I am in a far better place than here. Remember that your grandfather will be in heaven with Jesus Christ and with your small brother and with all the saints.”

*For Younger Readers*

## **The Blind Man and His Bible**

**A** blind man sat at the end of a bridge day after day. He needed money, but he was not able to earn any because he was blind. What could he do?

The man could not read the page you are reading, because he could not see. But there is way for blind people to read. It is called Braille. A machine makes raised marks on paper, which blind people can feel with their fingers.

The blind man sat on a stool every day at the end of the bridge. On his knees he held a large Bible. It was the kind of Bible that the blind man could read. He read from his Bible out loud as he passed his fingers over the marks on the page.

The man read one verse more often than any other. It was John 3:16. And anyone passing by could hear him read out the words: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life". It is a very important verse about Jesus. You should learn it by heart.

But why did the blind man sit there reading from the Bible? He had a little cup tied round his neck. The people passing by were sorry for him and they would put a coin in the cup. That was how the blind man got some money to buy the food he needed to keep him alive, and to buy other things too.

Perhaps the people never saw a blind man reading from a book before then. Perhaps they found it interesting to stand and watch him running his finger over the marks on the page open in front of him, and to listen to the verses he was reading.

But did they feel interested in the words the man was reading from the Bible? And did they believe what they were hearing? And did the blind man himself believe what he was reading? Or was he reading the Bible only because it brought him some money?

I do not know the answer to these questions, but I hope that some of the people did believe, and especially the blind man. Yet each of

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us can ask ourselves if we believe what we read in the Bible. Or if you are too young to read the Bible yourself, do you believe what you hear your parents read from it?

Do you believe that all the wrong things you have done are sins against God? And do you believe that God can take away all your sins because of Jesus Christ? Always remember what the blind man's verse says about Him: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life".

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*For Junior Readers*

## Pure Joy?

**D**o you know what an alloy is? In science it means a substance made of two or more metals, for example, brass is an alloy made up of zinc and copper. In fact, it is not necessary for both substances to be metals. So steel is an alloy made of iron plus carbon.

But the word *alloy* can also be used to mean anything that reduces the quality or purity of something – anything that spoils something else. R M M'Cheyne wrote a lovely little poem which includes this verse:

O you that wish to find the joy,  
 The only one that lacks *alloy*,  
 Which never is deceiving;  
 Come to the well of life with me,  
 And drink, as it is offered, free,  
 The gospel draught receiving.

The joys of this life which this world offers – they all have a downside. There will always be something about them that disappoints you or deceives you. There will be some *alloy* that spoils them. None of them will really satisfy you.

Real joy and lasting satisfaction can only be found in one place. Where? What does M'Cheyne say? "Come to the well of life with me." What Bible verse does that remind you of? Does it make you think of Isaiah 55:1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk, without money and without price"? Or the words of Jesus, "If any man thirst, let him come unto Me and drink" (John 7:37)? Christ Jesus is the one and only source of true, lasting happiness and satisfaction!

So what should you then do, a sinner in need of salvation? M'Cheyne goes on to give you an answer:

I will arise and seek my God,  
And bowed down beneath my load,  
Lay all my sins before Him;  
Then He will wash my soul from sin,  
And put a new heart me within,  
And teach me to adore Him.

Is this not the best advice for you? Will you not resolve, before you are any older, to say like the Prodigal Son in Luke 15: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee". Then you will find the one joy that has no alloy. *J van Kralingen*

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## Revival at Kilsyth

### 1. "An Extraordinary Power of the Spirit"

James Robe became minister of Kilsyth, north-east of Glasgow, in 1713. He was a godly man. The people came to listen to him as he preached the truths of the Bible, and some of them were converted. But then came years of disappointment. Young people were learning the teachings of the Bible; some of them professed to be converted and came to the Lord's Table; but Robe had to complain: "I could observe little of the power of godliness in their lives that was satisfying to me". He could not see real evidence in their lives that the Holy Spirit had been at work in the hearts.

Nor did the older people give their minister much encouragement. The unconverted among them, he wrote sadly, "went on in their former sins and carelessness"; there was no sign of a change for the better. Even those who were members of the church seemed to pay less attention to spiritual things, and some of them fell into drunkenness and other sins. After a bad harvest, lots of people were in terrible difficulties – some of them were in danger of dying from starvation. Yet Robe was saddened to find that such a disaster had no spiritual effect on the people; they did not think of their sins; they did not cry out to God in their need; they did not seek His grace. Instead some of them turned to stealing to get enough to eat, and to other sins too.

And when there was again a good harvest, the people at first remained just as careless as before. Yet that was the time which God chose to come to Kilsyth in converting power, to draw many sinners to Himself. That is what we mean by *revival*: when God works powerfully through the Holy Spirit and many are turned from the ways of sin – while those who are already

God's children make much-more-than-usual progress in the ways of grace and holiness.

Already in 1740 Robe had begun to preach on the doctrine of the new birth (or *regeneration*, to use another word for this work of the Holy Spirit). For his first sermons on the subject, Robe took as his text John 3:3, where we find Jesus' words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God". Robe was trying to impress the people with the importance of being born again; he was hoping to make them see how necessary it is. Later he used verse 8 of the same chapter to show how mysterious is the work of the Holy Spirit in bringing about the new birth. Other texts he used in this series of sermons included Psalm 110:3: "Thy people shall be willing in the day of thy power".

At the end of 1741 Robe returned to the subject after a break; he now went on to describe the *effects* of the new birth. He preached first on the verse: "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh" (Ezekiel 11:19). Everyone who is still unconverted has a *stony* heart – in other words, a heart on which nothing makes any impression. Just try pressing your finger on a stone; nothing happens. But when you place your finger on your own flesh, you make an impression on it, even if it disappears when you take your finger away. And when the Holy Spirit regenerates sinners (that is, when they are born again) He gives them a "heart *of flesh*". The Word of God makes an impression on them; they receive it as the truth; they see that they are sinners and they believe in Jesus Christ. But this is a permanent impression; when the Holy Spirit has really been at work, the effects will last for ever.

What effect did all these sermons have on the people of Kilsyth? God's children appreciated them. And people generally appeared to be serious as they listened to them. But that seemed to be all. Robe was no doubt thankful for what he could see, but also disappointed because there seemed to be no conversions. Yet these sermons were all part of God's preparation for the great revival that was to come.

In the first half of 1742 a remarkable revival began in Cambuslang, just to the south-east of Glasgow. Robe was disappointed that few of his people at first went to Cambuslang, where the Holy Spirit was working powerfully in the hearts of many. He was specially disappointed that almost none went "who needed most the work of the Comforter to convince them of sin, righteousness and judgement" (see John 16:8).

Many good ministers from other parts of Scotland went to Cambuslang to help the minister there with extra services. Among them was John Willison,

a noted pastor in Dundee. On his way home that April he called at Kilsyth, and Robe persuaded him to preach on a Friday morning. He delivered what Robe called "a distinct, plain and moving sermon" and it proved to be the beginning of better days in Kilsyth. That sermon brought several of Willison's hearers to "their first serious concern about their souls". The next Sabbath, Robe had more to say about regeneration, now from a text in Galatians. He could see that the people listened very seriously.

Under Robe's sermon on the last Sabbath of April, a woman, about 20 years old and from the Campsie area, was awakened to see clearly how serious her sins were. She realised how dangerous her position was as a sinner, with hell ahead of her. People near her in church noticed that she was impressed by what she was hearing, but on her way home she became very upset. She was crying out, asking what she would do to be saved. She was taken to see the minister and he talked with her all evening. She told him that, as she listened to the sermon, she had seen that she was unlike Jesus Christ, but that she was like the devil and had not been born again. She was strongly impressed with the greatness of the anger of God against her. Robe no doubt pointed her clearly to Jesus Christ as the Saviour of sinners against whom God is angry. When she went away that evening, she was calm, and Robe was hopeful for her. Some weeks later he was encouraged to hear that she was living the kind of life that God's children live.

About this time 16 children in Kirkintilloch started to meet in a barn to pray together. One of them had asked the others if they always needed to play; would it not be better to go to pray? When their minister had heard about them, he joined them to teach them from the Bible. Robe noted: "I am informed they make progress and continue in a hopeful way".

As Robe visited the families in a part of his own district, he found them more serious than usual. But he was concerned that no one in his parish, as far as he knew, was concerned about their soul. He was afraid that, at a time when people in other places were being awakened, God was passing by the people of Kilsyth and leaving them to go on in their sins. Yet, soon afterwards, he heard of several girls in Kilsyth, between the ages of 10 and 16, who were gathering together to pray. Soon he heard of four or five people who were concerned about their sins. "I prayed and hoped", said Robe, "that this might be like some drops before the plentiful rain."

Robe visited Cambuslang in the middle of May and he saw clearly that God was at work. While he was there, a large number from his congregation followed him and heard him and other ministers preach. But, as far as Robe could see, they all came away "without any deep or lasting impressions upon them". This was very discouraging for him, especially when several people,

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from other places near Kilsyth, such as Cumbernauld and Kirkintilloch, came away concerned about their souls.

The next Sabbath, back in his own pulpit in Kilsyth, Robe continued to preach on his text from Galatians. That day, he tells us, “an extraordinary power of the Spirit from on high accompanied the Word preached”. About 30 people came under conviction of sin and were brought back to the church, where the elders prayed with them, while Robe spoke to them one by one in his study. In fact many more were convicted of sin that day. Some time later, Robe could point to at least 300 people who were awakened in Kilsyth at that time, though about 100 of them belonged to other nearby districts. In spite of Robe’s fears, a plentiful rain had indeed come to Kilsyth. It was a time of revival – a time when God’s Spirit was powerfully poured out, and not only in Kilsyth and Cambuslang, but throughout many other parts of Scotland, and of England and America too. How much we need such a work of God’s grace today!

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## Looking Around Us

### Scottish History in Schools

Michael Russell is the Minister in the Scottish Government who is responsible for Education. Recently he was in Toronto to launch a new interactive website which focuses on the “rich historical” links between Canada and Scotland. These historical links exist because, in previous centuries, large numbers of Scots emigrated to Canada, so that today almost five million Canadians can claim family links with Scotland.

Mr Russell hopes that the new website will please those who are concerned that Scotland’s history has been neglected for too long in schools. He wants pupils to develop a strong understanding of events in Scottish history that have shaped their lives and the lives of others around the world. He referred to important happenings: the Jacobite risings of the eighteenth century and the Clearances of the nineteenth century.

The Minister is right. Everyone growing up in Scotland should have a good idea of their roots in the past (and youngsters in other countries should learn about their roots in the past). But lessons should include Scotland’s religious history. And it should be presented more accurately than Mr Russell, an Episcopal lay-preacher, appears to have learned it. A few years ago he claimed that “there is a strong argument for saying that John Knox was more an Episcopalian than a Presbyterian; he did believe in bishops”.

No doubt Knox did believe in bishops, but he believed in the kind of

bishop he found in the Bible. Bishops there are exactly the same as elders (and elders include ministers); the Bible nowhere suggests that there is a class of ministers who have authority over other ministers. On the other hand, Episcopalian Churches go away from the Bible by appointing bishops who rule over ordinary ministers. John Knox sought to follow the Bible in everything, and on this point his views were strictly biblical. Perhaps Mr Russell was referring to the *superintendents* who were pointed at the time of the Scottish Reformation. But they were not bishops; they were responsible for looking after the congregations over a large area of Scotland which had no minister of their own. Superintendents, just like every other minister, were responsible to church courts, including the General Assembly.

Mr Russell referred to the Jacobite risings. It is important that, in learning about these risings, pupils should be given the religious background. It goes back to 1688, when James VII of Scotland, who is better known as James II of England, fled from Britain. He was a Roman Catholic, and many important people were becoming concerned about the way he was promoting his own religion in what was very much a Protestant country. James' reign followed that of his brother Charles II, under whom terrible persecution had begun in both Scotland and England. It was James' son, another James, who led the first Jacobite rising, in 1715. And James II's grandson, often known as Bonnie Prince Charlie, led the second, in 1745. The biggest danger was that, if either of these risings had been successful, Britain would again have had a Roman Catholic king. That would very likely have been bad for freedom and dangerous for Protestants.

Thankfully these rebellions did not succeed. And we should recognise the goodness of God in so ordering His providence. Indeed we should recognise God's providence in everything that happened in history. No account of history is complete if it ignores God's control of everything that happens.

Certainly the Scottish Government and most Scottish teachers today are unlikely to want history to be put across in this way. Yet it is their duty before God. Biblical religion is the most important part of Scotland's heritage.

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## Scripture and Catechism Exercises 2009-10

### Exercise 3

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 June. These exercises are based on Isaiah 41 to Jeremiah 46, and Acts 20 to 2 Corinthians 4.

**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. For each of the following, quote a verse from the Book of Isaiah in which God promises His people:
  - (a) help (chapter 41)
  - (b) guidance in unfamiliar situations (chapter 42)
  - (c) His presence and protection (chapter 43)
  - (d) forgiveness of sins (chapter 43)
  - (e) His constant remembrance of them (chapter 49)
  - (f) comfort (chapter 51)
  - (g) mercy (chapter 54). (7)
2. Complete the following quotations from Isaiah and give the verse number:
  - (a) "Look unto me . . ." (chapter 45)
  - (b) "As for our Redeemer . . ." (chapter 47)
  - (c) "Who is among you that feareth the Lord . . . ?" (chapter 50)
  - (d) "Therefore the redeemed of the Lord shall return . . ." (chapter 51)
  - (e) "Surely he hath borne our griefs . . ." (chapter 53). (5)
3. The Lord sent Jeremiah to Judah and Jerusalem to warn them of His judgements.
  - (a) Quote a verse from chapter 2 which summarises the people's sins. (3)
  - (b) What has Jeremiah 6:16 to say to us today? (2)
  - (c) Say briefly in your own words what we are advised to glory in rather than in wisdom, might or riches. (chapter 9) (3)
  - (d) Give one word for the people's besetting sins as described in chapter 13:10. (2)
  - (e) How does verse 23 show how sin is a hardening effect on us? (2)

**New Testament**

Read Acts chapter 28.

1. How were Paul and the shipwrecked company treated on the Island of Melita? (3)
2. What did the people conclude from Paul's encounter with the snake? (2)
3. What was their feeling when Paul came to no harm? (2)
4. What further reasons did they have to admire him? (3)
5. Why did he "thank God and take courage"? (2)
6. What was the subject of his preaching to the many who came to his lodging? (2)
7. Quote the verse which expresses the result of the preaching we are privileged to hear. (3)
8. To whom was the Word now to be sent? (2)
9. How was Paul occupied during the two whole years in his own house? (2)
10. What words show us that no one objected to his preaching Christ? (2)

**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)

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

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

**Old Testament**

All questions are from the Book of Isaiah.

1. Read chapter 45.
  - What command does God give to all the ends of the earth? (2)
2. Read chapter 53.
  - (a) In what way are we like sheep? (2)
  - (b) Who is compared to both a lamb and a sheep? (1)
  - (c) In what way is He like them? (1)
  - (d) Write down two other words which mean sins. (2)

3. Read chapter 54.
  - (a) Write down two verses which refer to God's kindness. (2)
  - (b) Write down two special names given to the Lord in this chapter? (2)
4. Read chapter 55
  - (a) Write down an expression which shows the gospel invitation is free. (2)
  - (b) What promise is given to those who "return unto the Lord" ? (2)
5. Read chapter 57
  - (a) What are the wicked compared to? (2)
  - (b) Tell in your own words why this is a suitable comparison. (2)

#### New Testament

All questions are from the Book of Acts.

1. Read chapter 20.
  - (a) What had Paul testified to the Jews and Greeks? (2)
  - (b) Which verse shows that he was not afraid of the future? (2)
  - (c) Why was he "pure from the blood of all men" ? (2)
2. Read chapter 24.
  - (a) Who accused Paul? (2)
  - (b) What four charges were brought against Paul? (4)
  - (c) To whom did Paul explain the Christian faith? (2)
  - (d) What effect did it have on this man? (3)
3. Read chapter 26.
  - (a) Why was Paul now "happy"? (2)
  - (b) What did Festus think was wrong with Paul? (2)
  - (c) How did King Agrippa receive Paul's message? (2)
  - (d) What verdict did Festus and Agrippa pass on "this man" ? (2)

#### Memory Exercise

Learn by heart and write out from memory the answer to question 38 in the Shorter Catechism:

- What benefits do believers receive from Christ at the resurrection? (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 Isaiah chapter 55
  - (a) Who are invited to the waters? (1)
  - (b) What is promised to those that hear? (1)
  - (c) When should we seek the Lord? (1)
  - (d) When should we call upon Him? (1)
  - (e) In what way are God's thoughts and ways different from our thoughts and ways? (1)
  - (f) What effect do the snow and the rain have on the earth? (2)
  - (g) What similar effect will God's word have on our hearts if we receive it? (2)
2. Read Jeremiah chapter 36. God commanded Jeremiah to write down in a book all the prophecies He gave him.
  - (a) Who wrote these words for Jeremiah and then read them to the people? (1)
  - (b) Why could Jeremiah not go to the Lord's house and read them himself? (1)
  - (c) Who read the book to King Jehoiakim? (1)
  - (d) What did the king do with the book? (1)
  - (e) What punishment came upon the king for this wicked deed? (3)

#### New Testament

1. Read Romans chapter 12. How are we commanded to behave
  - (a) towards that which is evil?
  - (b) towards that which is good?
  - (c) in business?

- (d) in tribulation?  
 (e) towards those who persecute us?  
 (f) to those that weep?  
 (g) to those that rejoice? (7)
2. From 1 Corinthians chapter 15  
 (a) Why did Paul think he was “not meet to be called an apostle” ? (1)  
 (b) What is referred to as “the last enemy that shall be destroyed” ? (1)  
 (c) Two different persons are referred to in verse 21. Say who they are. (2)  
 (d) *Corruption, dishonour, weakness* and a *natural* body are words used to describe the body of a believer as it is laid in the grave at death. Write out four words used to describe the same body when it is raised again at the resurrection. (4)

#### Memory Exercise

- Learn by heart and write out from memory the answer to question 38 in the Shorter Catechism:  
 What benefit do believers receive from Christ at the resurrection? (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 Isaiah 53, which is about Christ’s sufferings.  
 (a) From verse 3 write down two things we are told about Christ. (2)  
 (b) Why was He (1) wounded and (2) bruised? (2)  
 (c) Can you give one general word for the two answers for question (b)? (1)  
 (d) In verse 6, what are we compared to? (1)
2. Read Jeremiah 38:1-13.  
 (a) What did Jeremiah say would happen to Jerusalem? (verse 3) (2)  
 (b) Why were the princes angry at this? (verse 4) (1)  
 (c) What happened to Jeremiah? (verse 6) (3)  
 (d) Who went to the king to speak for Jeremiah? (verses 8-9) (1)  
 (e) How did he help Jeremiah? (verses 11-13) (4)

#### New Testament

1. Read Acts 24:1-9. Paul is accused in court.  
 (a) Who was his main accuser? (1)  
 (b) What was he accused of being a ringleader of? (2)  
 (c) What was he supposed to have done to the temple? (1)  
 (d) Who agreed with this accusation? (1)
2. Now read Acts 26:1-11. Paul is defending himself in another court.  
 (a) Who is Paul speaking to? (1)  
 (b) Why was he happy that this person was willing to listen to him, and how does he ask them to hear him? (2)  
 (c) Write down three things Paul did to those who believed in Jesus of Nazareth. (verses 9-11) (3)
- Now read verses 28-32.  
 (d) What did King Agrippa say Paul had almost persuaded him to be? (1)  
 (e) What did King Agrippa and the others think about Paul? (3)

#### Memory Exercise

- Learn by heart and write down the answer to question 27 in the Shorter Catechism:  
 Wherein did Christ’s humiliation consist? (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

Answer these questions about Jeremiah. In some of them you can fill in the missing words.

1. Why did Jeremiah feel that he could not speak as a prophet?  
Ah, Lord God! behold, I cannot speak: for I am a c\_\_\_\_. (Jeremiah 1:6)
2. What did God tell Jeremiah so that he would not be afraid?  
I am w\_\_\_\_ thee to d\_\_\_\_ thee, saith the Lord. (Jeremiah 1:8)
3. What did Jeremiah say about our hearts?  
The heart is d\_\_\_\_ above all things, and desperately w\_\_\_\_: who can know it? (Jeremiah 17:9)
4. Jeremiah knew that God can save. Complete this verse.  
H\_\_\_\_ me, O Lord, and I shall be healed; s\_\_\_\_ me, and I shall be s\_\_\_\_: for thou art my praise. (Jeremiah 17:14)
5. The princes of Judah did not like what Jeremiah told them from God. They threw him into the dungeon in the prison.  
What happened to Jeremiah in the mire, or mud? (Jeremiah 38:6)
6. Who told the king that Jeremiah would die in the dungeon?  
(Jeremiah 38:8,9)
7. What old things did he give Jeremiah to protect his arms when he pulled him out of the dungeon with ropes? (Jeremiah 38:11,12)
8. What promise did God give to Ebed-melech?  
For I will surely d\_\_\_\_ thee . . . because thou hast put thy t\_\_\_\_ in me, saith the Lord. (Jeremiah 39:18)

### New Testament

1. When Paul was shipwrecked, which island did he land on? (Acts 28:1)
2. What fastened on Paul's hand when he put a bundle of sticks on the fire?  
(Acts 28:3)
3. What did the island people think that Paul must be? (Acts 28:4)
4. When no harm came to Paul, what did the people then think he was?  
(Acts 28:6)
5. Whose father did Paul heal? (Acts 28:8)
6. Did Paul heal any other people in the island? (Acts 28:9)
7. When Paul spoke to the Jews in Rome, did they all believe the things he said about Jesus? (Acts 28:24)
8. What is sent to the Gentiles? (Acts 28:28)

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