

# 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*



***May 2011***

***Vol 76 • No 5***

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**Cover Picture:** Geneva; see page 95.

## The Young People's Magazine

**Published by** the Free Presbyterian Church of Scotland. Scottish charity number SC003545.

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**Material for the magazine** should reach the editor by the beginning of the previous month.

**Subscriptions, Renewals, Changes of Address** should be sent to the General Treasurer: Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; e-mail: wc.fpchurch@btconnect.com; tel: 0141 332 9283. The subscription year ends in December, and subscriptions should be sent in January each year for the following 12 months. Subscription rates, including postage, are: F P Magazine £20.70 (£1.60 per copy); Y P Magazine £12.20 (80p per copy); both magazines £30.90. All queries should be directed to the General Treasurer, not to the printer.

**Free Presbyterian Magazine:** The Church's main magazine is *The Free Presbyterian Magazine*. Send to the General Treasurer at the above address for a free sample copy. See above for subscription rates.

# The Young People's Magazine

Vol 76

May 2011

No 5

## What Do You Think of Jesus?

One day Jesus asked His disciples who people thought He was. They gave various answers. Some people, they told Him, said that He was John the Baptist; some said He was Elijah; others said He was Jeremiah or another of the prophets. People were not saying anything bad about Jesus; they all seemed to recognise that He was a good man. But they did not realise who He really was. They did not recognise Him as the Son of God; they did not see Him as the One whom God was to send as the Saviour of the world. So they did not trust in Him to save them; they went on trusting in themselves and continued in danger of eternal destruction.

But Jesus asked a second question. It was directed to the disciples themselves: "Whom say ye that I am?" Peter was in no doubt. Others assumed that Jesus was a good man, a prophet, but Peter understood the matter better. He said to Jesus: "Thou art the Christ, the Son of the living God".

Whenever you read this passage, in Matthew 16, you should feel that Jesus Christ is asking *you* the question: Who do you think that I am? And how would you answer? Could you give the same answer as Peter? He recognised that Jesus is the Christ, the Messiah – both words mean *the Anointed One*. Jesus is the one whom God the Father anointed to be the Saviour of the world? And Peter recognised that Jesus was not only a man, though He was indeed a man, but that He was also the Son of God.

Peter did not just believe various facts about Jesus. That is not *saving* faith. Saving faith includes that belief, but it also involves something else: trusting in the Lord Jesus Christ as the one whom God the Father sent to be the Saviour of the world (see 1 John 4:14). Peter and the other disciples (except Judas Iscariot) trusted in Jesus in this way. So they loved Him; they saw beauty in Him; they saw glory in Him.

Do you see what Peter and the other disciples saw? Many do not; they are like those Isaiah spoke about: "when we shall see Him, there is *no beauty* that we should desire Him" (53:2). Isaiah was describing those who do not love Jesus and do not trust in Him.

Paul told the believers in Corinth: "Ye know the grace of our Lord Jesus

Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Corinthians 8:9). The believers in Corinth knew something about Christ's beautiful kindness to needy sinners in this world. He was always, from all eternity, the Son of God. Everything belonged to Him. He was totally rich. Yet, when He became man – when He came into the world – He became poor. He was so poor that He had to say, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head" (Matthew 8:20). Foxes had their own dens where they could spend the night; the birds had their nests where they could settle down and sleep; but Jesus Christ had no place of His own where He could go to lay down His head to rest.

But why did He come into the world? It was to suffer and die instead of sinners. How obviously poor He was when He went to the cross and the soldiers took all His clothes from Him! He was indeed, as Isaiah also says, "a Man of sorrows, and acquainted with grief" (53:3).

But this glorious Person, who was the Son of God, who was infinitely rich – why did He become so poor? Because He was taking the place of people who were so poor that they could not begin to deliver themselves from their guilty, sinful condition.

When Jesus finished His saving work on the cross, He was buried. But He rose from the grave on the third day; He ascended to heaven, where He sits on the right hand of power. From there He gives vast riches to those who believe on Him. Not only does He forgive all their sins, He promises to supply all their needs in this life. How rich they are who believe in Jesus!

You may not notice their riches if you only look at their outward situation – if you do not understand the spiritual provision He has made for them and if you ignore His promise not to keep any good thing from them. Besides all this, each of them is assured of having an eternity of perfect blessedness in heaven. It all adds up to wonderful riches for undeserving sinners.

So what do *you* say about Jesus? Do you, by faith, see something of the riches that He gives to poor, unworthy sinners who trust in Him? Can you say, like Peter, "Thou art the Christ, the Son of the living God"? Then you have riches that no robber can ever steal from you; you have riches that will never rust or decay.

No one should be careless about these things. You must not be content with an outward acceptance of the facts of the Bible. What we all need is a God-given faith, the result of the work of the Holy Spirit in our souls. Remember that you must trust in the Lord Jesus Christ for the salvation of your soul. God is commanding you to "believe on the Lord Jesus Christ". Once again let us answer Christ's question: "Whom say ye that I am?"

# Daniel Rowlands

## 5. The Effects on Thomas Charles

Daniel Rowlands began his ministry in 1733 at Llangeitho in Wales. After he was converted, crowds of people began flocking to hear him. Later he started preaching in other places and, later still, in the open air. At last he was expelled from the Church of England, but he went on preaching, and a new church was built for him.

Another of the great ministers in Wales was to be Thomas Charles of Bala. On 20 January 1773, when he was just 18, he went to hear Rowlands preach. His text was Hebrews 4:15: “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin”. Years later, Charles wrote about the service: “This is a day much to be remembered by me as long as I live. Ever since that happy day I have lived in a new heaven and a new earth.” He compared the change which he experienced that day to that of a blind man who receives his sight.

“It was then”, Charles went on, “that I was first convinced of the sin of unbelief – or of entertaining narrow and hard thoughts of the Almighty. I had such a view of Christ as our High Priest, of His love, compassion, power and all-sufficiency as filled my soul with astonishment, with joy unspeakable and full of glory. My mind was overwhelmed and overpowered with amazement.” The truths presented to him in the sermon seemed “for a time too wonderful to be believed”. He was sure that, millions of years afterwards, “the glorious scenes then opened to my eyes will abundantly satisfy my soul”. “I had, before, some idea of gospel truths in my head, but they never powerfully, and with divine energy, penetrated my heart till now.”

Though Charles never forgot this sermon, it had a particularly-strong effect on his mind for the next six months, so that “often, while walking in the fields, I looked up to heaven with joy and called that my home”. Not surprisingly, he was then earnestly longing for “the glorious Saviour” to take him to be for ever with Himself. That wish was not to be fulfilled at all quickly; Charles had a great work to do for his master before he could be taken home to heaven, 40 years later. But no doubt the wonderful experiences he had at that early stage in his spiritual life were part of God’s preparation for the years he was to spend preaching the gospel.

Yet sometimes, Charles confessed, “Doubts would come into my mind, and I would say within myself: Can it be possible that these things are true?” Then he would think of the words: “I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for I am God, and not man” (Hosea 11:9). God was using Scripture to encourage this young Christian to

trust that He will be true to His Word; God will never cast off any believer; his sins are all forgiven. And Charles added in thankfulness: "Bless the Lord, O my soul, and forget not all His benefits" (Psalm 103:2).

Every year on January 20, Charles often looked back on the sermon he heard Rowlands preach in 1773. One year he wrote, "The remembrance of the mercy which I then received can never be forgotten". Another time, writing again of Rowlands, he said, "I love him dearly and honour him as my father in Christ . . . for to him, under God, I am indebted for whatever light I have into . . . the glorious salvation through Christ. I hope to see him once more, if the will of God be so, before he takes his flight" to heaven.

People sometimes travelled the 60 miles from Bala to Llangeitho to hear Rowlands. For those who walked, it must have seemed a huge distance, but others went on horseback.

Among those that went to Llangeitho was Sally Jones, who was later to marry Thomas Charles. Afterwards she wrote to tell him about her trip. In his reply he told her: "I am very glad that you have been there. I join you most heartily in wishing I had been there also. The remembrance of the sermons I heard there six or eight years ago does me more good than anything I have heard since. . . . It was a great disappointment to me not to be able to hear him last summer, and there is nothing I so earnestly long for as to see him before he dies. I thank you much for the excellent account you have given me of his sermon. . . . I evidently perceive that you have not been there in vain. . . . A spiritual blessing is worth obtaining, even if we had to go for it to Jerusalem."

Charles had his earnest desire answered. "You may suppose", he wrote, perhaps to Sally, "how glad I was to hear once more the old grey-headed Elijah proclaiming the deep things of God. . . . It was good to be there." And he referred to the clarity and energy with which Rowlands spoke. Thomas Charles was not the only minister in Wales who could call Rowlands his spiritual father; about 100 others could look back to a similar blessing which came to them from God through this remarkable preacher.

How much we need God to send out many ministers today to preach the pure gospel, in all parts of the world, with the same clarity and energy as Rowlands! Even more, we need the Holy Spirit to come to apply the preaching, if sinners are to be converted. Yet, while God may specially bless the preaching of gifted men such as Daniel Rowlands, George Whitefield, John Knox and John Calvin, he may also bring about remarkable results through the preaching of less-gifted men. After all, as King Asa said in prayer to the Lord: "It is nothing with Thee to help, whether with many, or with them that have no power" (2 Chronicles 14:11).

# The New Birth

## 3. It Is Absolutely Necessary

*J C Ryle*

This is another part of a chapter from Ryle's *Knots Untied*. It has been edited. In the first two articles, he explained what regeneration, or the new birth, is. He described it as "that change of heart and nature which someone goes through when he becomes a true Christian".

**2.** Let me show that it is necessary for us to be born again. The Lord Jesus Christ's words in the third chapter of John's Gospel make this perfectly plain. Nothing can be more clear or positive than what He said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God. . . . Marvel not that I said unto thee, Ye must be born again" (John 3:3,7).

The reason why this is necessary is the exceeding sinfulness and corruption of our natural hearts. The words of Paul to the Corinthians are accurate: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him" (1 Corinthians 2:14). Just as rivers flow downward and sparks fly upward and stones fall to the ground, so our heart is naturally inclined to what is evil.

We love our soul's enemies; we dislike our soul's friends. We call good evil and we call evil good. We take pleasure in ungodliness; we take no pleasure in Christ. We not only commit sin, but we also love sin. We not only need to be cleansed from the guilt of sin; we also need to be delivered from its power. The natural tone, bias and current of our minds must be completely altered. The image of God, which sin has blotted out, must be restored. The disorder and confusion which reigns within us must be put down. The first things must no longer be last and the last first. The Spirit must let in the light on our hearts, put everything in its right place, and create all things new.

We must always remember that there are two distinct things which the Lord Jesus Christ does for every sinner whom He undertakes to save. He washes him from his sins in His own blood and gives him a free pardon; this is his *justification*. He puts the Holy Spirit into his heart and makes him an entirely new person; this is his *regeneration*. The two things are both absolutely necessary to salvation. The change of heart is as necessary as the pardon; and the pardon is as necessary as the change. Without the pardon we have no right to heaven. Without the change we should not be fit to enjoy heaven, even if we got there.

The two things are never separate. They are never found apart. Every justified person is also regenerate; every regenerate person is also justified. When the Lord Jesus Christ forgives a man's sins, He also gives him

repentance. When He grants peace with God, He also grants power to become a son of God. There are two great statements of the glorious gospel, which ought never to be forgotten. One is: "He that believeth not shall be damned" (Mark 16:16). The other is: "If any man have not the Spirit of Christ, he is none of His" (Romans 8:9).

He who denies that everyone needs to be regenerated can know very little of the heart's corruption. He is blind indeed who fancies that pardon is all we need in order to get to heaven, and does not see that pardon without a change of heart would be a useless gift. Blessed be God that both are freely offered to us in Christ's gospel, and that He is able and willing to give the one as well as the other!

Surely we must be aware that most people in the world see nothing, feel nothing and know nothing in religion as they ought. How and why this is, is not the present question. I only put it to the conscience of every reader: Is it not a fact?

Tell them of the sinfulness of many things which they are always doing, and what is generally the reply? They see no harm in them.

Tell them of the awful peril their souls are in, of the shortness of time, the nearness of eternity, the uncertainty of life, the reality of judgement. They feel no danger.

Tell them of their need of a Saviour, mighty, loving and divine, and that it is impossible to be saved from hell except by faith in Him. It all falls flat on their ears. They see no great barrier between themselves and heaven.

Tell them of holiness and the high standard of living which the Bible requires. They cannot understand the need for such strictness. They see no use in being so very good.

There are tens of thousands of such people on every side of us. They will hear these things all their lives.<sup>1</sup> They will even attend the ministry of the most striking preachers, and listen to the most powerful appeals to their consciences. And yet when you visit them on their deathbeds, they are like men and women who never heard these things at all. They know nothing of the leading doctrines of the gospel by experience. They can give no reason whatever of their own hope.

Why is all this? What is the cause of such a state of things? It is because man naturally has no sense of spiritual things. In vain does the Sun of righteousness shine before him; the eyes of his soul are blind; they cannot see. In vain does the music of Christ's invitations sound around him; the ears

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<sup>1</sup>Remember that Ryle was writing more than 100 years ago. But his warnings apply to those today who listen to scriptural preaching.



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of his soul are deaf; they cannot hear it. In vain is the wrath of God against sin set forth; the senses of his soul are closed; like the sleeping traveller, he does not perceive the coming storm. In vain are the bread and water of life offered to him; his soul is neither hungry for the one nor thirsty for the other. In vain is he advised to flee to the Great Physician; his soul is unconscious of its disease; why should he go? In vain do you put a price into his hand to buy wisdom; the mind of his soul wanders; he is like the madman who calls straws a crown and dust diamonds; he says, "I am rich, and increased with goods, and have need of nothing".

Alas, there is nothing so sad as the utter corruption of our nature. There is nothing so painful as to look at a dead soul.

Now what does such a man need? He needs to be born again, to be made a new creature. He needs the old man to be put off completely, and the new to be put on completely. We do not live our natural life till we are born into the world, and we do not live our spiritual life till we are born of the Spirit.

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## Moses: God's Faithful Servant

### 6. Challenging Moses' Leadership

*Rev D A Ross*

Last month's article looked at Israel at Mount Sinai. There God gave Moses the Ten Commandments, and Israel sinned very seriously by making the golden calf.

**I**n the second year after Israel's departure from Egypt, the time of entering the Promised Land had come. Twelve spies were appointed to enter the land and bring back a report. While all the spies brought back a good report of the wealth of the land, ten of them claimed it was impossible to overcome the giants and to conquer the walled cities. Two others, Joshua and Caleb, assured the camp of Israel that, because God had promised them the land, they would easily overcome these enormous obstacles. But the ten spies' bad report was accepted, in spite of the fact that the Lord had promised the land to the Children of Israel.

As a result, a great rebellion took place. The people wanted to remove Moses as leader, select someone else and return to Egypt (Numbers 14:5); they were ready to stone Caleb and Joshua (Numbers 14:10). In the presence of Israel, Moses fell on his face in public prayer, along with Aaron (Numbers 14:6). How soon the Lord came to his aid! Only those aged under 20 would be allowed to enter the Promised Land, after wandering in the wilderness for a further 38 years; the others must die there.

*Lesson 24.* There are many lessons to be learned from this, but it is mainly Moses we want to notice. Here we see the power of prayer; even when a whole nation planned to overthrow him, it was they who suffered. Let us also notice, once again, Moses' forgiving heart. To forgive each another is an important lesson. See Moses pleading that the Lord would not disinherit those who wanted to be rid of him. We are very liable to do to others what they have done to us. Not so Moses; he is indeed a beautiful example to imitate.

There were other occasions when Moses' leadership was challenged. These must have been among the more distressing experiences in his life. If those who opposed him had been heathens, it would have been much easier for him to bear, but they were the professed people of God.

Do you remember the Israelite whom Moses rebuked for doing wrong to his brother? He thrust Moses away, asking, "Who made thee a prince and a judge over us? Intendest thou to kill me as thou killedst the Egyptian?" Then Moses took flight to Midian and stayed there for 40 years. Indeed ever since Moses made himself known to Israel as the one whom God purposed to use as their leader, they often opposed his leadership; he had to put up with insulting language time and time again. For instance: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness" (Exodus 14:11-12). Moses did not reply to them with spiteful words; instead he graciously directed them to what God required of them.

Sometimes objections to his leadership arose from envy. Aaron and his sister Miriam were jealous of his position as leader, and found fault with him for marrying an Ethiopian, but it seems it was a pretext to attack his leadership. Moses was meek and did not reply to their unkind attack; he remained silent. But God was not silent; He severely rebuked them, especially Miriam since she was the ringleader. She became a leper.

*Lesson 25.* There is a lesson that applies to us if we are engaged in a righteous cause and receive sharp words from those near and dear to us. There are times when it is best to be silent and leave the matter in the hand of a gracious God, who knows and approves of every righteous cause and will vindicate us in his own time, as He did Moses.

A more serious instance of hostility against Moses, and indeed against Aaron also, came from two of Aaron's sons. They obviously questioned the form of worship God had set up through Moses. They were ready, as they imagined, to reform the worship of God. "Nadab and Abihu, the sons of

Aaron, took either of them his censer and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not" (Leviticus 10:1). But no sooner had they done so than God consumed them in great anger. "There went out fire from the Lord, and devoured them, and they died before the Lord" (Leviticus 10:2).

*Lesson 26.* Though these men were Moses' nephews, he submitted completely to the judgement of the Lord. It takes much grace in situations of this sort to behave as Moses did. We should seek to do so, no matter how closely these judgements may affect ourselves.

At another time 250 princes, led by Korah, Dathan and Abiram confronted Moses about his leadership. Indeed they stirred up many Israelites to follow them in their bid to have other leaders instead of Moses and Aaron. Moses was deeply alarmed, not least because it was God who had appointed him and Aaron to office. Moses cried to the Lord for deliverance. What an awesome deliverance when the earth swallowed up Korah and his followers! (Numbers 16).

But so strong was support for Korah among the people that they then accused Moses of having killed the people of the Lord. For this sin, the Lord sent serpents among the Children of Israel, and many of them died. Yet again Moses, directed by the Lord, came to deliver them. He made a brazen serpent and placed it on a pole. He then called on the people to gaze on the serpent. Many of the people did so in deep repentance and were healed.

Sadly the majority of Israelites often criticised Moses whenever difficulties arose. One time at Meribah, where there was no water for the people to drink, Moses was so provoked by them that he did not speak wisely as usual; nor did he act exactly as the Lord had told him. Moses himself rebelled against God; he did not *speak* to the Rock so that water would flow out; instead he struck it; he also gave the impression that the credit would be his. For this Moses was sorely chastised by the Lord; he was not allowed to cross into the Promised Land (Numbers 20:8-12, Deuteronomy 32:51, Psalm 106:32).

*Lesson 27.* This great man endured as a faithful follower of Christ; "he endured, as seeing Him who is invisible" (Hebrews 11:27). What an outstanding example to follow! But great grace is needed under provocation. We need to commit ourselves to God's care each day lest we act wrongly when provoked. The Word of God tells us: "Now the man Moses was very meek, above all the men which were on the face of the earth" (Numbers 12:3). We should remember Moses for his outstanding meekness in times of dreadful provocation; yet he too could fall unless God preserved him. Let our prayer be, "Lord, keep me; for I trust in Thee" (Psalm 16:1). We should

think like this when we are provoked by unkind friends, as Job was, or by people who are downright wicked. We ourselves should take good care not to provoke others. We hear about road rage, which sometimes is provoked by other people driving carelessly. I am sure you know what it is to be provoked and, perhaps, to provoke others. It is sinful. "Let us not be desirous of vain glory, provoking one another, envying one another" (Galatians 5:26).

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*For Younger Readers*

## **What Is a Good Boy?**

John Baily was just about 11 or 12. He was a good boy. But what is a good boy? Someone, perhaps, who does everything that his father and his mother tell him, someone who loves them and wants to please them.

I am sure John did love his father and mother and wanted to please them. But I have not yet told you properly what a good boy is. I have not said anything about God. Does the boy love God? Does he want to please God? Does he do what God commands him?

John did want to please God. He wanted to obey God. And he prayed to God.

John had a good mother. She loved God and wanted to please Him. So she taught John about God and about the things of God. And she taught him to pray.

But John's father was not a good man. He did not love God. He did not want to please God. He broke God's commandments. He did not pray with his wife and children.

Instead John's mother asked him to pray with her and the other children. It is important that every family should read the Bible and pray together.

John's father heard his son praying. He felt ashamed. He knew that he should have been praying with his wife and children. He saw that he was a sinner. God had mercy on him. God gave him a new heart. John's father believed on Jesus.

Now John's father loved God. He wanted to please God. He wanted to keep God's commandments. And I am sure he now wanted always to read the Bible with his family and pray with them.

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## Looking Around Us

### God's Name Matters

A Blackpool councillor was severely criticised after describing the people of the town as “donkey-botherers”. The term refers to the sort of tourists who take donkey-rides on the beach in English seaside resorts like Blackpool.

Councillor Blackburn's comment appeared on Facebook; it was not meant for everyone to see, but it got into the papers and other news media because he forgot what his privacy settings were. Clearly it was not a wise comment, given that it suggests a degree of contempt for the people whose interests he represents on Blackpool Council.

But another part of what he said aroused no comment – when he took God's name in vain. In fact, it was far more serious. We are not to treat lightly any of the names of the Most High, the ever-glorious Creator. He has said, “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain” (Exodus 20:7). God takes the matter seriously, however careless people may be about it today.

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### *For Junior Readers*

## The Words on the Window Pane

**G**eorge Whitefield was a godly English minister who lived in the 1700s. He travelled widely preaching the gospel to very large crowds, both in Britain and across the Atlantic Ocean in North America.

Towards the end of his life, while he was preaching in America, he was staying with an army general in Rhode Island. The general, his wife and three daughters were very kind to him and they attended his services dutifully. But Whitefield felt concerned about their souls. He did not think that they were saved. Yes, they went through the outward forms of religion, but he did not see any signs of true spiritual life.

On the last night he was to spend in their house he felt so anxious about them that he could not sleep. He got up from his bed to pray for them. Then he took something sharp and scratched some words (from Mark 9:21) on the window pane: “ONE THING THOU LACKEST”. In the morning he left to continue his preaching tour.

After he left, the general went into his room to see where the great minister had slept. At once he noticed the text on the window pane: “ONE THING THOU LACKEST”. The words went straight to his conscience. He realised this was just what was true of him. Yes, he attended church, he was kind to

the Lord's servants, he was friendly and polite. But he lacked the one thing needful (see Luke 10:42); his soul was not saved!

This was truly a word to the general at the right time. The Spirit of God blessed it to him. The result was the salvation of his soul and the souls of his family.

What about you? I am sure you attend church; you learn verses from the Bible and also the answers to Catechism questions. And you do not commit all the sins you see other young people around you doing.

Yet that is not enough. If your soul is not saved, it can also be said to you, "One thing thou lackest". Will you not take these words to heart? Will you not pray that you too would find the "one thing needful" before it is too late?

*Jane van Kralingen*

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## John Knox: His Life and Greatness

### 2. Years of Preparation

*Rev D W B Somerset*

The purpose of this talk at last year's Young People's Conference was to give an outline of the life of Knox (1514-1572). Last month's article focused on his early years – until, after being captured by the French and serving as a slave on their galleys, he was released and went to England.

**4. England (1549-1554).** Knox spent five years in England: two as a minister in Berwick, two in Newcastle, and just over a year in London as a royal chaplain. In Berwick he formed what was the first Puritan congregation in England, conducting worship according to the biblical pattern. It was a difficult situation for him. England and Scotland were at war, and the place was full of unruly soldiers, many of whom were Roman Catholics. Yet Knox's ministry was blessed and it brought peace to the town. While there he met his first wife Marjorie Bowes, whom he married in 1556. They had two sons, but the marriage was brief; she died in 1560.

In 1551 Knox moved to Newcastle and in 1552 he became a royal chaplain, moving to London in 1553. One issue that arose in 1552 was kneeling to receive communion, a practice which Knox detested on biblical grounds. The Book of Common Prayer had been revised; it had already received the approval of Parliament and was at the stage of being printed. In August 1552 Knox preached a sermon before the King against kneeling at communion and also put in a written complaint. Thomas Cranmer, who was largely responsible for the revised Book of Common Prayer, was rather annoyed at this. But although the authorities were not prepared to drop the requirement

of kneeling, they halted the printing of the Prayer Book and inserted the so-called “Black Rubric”. This explains that kneeling at communion does not imply adoration of the elements, that the bread and wine remain in their natural substances, and that adoration of them is “idolatry to be abhorred of all faithful Christians”.

This “Black Rubric” was pasted into the remaining copies of the book before they were distributed. Some of the surviving copies have it and some, which had been printed earlier, do not. The “Black Rubric” was removed from the Book of Common Prayer under Queen Elizabeth in 1559, but it was restored in 1662 under Charles II and is there to this day. It cuts the ground from under the feet of the Anglo-Catholics; so it was a significant victory for Knox.

In 1553 Knox was offered the position of Bishop of Rochester but he declined the invitation. In the summer of that year, Edward died and Mary came to the throne. Knox remained in England for a while, but he saw that he could do no good there; so, with many others, he fled to the Continent at the beginning of 1554.

**5. Dieppe, Frankfurt and Geneva (1554-59).** In January 1554 Knox arrived in Dieppe (about which we shall say more later). He stayed there briefly and then moved on to Geneva. Twice during the year he returned to Dieppe trying to get news of Scotland. In Geneva he learnt Hebrew, and he was very pleased with himself for having done so.

At the end of 1554 he was called to be pastor of the congregation of British exiles in Frankfurt. His brief time there was marked by the so-called “Frankfurt Troubles”. Knox and others set up Puritan worship among the exiles, but soon afterwards the Englishman Richard Coxe arrived and insisted that the exiles must have Anglican worship – that they must rigidly use the Book of Common Prayer. “It was an English Church,” he said, “and it should have an English face.” The congregation became divided into the Knoxians and the Coxians.

Knox was prepared to tolerate Anglican worship if it was required by a broadly-Protestant magistrate, as in England, but it was not so required in Frankfurt. Knox preached fiercely against the faults of the Book of Common Prayer, but otherwise behaved in a conciliatory way. The Coxians got their way rather shamefully by drawing the attention of the magistrates to something that Knox had written earlier in England, when he had compared the Emperor to Nero. As Frankfurt was a city under the authority of the Emperor, the magistrates felt it wisest to expel Knox. Thus he and several others left Frankfurt and returned to Geneva in March 1555.

In September 1555 Knox returned to Scotland, via Dieppe, for a preaching

tour which lasted until June 1556. This was of great significance for the progress of the Reformation. Many people were converted or strengthened. Among them were the Regent Moray, as he later became, and the Earl of Argyle and other nobles. At this stage the Protestants held private meetings, or "Privy Kirks", and some of them also attended the mass. One of the things that Knox insisted on was that they should separate themselves entirely from the mass; they should not even be present at it. This separation was an important step towards forming the Reformed Church in Scotland.

In June 1556 he received a call, which he accepted, to become joint-pastor, with Christopher Goodman, of the congregation of English exiles in Geneva; he was pastor of the congregation from July 1556 to the autumn of 1557. In many respects this was the happiest time of his life. He was married to Marjorie Bowes, and his two sons were born in Geneva.

In the autumn of 1557 he heard that the Reformation was advancing rapidly in Scotland, and he returned to Dieppe, hoping to sail to Scotland. But he was advised to delay. It was at this stage he wrote his famous *First Blast of the Trumpet against the Monstrous Regiment of Women* [the unnatural rule of women]. Eventually he returned to Geneva via La Rochelle, where he preached and baptised a child, and Lyon. He was fluent in French from his time in the galleys and had no difficulty preaching in the language. It is suggested that he might also have visited Poitiers, where the leading French pastors had gathered to draw up the *French Confession* and the *Book of Discipline* for the French Reformed Church. Certainly he would have known of this meeting. As he had recently been doing the very same thing for his Geneva congregation, his advice would have been welcome.

In February 1559, he again heard how things were moving in Scotland and again he returned to Dieppe. He was hoping to travel to Scotland through England but Queen Elizabeth was offended by his *First Blast of the Trumpet*, so permission was not granted. He had to remain chafing in Dieppe for several months. But this turned out to be significant for the Protestant Church in Dieppe.

In 1551 there was not a single Protestant there, but the number had been growing, and Knox had probably preached there on each of his five or six previous visits. On this occasion he preached in French for several weeks and the congregation grew dramatically, so much so that they started meeting publicly in the daytime. A month after his departure they openly celebrated the Lord's Supper, with a congregation of 600-800 people, including the captain of the castle and some of the most notable people in the town. The result was that Dieppe became a Protestant stronghold, and continued so into the 1620s, in spite of intense persecution.



# Scripture and Catechism Exercises 2010-11

## 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 Genesis 24 to Exodus 34 and Matthew 12 to Mark 16.

### 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. Say what we associate with these places in the contexts given:
  - (a) Bethel (Genesis 28:19)
  - (b) Mizpah (Genesis 31:49)
  - (c) Mahanaim (Genesis 32:2)
  - (d) Peniel (Genesis 32:30)
  - (e) Elim (Exodus 15:27)
  - (f) Horeb (Exodus 17:6) (12)
2. Read Genesis 50. Quote the verse which shows that Joseph believed that the Israelites would yet return to their own land. (2)  
Now read Exodus 13 and quote the verse which tells that Joseph's dying wish was fulfilled. (1)
3. Read Exodus chapter 12.
  - (a) Describe the lamb which was to be chosen for the passover. (2)
  - (b) Choose a few words from verse 13 which show the value of being under the shelter of the blood. (1)
  - (c) How was this deliverance to be remembered in Israel? (1)
  - (d) What has replaced this ordinance in the New Testament Church? (1)

#### New Testament

1. Read Matthew chapter 18.
  - (a) Write briefly about Jesus teaching His disciples humility (verses 1-4). (3)
  - (b) Quote a verse which is an encouragement to God's people when His cause is low. (2)
  - (c) How does the Saviour teach Peter about a forgiving spirit? (3)
  - (d) Explain briefly how the parable of the unjust steward teaches us to be willing to forgive. (4)
2. Read Mark chapter 1.
  - (a) Describe the appearance of Jesus' forerunner, John the Baptist, and his activities. (4)
  - (b) Quote the verse which says how John directed his hearers to the Saviour. (2)
  - (c) What was the witness from heaven that Jesus was the Son of God? (2)
  - (d) How was Jesus cared for during his 40 days in the wilderness? (1)
  - (e) Write briefly about the background to these words spoken by Jesus:
    - (1) "Come ye after me and I will make you to become fishers of men."
    - (2) "Hold thy peace and come out of him."
    - (3) "I will, be thou clean."(6)

#### Memory Exercise

Learn by heart and write out from memory the answer to question 105 in the Shorter Catechism: What do we pray for in the fifth petition? (3)

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

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

#### Old Testament

1. From your reading of Genesis.
  - (a) Give reasons for Esau being greatly distressed. (chapter 27) (2)

- (b) Which of the Ten Commandments did he plan to break? (chapter 27) (1)
  - (c) Why did Rebekah and Isaac want Jacob to leave home? (chapter 27) (4)
  - (d) Which of the Ten Commandments did Jacob keep? (chapter 28) (1)
  - (e) What made Jacob decide to return home? (chapter 31) (2)
  - (f) Which of the commandments did Laban accuse Jacob of breaking? (chapter 31) (1)
  - (g) Quote a verse which tells of the reunion of Esau and Jacob. (chapter 33) (2)
2. From your reading of Exodus:
- (a) Give reasons for Moses' mother wanting to hide him. (chapters 1 and 2) (2)
  - (b) What was unusual about the bush which Moses saw in the desert? (chapter 3) (2)
  - (c) List the excuses Moses made for not wanting to lead the children of Israel out of Egypt. (chapters 3 and 4) (3)
  - (d) Who was the "spokesman" on the journey? (chapter 4) (1)

#### New Testament

1. From your reading of Mark:
- (a) In what ways did Jesus show compassion
    - (1) towards His disciples? (chapter 6) (2)
    - (2) towards the multitudes? (chapter 6) (2)
    - (3) towards children? (chapter 10) (3)
  - (b) What attitude did the disciples have
    - (1) towards the multitudes? (chapter 6) (2)
    - (2) towards children? (chapter 10) (2)
  - (c) (1) On what day did Jesus heal the man with the withered hand? (chapter 3) (1)
  - (2) Which group of people were ready to find fault with this? (chapter 3) (2)
  - (3) Explain why what Jesus did was lawful. (chapter 3) (2)
  - (d) (1) What did the people say after the deaf man was cured? (chapter 7) (2)
  - (2) What did the leper say to Jesus when he wanted to be healed? (chapter 1) (2)
  - (3) What did Jesus say to heal the man with the unclean spirit? (chapter 1) (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)

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

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

#### Old Testament

1. The answers to these questions are from Genesis chapter 24.
- (a) Give the name of (1) Rebekah's brother (2) Rebekah's husband. (3)
  - (b) What was the sign Abraham's servant asked of God so that he would know the girl who was to be Isaac's wife? (2)
  - (c) Who tried to hinder Rebekah from going at once with Abraham's servant? (2)
  - (d) What did Rebekah answer when she was asked, "Wilt thou go with this man?" (1)
  - (e) What was Isaac doing when he noticed the camels carrying Rebekah and her companions? (1)
  - (f) What two things did Rebekah do before she approached Isaac? (2)
2. Read Exodus chapter 2, verses 1-10.
- (a) How old was Moses when he was put in the ark? (1)
  - (b) Say how the ark was made. (2)
  - (c) What was Pharaoh's daughter doing by the river? (1)
  - (d) What did baby Moses do when she opened the ark? (1)
  - (e) Why did Pharaoh's daughter give the name Moses to the baby? (1)

#### New Testament

1. Read the parable of the wheat and the tares in Matthew chapter 13 verses 24-30.
- (a) When did the enemy sow the tares? (1)
  - (b) Why would the householder not allow the servants to gather up the tares? (1)

- (c) When would the wheat and tares be separated? (1)  
 Jesus explained the parable to His disciples in verses 36-43. Read these verses.  
 (d) What is the field? (1)  
 (e) Who are the tares? (1)  
 (f) Who is the enemy that sowed the tares? (1)  
 (g) Who are the reapers? (1)
2. Read Mark chapter 16.  
 (a) What was worrying the women as they approached the sepulchre and how was this worry taken away? (2)  
 (b) What did the women see when they entered the sepulchre? (2)  
 (c) What were they told about Jesus? (1)  
 (d) Who was the first person to see Jesus after He rose from the dead? (1)  
 (e) "Upbraided" is not a word we use nowadays. It means to rebuke for a fault. Why did Jesus upbraid the eleven disciples? (2)

#### Memory Exercise

Learn by heart and write out from memory the answer to question 28 in the Shorter Catechism: Wherein consisteth Christ's exaltation? (3)

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

UK answers to *Miss S M Gillies, 5 Balnabeen Drive, Dingwall, Ross-shire, IV15 9LY.*

#### Old Testament

Look at Genesis chapter 37

1. Which of Jacob's sons was his favourite? (1)
2. Why were Joseph's brothers not happy with his dreams? (verses 8,10) (1)
3. Why did Jacob send Joseph to see his brothers? (verses 13,14) (2)
4. Where did Joseph find his brothers? (1)
5. What did the brothers decide to do? (2)
6. Which brother did not agree with the plan? (1)
7. What did he hope to do afterwards? (verse 22) (1)
8. Where were the Ishmaelites going? (1)
9. Which brother suggested selling Joseph? (1)
10. For how much was Joseph sold? (1)
11. Who bought Joseph in Egypt? (verse 36) (1)

Now look at chapter 42

12. Why did Jacob send his sons to Egypt? (1)
13. When did the dreams in question 2 come true? (verse 3-6) (1)

#### New Testament

Answers 1-7 are in the Gospel according to Matthew. Who said the following to Jesus?

1. Lord, save me. (chapter 14, verses 25-31) (1)
2. Lord, help me. (chapter 15, verses 21-28) (1)
3. Thou art the Christ, the Son of the Living God. (chapter 16, verses 13-17) (1)
4. Who then can be saved? (chapter 19, verses 23-26) (1)
5. Have mercy on us, O Lord, thou Son of David. (chapter 20, verses 30-34) (1)
6. Hail, Master. (chapter 26, verses 47-50) (1)
7. Art thou the King of the Jews? (chapter 27, verse 11) (1)

Answers 8-11 are in the Gospel according to Mark. To whom did Jesus say?

8. Come ye after me, and I will make you fishers of men. (chapter 1, verses 16-18) (2)
9. I will: be thou clean. (chapter 1, verses 40-42) (1)
10. Before the cock crow twice, thou shalt deny me thrice. (chapter 14, verses 27-30) (1)

11. Thou sayest it (chapter 15, verse 2) (1)

**Memory Exercise**

Learn by heart and write down the answer to question 86 in the Shorter Catechism:

- What is faith in Jesus Christ? (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**

1. Moses saw a bush that was burning but did not burn away. Who called to him out of the bush? (Exodus 3:4)
2. What was Moses told to take off? (Exodus 3:5)
3. What did Moses hide because he was afraid to look upon God? (Exodus 3:6)
4. God told Moses that he would bring the Children of Israel out of Egypt to a good land, a land flowing with \_\_\_\_ and \_\_\_\_\_. (Fill in the missing words.) (Exodus 3:8)
5. What did the children of Israel call the food that God gave them in the wilderness? (Exodus 16:15)
6. How many days did they gather it each week? (Exodus 16:26)
7. Was there any to gather on the seventh day, the Sabbath? (Exodus 16:27)
8. Who gave them twice as much on the sixth day so that they could rest on the Sabbath? (Exodus 16:29)

**New Testament**

1. The disciples were in a ship. Who went to them walking on the sea? (Matthew 14:25)
2. Who said, "Lord, if it be thou, bid me come unto thee on the water?" (Matthew 14:28)
3. What did Jesus say to him? (Matthew 14:29)
4. When he began to sink, what did he cry out? (Matthew 14:30)
5. Did Jesus save him? (Matthew 14:31)
6. The disciples in the ship worshipped Jesus. Who did they say he was? (Matthew 14:33)
7. When Jesus was transfigured, who did he take with him up the mountain as well as Peter and James? (Matthew 17:1)
8. Jesus' clothes became white like the light. What shone like the sun? (Matthew 17:2)
9. Who appeared and talked with him? (Matthew 17:3)
10. What did the voice from the bright cloud say? (Fill in the missing words.) This is my beloved \_\_\_\_, in whom I am well \_\_\_\_\_; hear ye \_\_\_\_\_. (Matthew 17:5)

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