

The Young People's Magazine

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

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



October 2011

Vol 76 • No 10

Contents

Who Is Jesus?	183
“One More Exact Translation”:	
4. The Right Text	185
“The Power of God unto Salvation”:	
2. Paul’s First Missionary Journey (2)	186
Robert Morrison:	
2. Struggles in Guangzhou	188
For Junior Readers:	
The Three Bidders	190
For Younger Readers:	
“God Is Everywhere”	192
Looking Around Us	192
The New Birth:	
5. Who Are Born Again?	192
Scripture and Catechism Exercises 2010-11:	
General Information 2011-12	195
Exercise 1 2011-12	196
Overseas Prizes and Awards 2010-2011	199

Cover Picture: Robert Morrison. See page 188.

The Young People’s Magazine

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

Editor: Rev Kenneth D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271; e-mail: kdmacleod@gmail.com. All unsigned articles are by the Editor.

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

October 2011

No 10

Who Is Jesus?

Jesus once asked his disciples: “Whom do men say that I the Son of man am?” They had all kinds of answers to give Him, because some people thought that Jesus was John the Baptist; others thought He was Elijah or Jeremiah, or another of the prophets. One of the prophets, the people thought, must have come back from the dead.

Clearly all these people recognised that there was something unusual about Jesus; He was not an ordinary man. They were no doubt impressed by what He said. When the chief priests and Pharisees sent officers to arrest Jesus, these officers came back without Him; they explained, “Never man spake like this man” (John 7:46). They had never heard anyone speak like Jesus; His words overwhelmed them; so they could not arrest Him.

Then there were His miracles; no one had ever performed so many. There were miracles of healing: deaf people could now hear; blind people were made able to see; those who were lame became able to walk; no matter what disease people suffered from, they were healed; even the dead were raised to life again. Nothing was too hard for Jesus. There were the two occasions when people were very hungry after spending a whole day listening to Jesus’ wonderful words; He turned just a few loaves and fishes into enough food for thousands. And when strong winds made the sea dangerous, He could make it calm in an instant. Obviously here was no ordinary man.

No prophet had ever performed so many miracles, not even Elijah. Indeed, no one had ever been able to make a blind man or woman able to see. Yet, in spite of all this mass of evidence about Jesus, no one was willing to draw the one proper conclusion – except for the disciples. Peter spoke for them when he said, “Thou art the Christ, the Son of the living God” (Matthew 16:16). Jesus was not only a man; He was also God. *The Shorter Catechism* sums up the teaching of Scripture: “The eternal Son of God became man, and so was, and continueth to be, *God and man* in two distinct natures, and one person, for ever” (answer 21).

There are many theories about Jesus today. Many people are unwilling to accept that He is God; so they make some other claim about Him, perhaps

that He was just a good man. And they may be willing enough to say that He left behind wonderful teachings. They may even agree that, if people listened to these teachings, the world would be a much better place than it is. They may be thinking, for instance, of Jesus' story about the Good Samaritan: a Jew had been assaulted, robbed and left half dead, but when two religious men had passed by on the other side of the road without paying the least attention to him, the Good Samaritan showed him great kindness. Or these people may be thinking of the Sermon on the Mount and Jesus' teaching about turning the other cheek.

These are two wonderful examples of teaching about selfless behaviour. But do these people pay attention to all of Jesus' teaching, even in the Sermon on the Mount? Do they take seriously His warnings about a lost eternity, for instance? For He clearly gives the warning: "Whosoever shall say, Thou fool, shall be *in danger of hell fire*" (Matthew 5:22)? The fact is that we cannot afford to pick and choose those parts of Jesus' teachings that we like best. We must take heed to them all.

We should also notice that Jesus claimed an authority for what He said that no mere man has any right to claim. When He distinguished between those who will be safe on the Day of judgement and those who will be in extreme danger, He did so on this basis: would they not only *listen* to His sayings but also *do* them? He compared the first group of people to a man who built his house on a rock, a firm foundation; in spite of the fiercest of storms and the heaviest of downpours he was safe. And Jesus compared the second group, who heard but did *not* obey, to a man who built his house on sand, and the storm of wind and rain swept the house away. No doubt Jesus' words, just a little before this, are to be applied to this second group: "Depart from Me, ye that work iniquity" (Matthew 7:23). For Jesus tells us that, on the Day of judgement, He is to speak to such people in even stronger terms: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41).

We cannot afford to listen to man-made theories about Jesus. We must take seriously what the Bible says about Him. For example, in Hebrews 4:14, we find that Jesus is described as "the Son of God". Yes, Jesus is God. So we must be prepared to yield complete obedience to all that Jesus says, and to trust in Him as the Saviour from sin.

By God's grace, Peter wholeheartedly trusted in Jesus. That was why he could say, "Thou art the Christ, the Son of the living God". There may have been much that Peter did not understand at that stage, but he did indeed trust in Jesus as his Saviour. He is the Saviour we need too. May we trust in Him wholeheartedly, for time and for eternity!

“One More Exact Translation”

4. The Right Text

Matthew Vogan

This Youth Conference paper tells some of the history behind the Authorised Version, which was published in 1611, exactly 400 years ago. Last month's article described some of the men who carried out the new translation.

The first great matter in a Bible translation is to translate from the true Hebrew and Greek texts. The foundation of the Authorised Version is in the Hebrew of the Old Testament and the Greek of the New as God gave them to the writers of Scripture. Although (like ourselves) the translators did not have access to the original writings produced by the biblical writers, they had access to the most faithful, accurate and authentic copies of those writings. Copies can be authentic when they reproduce the original exactly, and those to which the translators had access were of this sort. They had been preserved in the Church down through successive generations.

It is often said, even by those who will praise the AV to some extent, that we now have access to better manuscripts than were available in the early seventeenth century. They speak of “the earliest and most reliable” manuscripts upon which modern versions are based. Two such manuscripts were discovered in the nineteenth century. They are known as “codex Vaticanus”, found in the papal library in Rome, and “codex Sinaiticus”, discovered at a monastery on Mount Sinai. It is because of these manuscripts that most modern Bible versions omit hundreds of words and significantly change many verses.

Yet even between themselves, these two manuscripts disagree in hundreds of places. Clearly, these manuscripts reflect a corrupted source and contradict the majority of manuscripts (around 5 000) to which the Church has always had access. The issue is of no small importance. There are thousands of words at stake, enough to equal the size of both epistles of Peter. Whole passages of Scripture in Mark 16 and John 8 are being questioned as to whether they are really the Word of God. Key phrases showing that the Lord Jesus Christ is God are being set aside, such as, “God was manifest in the flesh” (1 Timothy 3:16).

But we have not been left at the mercy of fickle scholars on this point. God has promised to preserve His Word for His Church in all ages. In Isaiah 59:21 we read the Lord's great promise to the Church: “My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord,

from henceforth and for ever". Every word of the Scriptures as originally given was fully inspired of God and, in the same way, every word preserved by God is also fully inspired. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:18). "The Word of the Lord endureth for ever" (1 Peter 1:25).

The preference given to what is known as the modern critical text, instead of the text underlying the AV, promotes the idea that for at least 1500 years the Church was using a corrupt text of Scripture and did not have access to the entire Word of God. This would entirely contradict the testimony of Scripture in relation to God's perfect preservation of it. "The eyes of the Lord preserve knowledge" (Proverbs 22:12); and what knowledge is He most preserving in His providence but His own revealed will, pure and entire? *The Westminster Confession of Faith* states the biblical position, that the Scriptures "being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentical; so in all controversies of religion, the Church is finally to appeal unto them" (1:8).

But if God has not perfectly preserved every word for us today, we have no complete authoritative word. Around two or three new manuscripts of the New Testament are discovered every year, how do we know that there are not manuscripts out there which are even more different and which scholars will decide are more authentic? The AV is unique in this complete allegiance to the providentially-preserved text. Even the New King James Version does not keep entirely to the providentially-preserved Received Text. It gives preference to the critical text in various instances; indeed there are over 1200 departures from the Received Text in the New King James Version.

“The Power of God unto Salvation”

2. Paul's First Missionary Journey (2)

Last month's article ended with Paul addressing the people in the synagogue in Antioch in Pisidia, which is now part of Turkey. He showed them, on the basis of the Old Testament Scriptures, that forgiveness of sins was preached to them through Jesus. This article is based on Acts 13:44-14:28. You may refer back to last month's Magazine for a map showing the places referred to here.

Such was the effect of Paul's address that, the next Sabbath, "almost the whole city" came "together to hear the word of God". But Satan is always likely to be active in such situations. So the Jews in Antioch were full of jealousy because so many people gathered to listen to the missionaries, and they began to argue against what they were hearing; in fact these Jews were

guilty of blasphemy. This marked a dividing point in the apostles' missionary work, which we will note several times again: Paul and Barnabas left the Jews in their unbelief and turned to the Gentiles. We might note here that Paul was specially called to be a missionary to the Gentiles (see Acts 26: 17). Yet, wherever he went, he began by evangelising the Jews; only when they rejected him and his message, did he feel obliged to leave them and concentrate on the Gentiles.

As Paul and Barnabas rebuked the Jews in Antioch, they quoted God's words from Isaiah 49, words which were addressed to the coming Messiah: "I have set Thee to be a light of the Gentiles, that Thou shouldest be for salvation unto the ends of the earth". Christ was not only to be a Saviour for the Jews; He was also to cause the light of salvation to reach the Gentiles. This was now taking place; the prophecy was being fulfilled in Antioch; Gentiles were now believing in Christ. But the Jews continued their evil work of persecution, and Paul and Barnabas were expelled from the district.

From Antioch the missionaries made their way to Iconium, more than 100 miles to the east. Iconium was in an area famous for its wheat fields and its orchards of apricots and plums. And here Paul and Barnabas were to reap much spiritual fruit. As usual they began their work in the synagogue, and we are told that "a great multitude" of Jews and Gentiles believed. But again there was persecution; a plot was hatched to stone the missionaries. When Paul and Barnabas became aware of it, they fled and preached the gospel in the nearby cities of Lystra and Derbe.

At Lystra they found a man who had never been able to walk. The miracle of healing they performed on this man had unwelcome consequences. The people convinced themselves that the missionaries were gods, who had appeared on earth "in the likeness of men"; they decided that Barnabas was Jupiter, and that Paul was Mercury as he was "the chief speaker". The people were actually ready to offer oxen in sacrifice to them. The apostles, of course, protested as forcefully as they could: "Sirs, why do ye these things? We also are men of like passions with you." They most certainly were not gods; they could suffer disease and sorrow, for instance, like anyone else. And they went on to declare their mission: to "preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein".

They called the false gods *vanities*. As J A Alexander, one of the best commentators on Acts, explains, these gods were "vain things, not only useless but unreal, without personal existence". Notice too how Paul and Barnabas identified the true God as the Creator of everything. It is important to bear this fact in mind and not be deceived by those who claim that the

world developed into its present form by the random forces of evolution. No, the whole universe was created by the living and true God. But it was with enormous difficulty that the apostles were able to restrain the people from sacrificing to them.

Then some Jews arrived from Antioch and Iconium, no doubt with the intention of opposing the Christian missionaries. They stoned Paul and dragged him out of the city, assuming that he was dead. Yet he recovered and returned to the city, but the next day he and Barnabas left for Derbe. After preaching there, they returned to Lystra, Iconium and Antioch. In each place they exhorted the believers "to continue in the faith". They were anxious too to present a realistic picture of the Christian life; they told the new converts: "We must through much tribulation enter into the kingdom of God". They also organised congregations in each of these places. They ordained elders, and the word used suggests that these elders were *elected* by the Christians over whom they were to rule. After spending some more time preaching in the wider area, Paul and Barnabas sailed back to Antioch in Syria, bringing their first missionary journey to an end.

Robert Morrison

2. Struggles in Guangzhou

The first article followed Robert Morrison's early life until, as a 25 year old, he was ready to set sail down the River Thames as the first Protestant missionary to China. We left him ready to sail on to China from New York, where he had gone to seek the protection of the American Government's representative in Guangzhou.

On 12 May 1807 Robert Morrison sailed from New York for Canton, now known as Guangzhou, in China. His ship finally anchored in Chinese waters almost four months later, on September 7. His first step was to meet some of the leading British and American merchants, both in Guangzhou and Macau, which was at the time a colony of Portugal. The men were kind to him but they were very discouraging.

They pointed out various difficulties that stood in the way of his mission. First, the Chinese were forbidden to teach their language to any foreigner, and the penalty for doing so was death; so there was a huge obstacle in the way of him learning Chinese well. Second, no one from another country was allowed to live in China unless he was working as a trader. Third, the Roman Catholic missionaries in Macau, who themselves were protected by the Portuguese, would be bitterly opposed to a Protestant missionary and would stir up the local people against him.

The main American merchant in Guangzhou offered Morrison a room in his house when he arrived. Then Morrison arranged with another American merchant to live in the building where he carried on his business; such buildings were known as factories.

Morrison was afraid to leave any of his Chinese books lying about in case someone would realise that he was trying to learn the Chinese language; if the authorities did find out, they would probably expel him from the country. In spite of the dangers, he did find some local people who were willing to teach him Mandarin Chinese, but he soon realised that this form of the language was then only spoken by important officials in the country and that the ordinary people would never be able to understand him if he talked to them in Mandarin.

Robert Morrison's main aim in coming to China was to translate the Bible into their language; he wanted everybody, at least in the Guangzhou area, to be able to read his translation, not just a few important people. In later years it would become appropriate to translate the Bible into Mandarin, but not yet. Clearly Morrison's first priority had to be to make the Scriptures available to as many people as possible. He wrote, "Neither the Mandarin tongue or fine writing is understood by the great bulk of the people. The number of poor people is immense, and the poor must have the gospel preached to and written for them."

Morrison's first months in China were very difficult. He felt he had to live out of sight of Chinese people as far as possible, but he found the loneliness very hard to handle. His servants cheated him. The man who agreed to teach him Chinese demanded huge fees. Another man brought him a few Chinese books and seriously overcharged him. And he was disturbed by all the idolatry that was being practised around him. Although the situation was difficult and discouraging, he knew where to look for support – to God, who is in control of everything that happens and who has said, "Be of good courage, and He shall strengthen thine heart".

The missionary tried to live like the Chinese as far as possible. He tried to live on their food and he ate it with chopsticks; he wore Chinese clothes and Chinese shoes. But after a while he realised that to confine himself to Chinese food was not good for his health. His health would also have been affected through confining himself so much to his room, out of the fresh air, and also by the length of time he spent studying every day, into the early hours of the morning.

And Morrison decided that by dressing in Chinese clothes he was only drawing attention to himself; the local people were suspicious that his whole purpose in doing so was to introduce a forbidden religion into the country

secretly. That, no doubt, was his purpose but he knew that his first step must be to translate the Bible into Chinese. In any case, it was only in the future, and probably with better language skills than he yet possessed, that it would be possible for a missionary to go among the people and teach them the truths of Christianity. So Morrison went back to eating European food and wearing European clothes.

At a time when Morrison was living in just two rooms, he brought into his little home three Chinese lads in the hope of instructing them – perhaps to read, probably in the hope that they would learn the basics of Christianity and would come to Christ. But the attempt proved a disaster. He could not control his pupils. In fact, one day when he was alone, one of them attacked him and tore his coat. Morrison had to flee outside and shout for help.

Morrison was experiencing a series of seemingly-endless struggles. He was trying to learn a very difficult language, so different from English. He seems to have had no one near him who understood what he hoped to achieve: the translation of the Bible into the local language in the hope that many would be saved from their sins. There was no one to encourage him and pray with him. His work might seem utterly pointless – it certainly must have seemed so to the merchants in their factories – but Robert Morrison was seeking to carry out God's will in spreading the truth to another part of the world.

For Junior Readers

The Three Bidders

Have you ever heard the name Rowland Hill? There were actually two famous men of that name in England. One lived in the 1800s and was famous for reforming the postal system and introducing postage stamps. The other was born in 1744 and was a well-known preacher of the gospel. He was converted when he was a teenager in school at Eton and soon felt called to the ministry. He was eventually ordained in 1773 and continued to preach until very shortly before he died in 1833, 60 years later.

He preached far and wide, presenting people with the truths of the gospel, both in churches and in the open air. He spoke in a way that held people's attention, and many were converted as the Lord blessed the words he spoke. One day he was preaching outside, near a main road. As many people gathered round to hear him, the crowd blocked the road. Then a beautiful carriage came along with a noble lady on her way to some important event. But the carriage could not get past the crowd, although a man riding one of the horses shouted to them to make way.

Rowland Hill turned towards the carriage and announced an auction for the lady – for her body and soul. He told her there were three bidders for her soul: the world, the devil and the “Man of Sorrows” and each were making their claims and promises to her.

“I see already three bidders.

The world steps up as the first:

‘I will give her my treasures and all the pleasures

For which my votaries thirst;

She shall dance each day, more joyous and gay,

With a quiet grave at the worst’.

But out speaks the devil boldly:

‘The kingdoms of earth are mine.

Fair lady, thy name, with an envied fame,

On their brightest tablets shall shine;

Only give me thy soul, and I’ll give thee the whole,

Their glory and wealth to be thine.’

And pray, what hast Thou to offer,

Thou Man of Sorrows, unknown?

And He gently said, ‘My blood have I shed,

To purchase her for Mine own.

To conquer the grave, and her soul to save,

I trod the winepress alone.

‘I will give her My cross of suffering,

My cup of sorrow to share;

But with endless love, in My home above,

All shall be righted there.

She shall walk in light, in a robe of white,

And a radiant crown shall wear.’”

As the preacher solemnly presented the lady with the truth in this unusual way, the Holy Spirit applied the words to her soul. She got up from her seat in the carriage and came out to Mr Hill. She told him that she no longer wished the pleasures of the world or the riches and honours promised by the devil. Rather she made choice of the Saviour, the Man of Sorrows, and joyfully accepted His offer of salvation, provided at such a cost, through His finished work on Calvary.

What would your answer be? As you set out on life’s journey, the Word of God says to you, “Choose you this day whom ye will serve”. Pray that you will have the strength and conviction to answer with Joshua: “As for me and my house, we will serve the Lord”.

J van Kralingen

*For Younger Readers***“God Is Everywhere”**

The man was a diver. He was working at the bottom of the sea. He was wearing a special suit to keep the water out.

The diver did not believe in God. As he worked, he thought about people who believe that God is everywhere. “They tell us that God is everywhere”, he said to himself. But he went on: “I don’t believe it. I don’t believe He is at the bottom of the sea.”

Just then the diver noticed something white among the seaweed. He bent down and lifted up an oyster. A piece of paper was caught between the two parts of its shell.

On the piece of paper were written words from the Bible. They were: “Thou God seest me”. This was the way that God took to show the man that He is everywhere, even at the bottom of the sea.

Yes, God is everywhere. And he sees you, wherever you are and whatever you are doing. You should remember this when you are thinking of doing something wrong, something sinful. Ask God to keep you from doing what is sinful. Ask Him to make you want to do what is right, and to do so always.

Looking Around Us**Worship in Schools**

The law requires schools in England to have an act of worship every day which must reflect the religious tradition of the country. The Department of Education believes that this tradition is “broadly Christian”. But a recent survey has suggested that only 36% of schools are obeying the law on this point.

Obviously children should worship God and, when they come together as a school, they should worship Him. But it is the true God they should worship, so it is not enough that their worship should be “broadly Christian”. Jesus Himself quoted the words: “Thou shalt worship the Lord thy God, and Him *only* shalt thou serve” (Matthew 4:10).

Every effort that teachers make to conduct true Christian worship must be welcomed. The great problem today is that many school staff have no interest in God or His worship; and the same is true of pupils. How we should long for days when staff and pupils and parents will really want to have the true God sincerely worshipped in school assemblies everywhere.

The New Birth

5. Who Are Born Again?

J C Ryle

This is another part, from Ryle's *Knots Untied*, of a chapter on regeneration. It has been edited. Ryle explained regeneration as "that change of heart and nature which someone goes through when he becomes a true Christian". In the August article, Ryle emphasised that regeneration, or the new birth, is absolutely necessary.

3 • Let me now point out the marks of being regenerate, or born again. It is most important to have clear and distinct views on this part of the subject. We have seen what regeneration is, and why it is necessary to salvation. The next step is to find out the signs and evidences by which anyone may know whether he is born again or not, whether his heart has been changed by the Holy Spirit – or whether his change is yet to come.

These signs and evidences are laid down plainly for us in Scripture. God has not left us in ignorance on this point. He foresaw how some people would torture themselves with doubts and questioning, and would never believe it was well with their souls. He foresaw how others would take it for granted they were regenerate although they had no right at all to do so. He has therefore mercifully provided us with a test of our spiritual condition in the First Epistle of John. There He has taught us what the regenerate man is, and what the regenerate man does – his ways, his habits, his manner of life, his faith, his experience. Everyone who wishes to possess the key to this subject should thoroughly study the First Epistle of John.

I invite you to pay particular attention to these marks and evidences of regeneration, while I try to set them forth in order. I might easily mention other evidences besides those I am about to mention. But I will not do so. I would rather confine myself to the First Epistle of John, because its statements about those who are born of God are specially clear. "He that hath an ear, let him hear" what the beloved Apostle says about the marks of regeneration.

(1.) John says, "Whosoever is born of God doth not commit sin", and again, "Whosoever is born of God sinneth not" (1 John 3:9, 5:18). A regenerate man does not commit sin as a habit. He no longer sins with his heart and will, his whole inclination, as an unregenerate man does. There was probably a time when he did not ask himself if his actions were sinful or not and never felt grieved after doing evil. There was no quarrel between him and sin; they were friends.

Now he hates sin, flees from it, fights against it, counts it his greatest plague, groans under it as a burden, mourns when he falls under its influence, and longs to be delivered from it altogether. In one word, sin no longer pleases

him, nor is it even a matter of indifference; it has become the abominable thing which he hates. He cannot prevent it dwelling within him. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). But the regenerate man can say that he is serious in hating it, and the great desire of his soul is not to commit sin at all. He cannot prevent bad thoughts arising within him, and shortcomings and defects appearing both in his words and actions. He knows, as James says, that "in many things we offend all" (James 3:2). But he can say truly, as in God's sight, that these things are a daily grief to him. Unlike the unregenerate man, his whole nature does not consent to them.

(2.) John also says, "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1). A regenerate man believes that Jesus Christ is the only Saviour by whom his soul can be pardoned and justified, that He is the divine Person appointed and anointed by God the Father for this very purpose, and that apart from Him there is no Saviour at all. In himself he sees nothing but unworthiness, but in Christ he sees grounds for the fullest confidence. He believes that his sins can only be forgiven through trusting in Christ. He believes that only for the sake of Christ's finished work, and especially His death on the cross, can he be counted righteous in God's sight and can look forward to death and judgement without alarm.

He may have his fears and doubts. He may sometimes tell you he feels as if he had no faith at all. But ask him whether he is willing to trust in anything instead of Christ, and see what he will say. Ask him whether he will rest his hopes of eternal life on his own goodness, his own turning from sin, his prayers, his minister, his doings in church and out of church, either in whole or in part, and see what he will reply. Ask him whether he will give up Christ and place confidence in any other way of salvation. Depend upon it, he would say that, though he does feel weak and bad, he would not give up Christ for all the world. Depend upon it, he would say that he has found a preciousness in Christ, a suitableness to his own soul in Christ, which he has found nowhere else, and that he must cling to Him.

(3.) John says, "Every one that doeth righteousness is born of God." (1 John 2:29). The regenerate man is a holy man. He tries to live according to God's will, to do what pleases God and to avoid what God hates. His desire is to love God with heart and soul and mind and strength, and to love his neighbour as himself. His wish is to look to Christ continually as his example as well as his Saviour, and to show that he is Christ's friend by doing whatever Christ commands.

No doubt he is not perfect. No one will tell you that sooner than himself. He groans under the burden of corruption cleaving to his soul. He finds an

evil principle within him constantly warring against grace and trying to draw him away from God. But he does not consent to it, though he cannot prevent its presence. In spite of all shortcomings, his way tends to holiness, his deeds are holy, his tastes holy and his habits holy. In spite of all his swerving and turning aside, like a sailing ship against a contrary wind, the general course of his life is in one direction, toward God and for God.

Sometimes he may feel so low that he questions whether he is a Christian at all, yet in his calmer moments he will generally be able to say with John Newton: "I am not what I ought to be; I am not what I want to be; I am not what I hope to be in another world; but still I am not what I used to be, and by the grace of God I am what I am".

Scripture and Catechism Exercises

General Information 2011-12

There will be three exercises, the first in this magazine, the second next February and the third in May. Study hard, search the Scriptures, and may the Lord bless His Word to you so that it would be mixed with faith in your hearts.

Please read the following rules very carefully before you begin:

1. Your section for the whole year is decided by your age on *1 October 2011*. Stay in that section for the three sets of exercises. You may miss a prize or award by changing sections.
2. Exercises are to be in the correctors' hands before November 30, March 31 and June 30. So you have about two months in which to do each exercise. Please send it in time in case you lose marks for being late.
3. Each entry is to be the work of the person whose name is on it, except for beginners in the Lower Primary Section, who are allowed a little help.
4. Prizes will be given in all sections except Lower Primary, and awards of books will be given to everyone in each section who does the three exercises. The names of the award and prize winners will be published in *The Young People's Magazine*.
5. Teachers and others working with young people can arrange for groups to do the exercises, and correctors will be glad to hear from them.
6. The exercises are based on the Bible Reading Cards which will be distributed through the ministers of the congregations (or which may be obtained from the Free Presbyterian Bookroom, 133 Woodlands Road, Glasgow, G3 6LE). It is very important that you read God's Word every day. The exercises this year are based on the following Bible readings from cards A and B: *Exercise 1*: Exodus 35 to Numbers 21, and Luke 1 to John 6. *Exercise 2*: Numbers 22 to Joshua 13, and John 7 to Acts 19. *Exercise 3*: Joshua 14 to 1 Samuel 25, and Acts 20 to 2 Corinthians 4.

Exercise 1 2011-12

The correctors should have your answers before the end of November. All answers from overseas should be sent to *Miss C E Dickie* (see print edition for address).

Senior Section (15 years old and over)

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

Old Testament

1. Read Exodus chapter 35.
 - (a) Describe how the people were cheerful givers and donated liberally to the offerings for the tabernacle. (4)
 - (b) What gifts were bestowed on Bezaleel and Aholiab when the Lord appointed them to oversee the work? (3)
 - (c) Why had they to be "apt to teach"? (1)
2. Read Exodus chapter 39.
 - (a) How many precious stones were on the breastplate of the high priest and what did they represent? (2)
 - (b) Describe the ornate hem of the blue robe. (3)
 - (c) Which one of the garments impresses upon us a particular attribute of God? Say why you chose it. (Answer 4 in the Shorter Catechism gives you a list of God's attributes.) (2)
 - (d) Why is it significant that one phrase is repeated so often in chapter 39? Write it out and note the number of times it occurs. (2)
 - (e) What happened after Moses "finished the work" that indicated God had accepted it? (chapter 40) (1)
3. (a) Briefly describe the mercy seat. (Exodus 37:6-9) (3)
- (b). Where was the ark of the testimony placed? (chapter 40) (1)
- (c). Into the holy of holies the high priest alone entered, once every year, and "not without blood". Read in Hebrews 10, particularly verses 9-15, and explain how the Levitical priesthood came to an end with the death of the Saviour. (3)

New Testament

1. Read Luke chapter 23.
 - (a) Trace the steps by which Pilate yielded to the insistence of the Jews. (3)
 - (b) Write briefly about the people and events, at the Saviour's crucifixion and death, which confirmed His Messiahship. (4)
 - (c) What sacred work did the women postpone because of their regard for the Sabbath? (1)
2. Read Luke chapter 24.
 - (a) Three groups received news of Jesus' resurrection:
 - (1) the women at the sepulchre; (2) the 11 disciples; (3) the two on the way to Emmaus. In each case: How did they hear? What was their first reaction? And how did they respond afterwards? (6)
 - (b) When the disciples saw Jesus after the resurrection, they "supposed that they had seen a spirit". How did He convince them that He was not a spirit? (1)
 - (c) What was the basis of the "Stranger's" teaching to the Emmaus travellers? (1)
 - (d) What do we, as well as they, require so that we may benefit by God's Word? (2)
 - (e) Looking back, how did they express what they felt in His company? (1)
 - (f) In what words did Jesus tell His disciples that the gospel is for Jew and Gentile? (1)
 - (g) What frame of mind were the believers in after witnessing Jesus' ascension? (1)
 - (h) What instruction did He give them before parting? (1)

Memory Exercise

- Learn by heart and write out from memory the answer to question 4 in the Shorter Catechism: What is God? (3)

Intermediate Section (13 and 14 years old)UK answers to *Mrs E Couper, 17 Duncan Street, Thurso, Caithness, KW14 7HU.***Old Testament**

1. Read Numbers 1.
 - (a) Who had to be numbered by Moses? (2)
 - (b) How many was that? (2)
 - (c) Which tribe was not be numbered, and why not? (2)
2. Read Numbers 10.
 - (a) What were the two trumpets of silver used for? (2)
 - (b) Who was to blow the trumpets? (2)
 - (c) When were they to blow an alarm with the trumpets? (2)
3. Read Numbers 11.
 - (a) Why did the Lord send fire into the camp of the Children of Israel? (2)
 - (b) What effect did this have on the people? (1)
 - (c) What did Moses do, and what was the result? (2)
 - (d) Why was their soul “dried away”? (1)
 - (e) How was Moses affected by their complaint? (2)
 - (f) How did the Lord ease the burden for Moses? (2)

New Testament

1. Read Luke 1.
 - (a) In what way did Zacharias and Elisabeth show that they were righteous before God? (2)
 - (b) What was Zacharias doing when the angel appeared to him? (2)
 - (c) On seeing the angel, how did Zacharias react? (2)
 - (d) What was to be true of John “from his mother’s womb”? (2)
 - (e) Why was Zacharias struck dumb? (1)
 - (f) When did he recover his speech? (2)
 - (g) What did he do immediately after that? (2)
 - (h) What effect did this have on the people around him? (2)
2. Read John 1.
 - (a) What did Jesus say to Simon? (2)
 - (b) What did Andrew say to his brother Simon? (2)
 - (c) Who said, “Rabbi, Thou art the Son of God”? (1)
 - (d) What else did he say about Jesus? (1)

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. Read Numbers 11:1-9.
 - (a) Why was the Lord so displeased with the children of Israel that He sent fire? (1)
 - (b) What happened when Moses prayed unto the Lord? (1)
 - (c) Write down six foods which the children of Israel had enjoyed in Egypt? (6)
2. Read Numbers 11:31-35. The people asked Moses to give them flesh (meat) because they were tired of the manna.
 - (a) How did God provide flesh for them? (2)
 - (b) What happened while they were eating the flesh? (2)
 - (c) What lesson about discontentment can we learn from this chapter? (2)
3. Read Numbers 13:17-25.
 - (a) Moses sent 12 men to spy out the land of Canaan. Write down 3 things they were to find out about it. (3)

- (b) What fruits did they bring back with them? (3)
 (c) How long did they spend in the search? (1)

New Testament

1. Read Luke 5:1-11.
 (a) How long had Simon Peter and his friends been fishing without success? (1)
 (b) What did Jesus tell them to do and what happened when they obeyed? (2)
 (c) What effect did this result have on Simon? (2)
 (d) What do you think Jesus meant when He said, "From henceforth thou shalt catch men"? (2)
2. Read Luke 19:28-36. Jesus sent two of His disciples to a village where they would find a colt tied.
 (a) What were they to do with the colt? (2)
 (b) What were they to say to anyone who asked them what they were doing? (1)
 (c) What did they do with the colt when they brought it to Jesus? (2)
 (d) This was a fulfilment of an Old Testament prophecy. Can you find it in Zechariah chapter 9? write down the number of the verse. (1)

Memory Exercise

- Learn by heart and write out from memory the answer to question 47 in the Shorter Catechism: What is forbidden in the first commandment? (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

The questions are taken from Numbers chapter 20.

1. What was the name of Moses' sister? (1)
 2. Where was she buried? (1)
 3. Why did the people complain to Moses? (1)
 4. What did God instruct Moses to do? (verse 8) (2)
 5. How did Moses disobey God's instruction? (verse 11) (1)
 6. What was to be Moses' punishment for his disobedience? (1)
 7. What name did God give to the water? (1)
- Now read from verse 22
8. What was the name of Moses' brother? (1)
 9. Where did he die? (1)
 10. Who became priest in his place? (1)

New Testament

Luke chapter 23 verses 1-33 describe the events leading up to the crucifixion of Jesus.

1. Why did Pilate think that Jesus should be set free?(verses 4 and 14) (1)
 2. How did Jesus reply to Herod's questions? (verses 8-10) (1)
- Now read from verse 23.
3. Who carried Jesus' cross? (1)
 4. Where did the crucifixion take place? (1)
 5. Who were crucified with Jesus? (1)
- The rest of the chapter deals with Jesus' crucifixion and burial. Look at verses 34-49.
6. Copy out the sayings of Jesus on the cross in verse 34, in verse 43 and in verse 46. (3)
- Now read from verse 50.
7. Who asked for the body of Jesus? (1)
 8. What did he do with the body? (2)
 9. What did the women do? (2)

Chapter 24 gives an account of the resurrection and ascension of Jesus.

Read the first few verses of chapter 24.

10. Why were they amazed when they reached the sepulchre? (2)

Now look at the last few verses of chapter 24.

11. Where has Jesus now gone? (1)

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)

Lower Primary Section (8 years old and under)

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

Old Testament

1. When the Children of Israel complained against God and Moses, what did God send among them? (Numbers 21:6)

2. What happened when the serpents bit the people? (Numbers 21:6)

3. What did God tell Moses to make? (Numbers 21:8)

4. What was it made of? (Numbers 21:9)

5. What did Moses put it on? (Numbers 21:9)

6. If anyone was bitten by a serpent, what happened when he looked to the serpent of brass? (Numbers 21:9)

7. Jesus speaks about this in John chapter 3. Fill in the missing words: As M ___ lifted up the serpent in the wilderness, even so must the S ___ of m ___ be lifted up: that whosoever b ___ in him should not p ___ but have eternal l _____. (John 3:14,15)

New Testament

1. What was the name of the wife of Zacharias? (Luke 1:5)

2. Did Zacharias and his wife have any children? (Luke 1:7)

3. Who appeared to Zacharias when he was offering incense? (Luke 1:11)

4. What was his name? (Luke 1:19)

5. What happened to Zacharias when he did not believe he would have a son? (Luke 1:20)

6. What did Elisabeth's neighbours and cousins call the baby?(Luke 1:58,59)

7. Zacharias wrote down the baby's name. What was it? (Luke 1:63)

8. Who told Zacharias to give the baby that name? (Luke 1:13)

9. What happened to Zacharias when he named his son? (Luke 1:64)

Overseas Prizes and Awards 2010-2011

Senior Section

Prizes. *Auckland:* Dieuwe de Boer, Amy Thomas. *Chesley:* Jacob Zekveld. *Gisborne:* Anne-Marie Geuze, Kirsten van Dorp. *Grafton:* Chloe van Dorp, Cameron White. *Sengera:* Ondari Onang'o.

Awards with Merit. *Bulawayo:* Khulekani Dube, Sithandazile Dube, Prudence Chibonda. *Holland:* Jelle Bakker. *Queensland:* Mary Brigden. *Sengera:* Joan Ombura, Godfrey Ondieki, Mary Onwong'a.

Awards. *Auckland:* Auke de Boer. *Bulawayo:* Nozihlobo Bhebe, Sukoluhle Khumalo, Pink Ncube, Nonhlanhla Nkomo. *Gisborne:* Finlay Cramp. *Sengera:* Paul Lumumba, Collins Mirieri, Finlay Mogari, Solomon Ogoti, Dick Ontiri, Eric Onwong'a, Gideon Ratemo.

Intermediate Section

Prizes. *Auckland:* Anne Roos de Boer, Bianca Jago. *Connecticut:* Rachel Mack. *Grafton:* Alexandra van Dorp. *Holland:* Gerben Bakker. *Sydney:* Keith Marshall.

Awards with Merit. *Auckland:* Lachlan McCrae. *Gisborne:* Emma van Dorp. *Grafton:* Jackie Cameron. *Holland:* Nathalie Macdonald. *Queensland:* Rachel Brigden. *Sengera:* Josinah Aboki, Christine Mosoti.

Awards. *Bulawayo:* Kelly Dube, Natash Makwezwa, Maria Maphosa. *Connecticut:* Rebecca and Sarah Mack. *Gisborne:* Muriel Cramp. *Grafton:* Abraham Wallis Lockyer. *Sengera:* Joseph Obiye, Josephat Ogoti, Stephen Onyancha, Moses Orege.

Junior Section

Prizes. *Auckland:* Jarrod Jago. *Chesley:* Samuel Zekveld. *Gisborne:* Hannah Geuze. *Grafton:* Joshua Kidd. *Holland:* Samantha Macdonald. *Mbuma:* Gugulethu Masuku, Sithandweyinkoso Nkiwane. *Singapore:* Nehemiah Chai Yong. *Sydney:* Duncan Marshall.

Awards with Merit. *Gisborne:* Annika van Dorp. *Mbuma:* Yolande Masina, Rosemary Mphoko. *Sengera:* Janet Isaac, Macdonald Matara, Jackson Mokoro, Donald Oganda, Isabellah Ontiri, Nehemiah Torori. *Sydney:* Anna van Dorp. *Wisconsin:* Calvin Smith.

Awards. *Bulawayo:* Mitchel Makwezwa. *Mbuma:* Clotildar Khabo, Sandulelo Khumalo, Langelihle Masuku, Sukoluhle Masuku, Buhlebethu Mhodi, Rebecca Mkwanzani, Isabel Moyo, Nobuhle Mpofo, Abigirl Ncube, Zibusiso Sibanda. *Sengera:* Lianah Aboki, Duke Benard, Faith Bogita, Daudi Gesare, Joyce and Mokua Kenyatta, Edwin Mokoro, Nelson Moguso, Justice Mokua, Emma and Janet Nyabuto, Samuel Nyachwaya, Naom Nyakundi, Bernard Nyakwara, Rebecca Nyamao, Philes Nyandwaro, Nyakwara Ombura, Omuya Ondieki, Calvin and Dolvine Orina, Rusiah Rabiki, Eduine Ratemo, Evans Torori.

Upper Primary Section

Prizes. *Auckland:* Monique Jago. *Chesley:* Joel Bouman. *Grafton:* Christina Kidd. *Holland:* Thaddeus MacDonald. *Mbuma:* Ntombiyethu Ngulube. *Sengera:* Mbane Ogando. *Sydney:* Calum Marshall. *Wisconsin:* Josiah Smith.

Awards with Merit. *Grafton:* Rachel van Dorp. *Mbuma:* Shanaz Masango, Sithabile Mphoko, Rosetter Sibanda. *Sengera:* Napoleon Makori, Winner Momanyi.

Awards. *Mbuma:* Sizalobuhle Gumpo, Ruth Masango, Adequate Maseko, Lyvine Ndlovu, Sandile Ngwenya. *Sengera:* Job David, Joseph Isaac, John Mogeni, Mackenzie and Simeon Ondieki, Benard and Nyabuto Onduso, Dennis Orina, Fred and Nyankieya Otara, Faith Richard.

Lower Primary Section

Auckland: Danielle and Diana Jago. *Bulawayo:* Nyasha Ndlovu, Philip Ruzyidzo. *Gisborne:* Matthew Geuze, Sarah van Dorp. *Grafton:* Andrew White. *Mbuma:* Graduate and Priviledge Bhebhe, Nkosinumusa Diamini, Faith Dube, Lomacawe Maseko, Nokuthaba, Zanele and Zibusiso Masuku, Sibhekisiwe Moyo, Siphathisiwe Mpofo, Trymore Mphoko, Evelyn Ndlovu, Blessings, Mercy, Mxolisi and Thubelihle Ingwenya, Nokuthaba Sibanda, Thabisile and Thamsanqa Sibindi. *Sengera:* Sharon Andrew, Mary Batasi, Nancy Bogita, Franklin Casiano, Kevin Isaac, Lydia Kenyatta, Mercy Kwamboka, Peter Makori, Millicent Matara, Dipporah Mogeni, Elizabeth Mokoro, Brian Mokua, Nehemiah Momanyi, Sylvia Nyakundi, Brian, Catherine and Omabene Nyandwaro, Fred Obaga, Simeon Ogoti, Franklin Ongoko, Linet Onsare, Daniel Ontunya, Getrudy Orina, Kingslay Otara, Alice and Brian Rabiki, Elizabeth Sigara, Nyatuka Stella, Deborah and Edwin Thomas. *Singapore:* Owen Heyer Chai Yu. *Sydney:* Hugh and William Marshall, Ezekiel Swinn. *Wisconsin:* Abigail and Peter Smith.

(Apologies to Katie Playfoot, Tonbridge; her name was omitted last month from the Upper Primary prize list.)

Price 80p