

# The Young People's Magazine

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

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



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# Contents

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What Does History Mean? . . . . .	23
Robert Murray M'Cheyne:	
3. Beginning to Preach the Unsearchable Riches of Christ . .	25
Learning from Waves . . . . .	27
Entering the True Church . . . . .	28
Through the Alphabet with the Bible:	
Wait . . . . .	30
For Junior Readers:	
Continuing . . . . .	30
For Younger Readers:	
Someone to Guide You . . . . .	31
Youth Is the Best Time . . . . .	32
Looking Around Us . . . . .	34
Scripture and Catechism Exercises 2015-16:	
Exercise 2 . . . . .	36
UK Youth Conference 2015 . . . . .	40

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**Cover Picture:** Springbok in Northern Cape, South Africa. See page 27.

## The Young People's Magazine

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# The Young People's Magazine

Volume 80

February 2015

Number 2

## What Does History Mean?

**H**enry Kissinger had a very prominent part in directing the foreign policy of the United States in the early 1970s. He is now 91 and still active. In fact, last year he produced his seventeenth book, entitled *World Order*.

For his first degree, back in 1950, Kissinger wrote a paper on “The Meaning of History”. He recalls, “Long ago, in youth, I was brash enough to think myself able to pronounce on ‘the meaning of history’. I now know that history’s meaning is a matter to be discovered, not declared.” But was he right then? Or now?

We may safely say that, without the teaching of the Bible, no one can say anything about the meaning of history. But what is history? It is an account of what has happened in this world since it was created. It may include: how people lived; what they did; how armies fought; and how empires grew, and fell. There may be particular emphasis on powerful people such as kings and queens, presidents and generals.

But too often history neglects God and how He rules over everything that happens in His providence. *The Shorter Catechism* describes providence as: “His most holy, wise, and powerful preserving and governing all His creatures [everything He created], and all their actions”. Yet, although God is in control of all that happens, we are responsible for all our decisions and everything we do and say. There is a great mystery here; it is far beyond our power to understand how both parts of the last sentence can be true at the same time. But the Bible tells us that God is in control and also that we are responsible for our actions; this should be enough to persuade us to accept both these facts, even if we cannot reconcile them.

One thing we should be sure of is that, as God is working out His purposes in the events of history, He will take glory to Himself from everything. Of course, sin has been present throughout history, and God can receive no glory from what is sinful. But He takes glory to Himself by restraining sin from becoming worse than it is. He delivers sinners – even Paul, who called himself the chief of sinners; and Manasseh, a wicked, murderous King – from the power of sin and brings them to heaven, where they will be perfectly

sinless. And at last, God will show His power in isolating sinners in hell, with the devil and his angels – after, on the day of judgement, demonstrating His justice in relation to all that happened in history.

History will then come to a definite end, just as it had a definite beginning when God created the heavens and the earth. When Christ will return at the end of history, all God's purposes for the world will have been fulfilled. In particular, all God's chosen ones will have been saved; they will have believed in Jesus Christ, who suffered and died for them so that they might be delivered from their sins. Then those who are still alive will join those who are raised from their graves; they "shall be caught up together . . . in the clouds, to meet the Lord in the air". And, Paul adds, "so shall we ever be with the Lord" (1 Thessalonians 4:17).

Most writing about history ignores what we should recognise as the most important events of all time: the coming of Christ into the world and His saving work, particularly His sufferings and His death on Calvary. The results of Christ's saving work are also highly important: including the spread of the gospel, beginning at Pentecost, when 3000 individuals in Jerusalem submitted to the authority of Christ. In succeeding days and years, many more trusted in the Saviour, through the preaching of the Apostles. We know that these events were particularly significant because Scripture records them, even though it passes by so many other events. While histories of the sixteenth century can hardly avoid saying something about the Reformation, they usually miss the most important point: it shows God working directly in history, doing spiritual good to multitudes of souls.

We can understand very little of history, and the meaning of the events that take place. But there are some things we should be able to grasp:

1. God, as we have noted already, is always in control.
2. Whatever happens, God will be glorified.
3. God is ruling over everything, to protect His Church, to keep it alive, and at the appointed time it will spread over the whole earth.
4. All whom God has chosen will be saved.
5. Everything will work together for the good of those who love God.
6. Christ warned – reacting to disasters that had recently taken place – "Except ye repent, ye shall all likewise perish" (Luke 13:3). We too should take warning and turn to God through Christ.

Finally, how should we react to God's control over history? The Bible says, "The Lord reigneth; let the people *tremble*", or stand in awe (Psalm 99:1). Rather than ask unsuitable questions about what we cannot understand in the events of history, let us submit to God, who rules over everything; let us trust in Christ; let us worship God; let us stand in awe before Him.

## Robert Murray M'Cheyne

### 3. Beginning to Preach the Unsearchable Riches of Christ

*Frank Daubney*

Last month's article dealt with M'Cheyne's conversion –there was a change in his life that could be noticed – and with his studies for the ministry.

***T****he Visiting Society.* In the 1830s the slums of the Canongate area of Edinburgh were full of squalor and ignorance. The people lived and died in gross darkness. Hundreds of families could not even read. Children were brought up knowing nothing but a life of crime. With a view to bringing the gospel to these slums, Thomas Chalmers established the Visiting Society, and M'Cheyne and his friends became members. M'Cheyne wrote: "Such scenes I have never dreamed of. Why am I such a stranger to the poor of my native town? Lord, forgive me for my past long life of uselessness and folly."

Soon Robert, with Andrew Bonar, began a Sabbath school; it was well attended and contributed to them being received in the district with respect. They visited all the houses in their allotted area, and Robert wrote that they had some success but saw some wretched spectacles of drunkenness and violence. But fruit was to follow and hearts were touched.

It was M'Cheyne's deepest desire to win souls for Christ. He wrote in his diary: "Precious tidings that a soul has been melted down by the grace of the Saviour. How blessed an answer to prayer, if it is really so! Can these dry bones live? Lord, Thou knowest."

In the spring of 1835, M'Cheyne appeared before the Presbytery of Edinburgh to be examined before receiving his licence to preach. He wrote in his diary: "Tomorrow I undergo my trials before the Presbytery. May God give me courage in the hour of need. What should I fear? If God see meet to put me into the ministry, who shall keep me back? If I be not meet, why should I be thrust forward? To Thy service I desire to dedicate myself over and over again."

His examinations successfully over, he asked that his remaining trials be held before the Presbytery of Annan, in Dumfries-shire, where he was well known. It included the parish of Ruthwell, his mother's family home. (The Edinburgh Presbytery had many students to hear and license which meant there could be delays; so students were given the opportunity of asking to be licensed elsewhere.) He preached three probationary discourses in Annan church and, after an examination in Hebrew, he was licensed to preach the gospel on 1 July 1835.

"Bless the Lord, O my soul," he wrote; "and all that is within me, be

stirred up to praise and magnify His holy Name! What I have so long desired as the highest honour of man, Thou at length givest me – me who dare scarcely use the words of Paul: ‘Unto me, who am less than the least of all saints, is this grace given, that I should preach . . . the unsearchable riches of Christ’.”

He received calls from a number of places to preach there as a probationer. But it was to Larbert and Dunipace that he finally went, to become the assistant of John Bonar, an older cousin of Andrew Bonar.

***Larbert and Dunipace.*** So, in November 1835, four months after his licensing, his real ministry began. It lasted only seven and a half years but it was to be honoured by the Lord with much fruit.

The parishes of Larbert and Dunipace consisted of over 700 families and there was far too much work for John Bonar to manage on his own. Larbert was grim and industrial, with villages made up of coal miners and workers in an iron foundry. Three miles away, Dunipace was a rural community of shepherds and farmers. The young M‘Cheyne was prepared to serve the Lord in these places without stinting. He very soon developed a liking and respect for Mr Bonar: “I am more and more pleased with Mr Bonar for a bishop”, he wrote.

The parish sorely needed both these men of God. The damaging results of years of Moderatism, with its emphasis on good works, were to be seen all around. “The people are savages for ignorance”, M‘Cheyne said; and again, “There is very little of the work of God visible; I never knew till I came here what a curse a bad minister must be.”

M‘Cheyne found that, among what he called his “sweet colliers”, there was a paganism as deep as any he would have found on a foreign mission field. Alexander Smellie says, “His sermons, and often there were three on a Sabbath, dealt with the primary evangelical facts. He expounded man’s need and God’s supply, sin in its guilt and contamination, judgement in its certainty and awfulness, Christ in His power and His love”. His messages were delivered from the heart. Andrew Bonar said that his preaching was the development of his soul’s experience and the giving out of the inward life.

It was M‘Cheyne’s practice to write his sermons out fully, but in public they were never read from the manuscript. He would make himself familiar with the ideas and the illustrations, and then the actual words were left to God’s guidance and the impulses of his soul. He put it this way: when he saw the folk, and the Word was on him to deliver it, then “with a rush, the intolerable craving shivered throughout him”.

In the early days he would take his full set of notes into the pulpit but, on one occasion, on his way to preach in Dunipace, he lost them and did not

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miss them till he got to the church. There was nothing for it but to go on; as he said, "I had to preach away, and did much better than usual. Man's extremity is God's opportunity."

He attached a great importance to visiting his people from house to house and he kept careful notes of these visits. The conditions in which he found the mining communities were pitiful and heart rending. The people were ignorant and hardened in sin. The number of children who died was dreadful; we cannot begin to understand the utter sadness and hopelessness, humanly speaking, of their situation. His diary mentions one woman, with three infants beside her, speaking of her four dead children.

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## Learning from Waves

*Rev Alexander McPherson*

This article appeared in *The Young People's Magazine* for March 1970, when Mr McPherson was editor. It is reprinted now with some editing.

Sometimes it can be profitable just to look at things – waves for instance. **S**Have you ever done that and thought about the many questions that arise in your mind as you look at what appears to be water majestically sweeping forward? Perhaps you have learned that the water does not actually move forward, only up and down. And then the questions arise of where and how the waves began, and where would they end if they had enough open sea to keep going?

The last question came into my own mind once, as I sat by the sea near Cape Town, near the southern tip of Africa. The day was quiet, and the sun beat down on the beach. Westwards the smooth blue sea stretched to the horizon. No land that way until you reach Cape Horn, and beyond that again these southern seas reach round the globe. As I said, the sea was like a millpond; yet a few hundred yards from the shore, long swells gradually arose and, rushing landwards, broke from a height of six feet into dazzling surf. Where did these waves come from?

The answer, I soon realised, was that they had come thousands of miles across the South Atlantic, perhaps from Cape Horn itself, the tip of South America. There they may have raged eastwards as forty-foot high "grey-beards", but as they left that stormy region they became smaller until, near Cape Town, they had flattened out and almost lost the appearance of waves. But shallow water had made them rear up, to appear once more as real waves.

These waves made me think of sin. A sin is committed, perhaps a great sin

like David's. That sin created by stormy passions had far-reaching effects. At first it involved only himself, Bathsheba and Uriah. But later Joab became involved, then the nation, then a prophet, then a child, then David's family, and the nation again, and Ahithophel, and so on. The effects of that sin rolled on like a wave down through David's lifetime, and far beyond it.

So does every sin we commit. Not quite so spectacularly perhaps, yet truly. An untruth does not stop with the telling of it, nor dishonesty with the doing of it, nor rejection of Christ either. Sin's effects run on and spread out like waves; they continue all through life and will continue through a lost eternity if they are not checked by divine grace. This is just one more reason why we should come to Jesus now for pardon and salvation.

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## Entering the True Church

Charlotte Elizabeth became quite well known because of how well she taught a little boy, called Jack, who could neither hear nor speak. This boy had an older brother, Pat, who was 16; he had learned sign language and was helping Charlotte to teach Jack.

One day Pat, still a Roman Catholic, strode into the room looking very important. He sat down in his usual place and said to Charlotte: "I wouldn't like that you should go to hell".

"Nor I either, Pat," she answered.

"But you are out of the true Church, and you won't be saved. And I must convert you." He expected to make her a Roman Catholic too.

"That is very kind of you, my good lad," she told him. "If I am wrong, you cannot do better than set me right."

"Sure and I will", Pat assured her.

"But how?" Charlotte asked him.

"With this", he told her, pulling out a small, rather dirty booklet. "You must learn my catechism, and it's you that will be the good Catholic." This was Butler's *Catechism*, a source book of Roman Catholic teaching written by an Irish archbishop.

Charlotte asked him where she should begin. He wanted her to read it all and then learn it by heart. She promised to read it and was shocked at how full it was of "falsehood and blasphemy".

The next morning Pat arrived early. "Well, Pat," Charlotte told him, "I found out what makes you anxious about me; here it is said that no one can be saved out of the true Church."

"That's it, sure enough."



“But I do belong to the true Church,” she insisted, “and I’ll show you what it is.” So she went to the one reliable source of religious teaching and pointed him to two parts of the New Testament. She then went on: “Now, I do love our Lord Jesus Christ in sincerity, and therefore I am one of those to whom St Paul wishes grace and peace; and do you think an apostle would send his blessing to anybody who was not of the true Church?”

Pat shook his head and said, “That’s your catechism, not mine”.

“Very true; Dr Butler wrote yours, and God wrote mine,” she said as she held up the Bible. Then she asked, “Which is best?”

“That’s not the real Bible”, Pat said firmly, “my priest has the true Bible.”

“Then ask him to lend you his.”

Pat suggested that he might get into trouble if he asked the priest for his Bible! Then he added, “But if he lent me his Bible, he must lend me a cart to bring it home in, for it’s as big as this table. Yours is too little and doesn’t hold half the truth. That is why you are so ignorant.”

Charlotte showed him Matthew Henry’s *Commentary*, pointing to the words of the Bible at the top of the page, which left most of the page for Henry’s writing. Thus, she told Pat, the great bulk of the book was a man’s work, which would also have been the case with what Pat called the priest’s “Bible”. But Matthew Henry wrote what has helped many people to get to heaven; he took the Bible seriously; he did not bring his own ideas into his writing – in contrast with whoever wrote the notes which took up so much space in the priest’s “Bible”.

Charlotte emphasised too the absolute necessity of reading what God has revealed to us in the Bible and also the danger of resting on what man says. Yet human writing is useful, provided it is firmly based on the Bible – as Matthew Henry’s *Commentary* was.

Pat gave very clever answers to what Charlotte said; he was still hoping to convert Charlotte to his religion. The argument went on for many days; in effect it was a contest between Butler and the Bible. But the discussion had no effect at the time except that Pat began to read the Bible himself, which certainly was a huge step forward.

But although he could not convert Charlotte to the unscriptural teachings of Rome as taught by Butler’s *Catechism*, God converted him to the truth later in life. God showed him mercy. God made him willing to receive the teachings of the Scriptures, which he had begun to read, especially its wonderful teaching about Jesus Christ and the salvation He has provided for needy sinners. It was then Pat entered the true Church – the Church of Jesus Christ. He did so by faith.

Remember the Saviour’s words: “Search the Scriptures; for in them ye

think ye have eternal life” – for, He said, they “testify of Me”. As you read the Bible, ask God to bless it to your soul.

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## Through the Alphabet with the Bible

Here are five verses from the Bible using the word:

### Wait

And therefore will the Lord *wait*, that He may be gracious unto you (Isaiah 30:18).

**Precept.** *Wait* on the Lord, and keep His way (Psalm 37:34).

**Promise.** But they that *wait* upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint (Isaiah 40:31).

**Prayer.** Let integrity and uprightness preserve me; for I *wait* on Thee (Psalm 25:21).

**Encouragement.** The Lord is good unto them that *wait* for Him, to the soul that seeketh Him (Lamentations 3:25). S

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### For Junior Readers

## Continuing

I am sure you all know the importance of continuing any task which you begin – not abandoning it, but completing it. This applies to everything: whether you are doing your homework, tidying your bedroom or whatever.

It also applies to spiritual things. What did Paul tell the younger Timothy? “*Continue* thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Timothy 3:15). And Jesus told His followers: “If ye *continue* in My word, then are ye My disciples indeed.”

If you are reading this Magazine, it is likely that you have been brought up to read the Bible and go to church. These are very good habits, not just for your childhood, but for life. It is very important for the good of your soul that you continue to do these things and that you never give them up.

There was a young man many years ago who had to leave his family home to begin a job in New York. He was an obedient son; he read his Bible every morning at home and promised his parents that he would continue this good habit.

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He got lodgings in a boarding house, in a room which he had to share with other young men. On the first morning, the fear of the other boys seeing him (especially one particular boy of whom he was a bit afraid) was too much and he left his Bible in his suitcase. The next morning it was not any easier. And as the days passed, he was never brave enough to take out his Bible, although his conscience was still troubling him and he knew he was doing wrong.

But one day he summoned up enough courage to read his Bible in a quiet corner of the room, where he hoped he would not be noticed. While he was there, the boy of whom he had been specially afraid on the first day noticed him. He came over and said, "How thankful I am to see you reading your Bible. Do you know I promised to do this when I left home but I was so afraid of being seen by the others that I could not do it?"

Was that not wonderful! So the two boys were able to encourage each other to do what was right. And no doubt the Lord blessed them, for He has commanded in His Word, "Remember now thy Creator in the days of thy youth".

Will you not then remember Paul's words: "*Continue* thou in the things which thou hast learned". Never give them up, however hard you may find it in the face of peer pressure and the temptations of the world around you. The Lord has promised, "If thou seek Him, He will be found of thee". But, very solemnly, "if thou forsake Him, He will cast thee off for ever".

*J van Kralingen*

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*For Younger Readers*

## Someone to Guide You

A man was taking his little girl to play on the sand. To get to the beach they had to pass over some rocks. The girl was a little afraid. Would it not be enough for her father to go in front of her? Then she could follow safely behind him.

No, she wanted him to hold her hand and guide her. Then she would feel safe to pass over the rocks and go down to the beach to play on the sand.

Perhaps there are times when you feel you are going somewhere dangerous. Then you are glad to have your father or your mother take you by the hand. Then you feel safe.

But you cannot have your father and mother with you all the time.

So you need someone to guide you always and everywhere. The only one who can do so is God. He can safely guide you, wherever you are. You must pray to Him and ask Him to do so. If God takes care of us, we are really safe.

In the Bible we read about David. He had God as his Father and trusted in God to take care of him. He wrote many of the Psalms. Here are a few lines for you to learn. They come from one of the Psalms that David wrote (Psalm 139:9,10):

Take I the morning wings, and dwell  
in utmost parts of sea;  
Even there, Lord, shall Thy hand me lead,  
Thy right hand hold shall me.

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## Youth Is the Best Time

*Thomas Manton*

This is a section of a sermon by a well-known Puritan preacher; it has been edited. His text was Psalm 119:9: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word."

**W**hy should we remember the work of cleansing our way when we are young – indeed as soon as we are able to use our reason? Here are three answers to the question.

1. Consider how *reasonable* it is to cleanse our way when we are young. It is right that God should have the first part of our life, which is the best part. It is right that He should have the first part, because He watched over us before we were born. His love to sinners is an eternal love; and shall we put God off till we are old? Shall we thrust Him into a corner of our lives? Surely it is reasonable that God should have our first part, our best part, for we receive everything from Him.

Under the Old Testament law, the first-fruits were to be given to God, to show that the first and best was His portion of what grew on their land. All the sacrifices offered to Him were to be young, when still in their strength. God commanded, "If thou offer a meat offering of thy first-fruits unto the Lord, thou shalt offer for the meat offering of thy first-fruits, green ears of corn dried by the fire, even corn beaten out of full ears" (Leviticus 2:14). God would not wait till it ripened. God was not willing to be left without His portion for long.

Youth is our best time. When the people brought a weak and sickly

offering, God said, "Should I accept this of your hand? saith the Lord" (Malachi 1:13). Health, strength and liveliness of spirit are to be found in youth. Shall our health and strength be given to the devil for him to use, and shall we put God off with the dregs of our time? Shall Satan feast on the flower of our youth time, and God only have the scraps from the devil's table? When our mind is dull, the ears deaf and the body weak, is this a fit present to give to God?

2. Consider how *necessary* it is to cleanse our way when we are young. (1.) Because young people's desires are very strong, Paul says, "Flee also youthful lusts" (2 Timothy 2:22). At that age, people are most liable to pride, to strong feelings and excessive love of freedom. Paul says again, "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil" (1 Timothy 3:6). A man may tame fierce creatures such as lions and tigers; and the fury of youth needs to be restrained by the Word of God. It is much for the glory of God's grace, that this heat and violence is broken, at a time of life when the subject is least of all disposed and prepared.

(2.) Because no one is tempted so much as young people are. Children cannot be of much use to the devil; old men have chosen their way and are set in it; but the devil loves to make use of youths, who have a sharp understanding and the greatest energy. John says, "I write unto you young men, because ye have overcome the wicked one" (1 John 2:13). Young people are most assaulted, but it is for the honour of grace when they overcome, when their energy and strength are used in the service of God and fighting against Satan, not in satisfying lusts. So they very much need to be taught from the Word of God when they are young.

3. Consider the *many troubles* that will follow if you do not attend at once to this work of cleansing your way when you are young. (1.) Death is uncertain, so such an important business as this will allow no delay. God does not always give warning. Nadab and Abihu, two rash and thoughtless young men, were taken away in their sins; and the bears out of the forest devoured the children that mocked the Prophet. Since the danger is so great, we should flee from it as soon as we recognise it. Woe to you if you die in your sins!

(2.) Sin grows stronger by practice and becomes more rooted; it gathers strength by every act. A brand that has been in the fire, is more apt to burn again. Every act lessens fear, and strengthens one's inclination to it. "Woe unto thee, O Jerusalem! Wilt thou not be made clean? When shall it once be?" (Jeremiah 13:27). A twig is easily bent, but when it grows into a tree, it is more troublesome and unpliant. A tree newly set may be transplanted, but when it has been long rooted, that is not so easy. The man that was

possessed of a devil from his childhood, how hard it was for him to be cured! (Mark 9:29).

(3.) Justice is provoked the longer you go on in sin, and that will be a grief to you sooner or later. If ever we are brought to God, it will cost us many a bitter tear, and not only at conversion but afterwards: "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised" (Jeremiah 31:18). Though David began early with God, he prays, "Remember not the sins of my youth, nor my transgressions" (Psalm 25:7). And Job: "Thou writest bitter things against me, and makest me to possess the iniquities of my youth" (13:26). Old bruises may trouble us long afterwards, and new afflictions revive the sense of old sins. They may stick with us. We think we need not trouble ourselves with the tricks of youth, but you may have a bitter sense of them to your dying day.

(4.) Every day you will grow more useless to God if you do not turn from your sins. Again, it is very profitable to begin with Him early; it brings a great deal of honour to God. All time is little enough to spend declaring your respect for God. And it is honourable for you to do so. An "old disciple" is a title of honour. To grow grey in Christ's service, to know Him for a long time, makes the work of grace easier. "It is good for a man that he bear the yoke in his youth" (Lamentations 3:27); he becomes used to strictness early in life. What is impressed on our soul in youth will grow with us. And it will be very comforting when the miseries of old age come upon you. As the ant provides in summer for winter; so should we provide for old age. Now, what a comfort it will be, when we are no longer able to serve God in any outward way, that God had the use of our strength while we had any! Then our old age will be a good old age.

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## Looking Around Us

### What Do We Deserve?

One of the biggest news stories of the last six months is the Ebola outbreak in West Africa. It has received particular attention in the UK recently because of Pauline Cafferkey, a nurse who spent some time in Sierra Leone looking after Ebola victims. She had just arrived back in Glasgow when her body temperature went up, and she was quickly diagnosed with Ebola. Then she was transferred to a special isolation unit in the Royal Free Hospital in London, where she became critically ill.

Now there is good news: her condition has improved; she is no longer critically ill. One doctor commented, "It was really nice to hear that it seems

she's going to be all right". Then he added, "Good things happen to people who deserve it".

One can fully understand the doctor being impressed with the nurse's selfless behaviour: putting herself in the way of serious danger by going to Sierra Leone to help treat complete strangers who were in great danger of dying from this terrible disease. But one feels like asking: Who does anyone deserve good things from? I do not know what the doctor's answer would be. Was he thinking of God?

But it should be clear that no one – not even the most selfless of people – deserves anything from the Most High. The fact is that we have all rebelled against Him; we are sinners; we do not keep His commandments perfectly, which is what we ought to do.

But God is good to people. He is good to the undeserving; He shows kindness to sinners. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:45). It is not only good people who are blessed with pleasant sunshine and water to drink and suitable weather to make their crops grow; everyone shares more or less in these blessings.

But God shows even greater kindness than this: He delivers sinners from their sins and from the consequences of their sins. He sent His own Son Jesus Christ into the world to take the place of sinners, to suffer instead of them, so that a great multitude will get to heaven. And there will be so many that no one will be able to number them. Clearly Jesus did not deserve to die, but such was His kindness – His grace – that He suffered the awful punishment of sin in the place of undeserving sinners.

How willing we should be to receive Christ Jesus, and salvation through Him! If we do so, we will get many another blessing which we do not deserve. And we will be brought at last to heaven to enjoy its blessings in the presence of God, something that we certainly do not deserve. How He should be praised for all these undeserved kindnesses!

### **When Storms Come**

Over the past few weeks, in this part of Scotland we have had a lot of stormy weather. And at the end of last week, a severe storm caused damage to the roofs of houses, to electricity poles and to mobile phone masts. For two days we were without electricity (which interfered with the preparation of this magazine). Also we had no internet connection, no mobile phone reception, and we could not contact anyone beyond the local exchange by telephone. It seemed very strange that, in this technological age, it was impossible to communicate with anyone outside the local area.

Yet there is one means of communication which can never breakdown, no matter how severe the weather. I am thinking about prayer. Wherever we may live, there is nothing to prevent us praying – except the hardness of our hearts and our unwillingness to worship God. And when things get difficult, for whatever reason, there is all the more reason to pray. It is when things get difficult that we should specially realise our weakness. And when we have to face the storms of life, we should specially realise our helplessness.

But we should learn – and it is a very difficult lesson to learn – that even when everything seems to be going smoothly, we still need God's help and protection. After all, a storm may quickly blow up in our lives that we do not yet know about. How important to commit every moment of our lives to God!

## Scripture and Catechism Exercises 2015-16

### Exercise 2

All answers from overseas should be sent to *Mrs C E Hyde, 2 Belts Wood, Maidstone, Kent, ME15 9GL, UK*. The correctors should have your answers before the end of March. These exercises are based on Daniel 5 to Malachi 4, Genesis 1-23, James 1 to Revelation 22 and Matthew 1-11.

#### Senior Section (15 years old and over)

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

#### Old Testament

Read Genesis chapter 3.

1. The serpent's strategy of tempting Eve had three distinct stages. Identify these in verses 1-5. (3)
2. Eve's actual sin, as described in verse 6, had four stages. Say what these were, and try to explain how the downward process could have been avoided at each stage. (8)
3. The two immediate consequences of Adam and Eve's sin are described in verses 7 and 8. Say what they were, and indicate which two emotions caused them to behave in this way. (4)
4. How did both Adam and Eve react when God confronted them with their sin? (1)
5. Describe in your own words God's judgement on:
  - (a) the serpent (b) Eve (c) Adam (2,1,3)
6. Why were Adam and Eve banished from the Garden of Eden? (1)

#### New Testament

Read Matthew chapter 6.

1. (a) What are we to guard against when engaged in the duty of Christian giving? (1)
- (b) How should this duty be done? (1)
- (c) What promise is given to those who carry out this duty in a way which is pleasing to God? (1)
2. (a) What two great faults in connection with prayer are exposed in verses 5 and 7? (2)
- (b) What direction are we given about prayer in verses 6 and 8? (2)
3. Verses 9 to 13 contain the prayer which Jesus taught His disciples. By what name is it commonly known? (1)
4. What instructions does Jesus give for fasting? (2)
- 5 (a) What do you think Jesus means when He says in verse 20: "Lay up for yourselves treasures in heaven"? (1)
- (b) Give two reasons why it is unwise to lay up "treasures upon earth". (2)



6. Jesus promises great blessings to those who have a “single eye”. What do you understand by the “single eye”? (2)
7. In verse 24, Jesus warns against trying to serve God and the world at the same time. If we are truly serving God, how do you think we should carry out this service? (1)
8. (a) What are the three common cares of this world mentioned in verse 25? (3)  
 (b) What arguments are used in verses 26 to 30 to emphasise the fact that we ought not to worry about these things? (3)
9. (a) In verse 33, what are we commanded to “seek first”? (1)  
 (b) What promise is given to those who obey this command? (1)

**Memory Exercise**

Learn by heart and write out from memory the answer to Question 80 in the Shorter Catechism: What is required in the Tenth Commandment? (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 Genesis chapters 6 to 9.
  - (a) Why did it grieve the Lord that He had made man on the earth? (2)
  - (b) What are we told about Noah’s character which shows he was different to the rest of his generation? (3)
  - (c) How old was Noah at the time of the flood? (1)
  - (d) How old was he when he died? (1)
  - (e) What did Noah do immediately after he and his family came out of the ark? (2)
  - (f) What should the rainbow remind us of? (2)
2. What three things does the Lord require of man? (Micah 6) (3)
3. What are Israel warned to prepare for? (Amos 4) (2)
4. (a) Write out the words at the end of a verse in Habakkuk 2 which are also found in Romans 1. (2)  
 (b) Which two of the Ten Commandments are referred to in this chapter? (2)

**New Testament**

1. Read Matthew chapters 4 and 9.
  - (a) To which disciples did Jesus say, “Follow me”? (2)
  - (b) How did they respond to that command? (1)
  - (c) What lesson can you learn from that? (1)
2. From your reading of the Epistle of James:
  - (a) What advice is given to those who lack wisdom? (2)
  - (b) How is “pure religion” defined in chapter 1? (2)
  - (c) What is the “royal law”? (2)
  - (d) How does God look on people:
    - (1) who are “proud”? (1)
    - (2) who humble themselves “in the sight of the Lord”? (2)
    - (3) who have “faith without works”? (1)
    - (4) who endure temptation? (2)
    - (5) who are “double minded”? (2)

**Memory Exercise**

Learn by heart and write out from memory the answer to question 53 in the Shorter Catechism: Which is the third commandment? (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. Find these quotations in the Book of Jonah. In each case say who spoke them, and to whom they were spoken.

- (a) "What meanest thou, O sleeper?"  
 (b) "What shall we do that the sea may be calm unto us?"  
 (c) "Take me up and cast me forth unto the sea."  
 (d) "Lay not upon us innocent blood."  
 (e) "Doest thou well to be angry?" (10)
2. Which one of the above quotations is a prayer? (1)
3. Read Genesis chapter 22.
- (a) What great trial of Abraham's faith do we read about in this chapter? (1)  
 (b) How many people set out on the journey? Say who they were. (2)  
 (c) Which of them went up Mount Moriah? (1)  
 (d) What did Isaac carry? (1)  
 (e) What did Abraham carry? (1)  
 (f) *Jehovah-jireh* means "The Lord will provide". Why do you think Abraham gave this name to the place? (2)

#### New Testament

1. Read James chapter 4.
- (a) What is promised to those who:  
 (1) resist the devil (2) draw nigh to God (3) humble themselves in the sight of God? (3)  
 (b) What is compared to a vapour? (1)  
 (c) Why should we add "God willing" to our plans? (1)
2. Read Matthew chapter 7.
- (a) What is promised to those who:  
 (1) ask (2) seek (3) knock? (3)  
 (b) Where do the wide gate and broad way lead? (1)  
 (c) Where do the strait gate and the narrow way lead? (1)  
 (d) Which gate has fewer people entering it? (1)  
 (e) At the end of the chapter Jesus speaks about a wise man and a foolish man. What two different foundations did they use when building their houses? (2)

#### Memory Exercise

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

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

UK answers to *Mrs M Schouten, 58 Fairfield Road, Inverness, IV3 5QW.*

#### Old Testament

1. Read Hosea 14:1-4.
- (a) Why should Israel, and you and I, turn in repentance to the Lord our God? (1)  
 (b) What "words" in prayer should we use when turning to the Lord? (2)  
 (c) When we turn to the Lord in repentance, what does He "turn away" from us? (1)
2. Read Joel 2:12-14.
- (a) Describe how we are to turn to the Lord? (2)  
 (b) Write down four things that are true about the Lord (what are called His attributes). (2)
3. Read Jonah 2. Now write out the following sentences about Jonah, in the correct order, as they are written in the chapter.
- (1) He promised to thank the Lord.  
 (2) He was vomited out on dry land.  
 (3) He prayed to the Lord as his own God, "O Lord my God".  
 (4) He prayed to the Lord out of the fish's belly.  
 (5) He remembered the Lord when his soul fainted within him.  
 (6) He cried unto the Lord and the Lord heard his voice. (6)

**New Testament**

1. Read Matthew 3:1-6.
  - (a) Who preached in the wilderness of Judea? (1)
  - (b) What was his message to the people? (1)
  - (c) Describe how he looked and tell me what he ate. (2)
  - (d) What did those that were baptised confess? (1)
2. Now read from verse 7-13.
  - (a) Fill in the blank: John warned the Pharisees and Saducees to prove their repentance by bringing forth the \_\_\_\_\_ of repentance. (1)
  - (b) Who was the "Mightier" than John who was to come after him? (1)
  - (c) John baptised with water but what was He to baptise with? (1)
3. Read Matthew 4:17-25.
  - (a) What message did Jesus preach? (1)
  - (b) Name the four fishermen whom Jesus called? (2)
  - (c) What did they leave behind to follow Jesus? (1)
  - (d) Tell me what else Jesus did as well as preach and teach? (1)

**Memory Exercise**

Learn by heart and write down the answer to Question 87 in the Shorter Catechism:  
What is repentance unto life? (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. Who was born to Adam and Eve after Cain killed Abel? (Genesis 4:25)
2. Who went to heaven without dying? (Genesis 5:24 and Hebrews 11:5)
3. Who had three sons called Shem, Ham and Japheth? (Genesis 6:10)
4. What did God tell him to make? (Genesis 6:14)
5. When God sent the flood, the fountains of the great deep were broken up. How many days and nights did it rain? (Genesis 7:12)
6. What happened to all the people, animals and birds that were not safe in the ark? (Genesis 7:22, 23)
7. On which mountains did the ark rest after floating for 5 months? (Genesis 8:4)
8. Who told Noah to get out of the ark after he had been in it for more than a year? (Genesis 8:15, 16)
9. What did Noah build to offer burnt offerings? (Genesis 8:20)
10. What did God set in the cloud to be a sign that He will never again destroy the whole earth with a flood? (Genesis 9:13)

**New Testament**

1. Who shall inherit the earth? (Matthew 5:5)
2. Who shall see God? (Matthew 5:8)
3. Who shall be called the children of God? (Matthew 5:9)
4. Whose wife's mother was sick of a fever? (Matthew 8:14)
5. What happened to the fever when Jesus touched her hand? (Matthew 8:15)
6. What was Jesus doing in the ship when the storm came? (Matthew 8:24)

7. What happened when Jesus rebuked the winds and the sea? (Matthew 8:26)  
 8. Complete this invitation that Jesus gave: C \_\_\_ unto me, all ye that labour and are heavy l \_\_\_\_, and I will give you r \_\_\_\_.

(Matthew 11:28)

## UK Youth Conference 2015

The Conference will be held, God willing, at *Abernethy, Barcaple, Castle Douglas, Kirkcudbrightshire. DG7 2AP*, from Tuesday, April 7, to Thursday, April 9. The lower age limit is 16. The cost is £40 for those in full-time employment and £20 for others. Cheques are payable to the Free Presbyterian Church of Scotland. Further details are to follow later. I would encourage all who hope to attend to get their application in, if possible, by the middle of March (to Rev D Macdonald at the address below or by e-mail to [dmacdclashmore@aol.co.uk](mailto:dmacdclashmore@aol.co.uk) or, if necessary, by phoning 01876 510233).

*(Rev) Donald Macdonald*

**1. Martin Luther: The Reformer**

A powerpoint presentation by ..... *Dr R J Dickie*

**2. Prayer**

The Breath of the Soul ..... *Rev John MacLeod*

**3. James Renwick**

Grace to Live in Killing Times ..... *Rev Roderick MacLeod*

**4. Historical Tour**

Of Covenanting Sites near Castle Douglas ..... *Rev Roderick MacLeod*

**5. Saving Faith**

What Is It? ..... *Rev D W B Somerset*

**6. Joshua**

Moses' Successor ..... *Rev Neil M Ross*

**2015 Youth Conference Application**

To Rev Donald Macdonald, F P Manse, Bayhead, North Uist, HS6 5DS.

I/we wish to enrol as residential/non-residential. I enclose my/our fee.

Name(s) .....

Address .....

.....

**Price £1.00**