

# The Young People's Magazine

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

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



***May 2015***

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**Cover Picture:** The Forth Bridge, near Edinburgh, where M'Cheyne was brought up. See page 85.

## The Young People's Magazine

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# The Young People's Magazine

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Number 5

## The Old Prophet

**D**o you remember, from last month's *Magazine*, about Jeroboam, the King of Israel? He ignored God and His commandments; he turned his people to idolatry. But God sent a prophet from Judah to warn him about his sin. When Jeroboam stretched out his arm and called on his men to arrest the prophet, his arm became paralysed. Then he asked the prophet to pray for him. God heard the prayer, and he was able to use his arm again.

Then Jeroboam wanted the prophet to come to his house for food and a reward; he was so glad that his arm was working again. But God had told the prophet not to eat food or drink water in Bethel and to go back home a different way. So the prophet refused the King's offer and set off for home.

There was another prophet, an old man, who lived in Bethel. This man's sons came home and told their father what the prophet from Judah had done and said that day. No doubt the old prophet was impressed by someone making a protest on the side of God, against idolatry, particularly when miracles were performed to demonstrate the power and authority of God.

So the old prophet asked his sons which way the prophet from Judah had gone and set off on his ass to find him. Somewhere along the way, the old prophet found him sitting under an oak tree and invited him to come to his home for a meal. The prophet from Judah gave the same reply as he did to King Jeroboam: he was not to eat or drink in Bethel.

But the older man told him that he too was a prophet and that an angel had brought him a message from God: he was to bring the other prophet back to his house "that he may eat bread and drink water". And the prophet from Judah believed him; he went back to the man's house in Bethel and did what he was told not to do. Thus he disobeyed God; he believed the testimony of a man instead of obeying the message that came to him directly from God. This was something serious, for the old prophet "lied unto him".

Clearly the old prophet sinned, and sinned seriously. But the prophet from Judah sinned too. God had spoken, and He is unchangeable; what He said could not change. God has given mankind the Bible. It is all unchangeably true, from beginning to end, for it is the revelation of the unchangeable God.

This statement is as relevant today as ever it was; God's revelation in Scripture will remain unchangeably relevant until the end of time.

So consider, as an example, what God's revelation in the Bible tells us about the place of women in the Church. "I suffer not a woman to teach," says Paul, as God was directing him what to write in the First Epistle to Timothy (2:12), which is part of Scripture – part of God's revelation to mankind. Yet people today claim that the Holy Spirit has led the Church to understand that women can be ministers, teaching other people from the pulpit. But that is wrong, for God's revelation cannot change. These people may not be lying like the old prophet, but they are like Jeroboam, not submitting to God's commands.

It is tremendously important how we treat the Word of God. We must recognise its absolute authority over us. Whatever it says is true, and we are duty-bound to obey what it tells us. And if anyone claims to have a fresh revelation from God, they are wrong. Since John wrote the last book of the Bible, Revelation, God has not made any further revelation, and He never will. If we want – as we ought – to know what God is saying to us, we must go to the Bible to find out.

But God did speak through the old prophet. As they sat at his table, he had a revelation from God for his friend from Judah. Because of his disobedience to God's clear command, the prophet from Judah would not be buried in the family grave. He would not return home; he would die somewhere else.

After the meal was over, the prophet from Judah went away. As he rode along on his ass, a lion appeared and killed him; this was how the prophecy was fulfilled. When the old prophet heard what had happened, he went to see for himself. He found the prophet's body lying on the ground and the lion standing beside it; the lion had not eaten the body; nor had he killed the ass. The old prophet was upset. He knew that what happened was his fault.

But was the old prophet not more to blame than the prophet from Judah? Lying is serious, but so also is rejecting what God says. And the old prophet had to live on, conscious that he was responsible for the other prophet's death; for the rest of his life, he had to feel the sadness that flowed from his sin. Yet, though the way the other prophet died was a judgement from God he would have gone straight to heaven; we can see that he was a good man from how faithful he was to God in dealing with Jeroboam.

Let us be clear: to tell lies is a serious sin, whoever may be involved; but to deceive ourselves or others about what God has said is specially serious and specially dangerous. Whatever God says to us in His Word, let us listen to Him; let us take it seriously; let us submit to His authority; and let us, by His grace, seek to obey Him always.

# Robert Murray M'Cheyne

## 5. The Work in Dundee

*Frank Daubney*

The last article appeared in March. It described M'Cheyne's work as assistant minister in Larbert, and his call to Dundee to be the first minister of St Peter's church. It also spoke about his health problems.

M'Cheyne's first impression of Dundee was that it was a city given to idolatry and hardness of heart. He echoed Jeremiah's words, "The prophets prophecy falsely . . . and My people love to have it so". "I fear," he said, "that it is a very dark corner."

From the beginning there was a good attendance at his church. People sat on the steps of the pulpit, and chairs were added to the aisles and galleries. Alexander Smellie said of his preaching: "There was a pathos in it; there was winningness; there was fire". His voice was melodious and there was a simplicity in the way that he preached. Everyone felt that he was truly an ambassador for Christ, who spoke in Christ's stead, who was filled with compassion for lost souls, was standing in front of them and addressing them.

M'Cheyne loved singing and thought it a shame that "Christians did not endeavour to sing the praise of God well". But he did not approve of choirs or of organ-playing during the worship of God. He was very fond of the tune Newington, which later was sometimes called, "M'Cheyne's tune".

His manse was in Strawberry Bank with beautiful views over the Firth of Tay to the hills of Fife. His sister Eliza came to live with him as his house-keeper. Before long he received several offers to fill vacancies in other congregations. Some with bigger salaries, and in smaller rural areas, which would have been better for his health. But he wrote to his father, "God has not ordained it. He has set me down among the noisy mechanics and weavers of this godless town. Perhaps the Lord will make this wilderness of chimney pots to be green and beautiful as the garden of the Lord, a field which the Lord hath blessed."

M'Cheyne always sought to be in communion with his God. It was his strength. He rose at 6.30 every morning and he spent two hours in prayer and meditation; then family worship and breakfast. After that he would usually go out on his daily visits. Sometimes he visited 20 families a day. He needed to be very careful when approaching people, as the cold spiritual climate made things very difficult. But the man's obvious godliness and his gentle, caring way must have opened up an entrance for him. He *needed* to save souls.

Sabbath was different because of his preaching and other duties, but even then he would spend six hours in studying, reading and praying. He did not

use Sabbath for sermon preparation; he had done this already. He often spent weekday mornings on an intensive study of a part of Scripture, or sometimes he would do this after his daily visits. He did not do these things out of a sense of duty but because he wanted to spend as much time as possible as near to God as possible. Yet he complained of his sinfulness, saying, "My prayers are scarcely to be called prayer". Bonar observed that, from the time he went to Dundee, "there was a rapid growth in his soul, perceptible to all who knew him well".

There were many sick people in his congregation and he never refused a request to visit anyone. As his diary records, many of those whom he visited were suffering from a variety of diseases that could be passed on easily. He never spared himself. He visited all who lived nearby, including those who were not part of his large congregation. This was heavy going for a frail young man.

"The wind bloweth where it listeth" (where it wants), and the Holy Spirit had begun to send a gentle, constant breeze through St Peter's. Here a little and there a little, stony hearts were broken down under his severe but tender warnings and his loving pleadings to look to the Saviour. Bonar wrote, "He saw no inconsistency in preaching an electing God who calls 'whom He will' and a salvation free to 'whosoever will'; nor in declaring the absolute sovereignty of God, and yet the unimpaired responsibility of man".

M'Cheyne was very cautious, but he was always brotherly and kind to those who applied to go to the Lord's Table. He remembered that one of the preachers in the early Church wrote that, in the Upper Room, eleven of the guests [spiritually] ate the Lord with the bread, while one ate the bread with the Lord; it was M'Cheyne's wish that communicants would be related to the eleven, and not to the one. He was tender but searching in all his dealings with those who sought him out at these times.

In spite of all his hard work and weakness of body he kept his humour and cheerfulness. In August 1838, he persuaded a fellow minister who had a 10-year-old son to erect a piece of equipment nailed to a tree so that he could teach the boy some exercises. When someone asked him if it was strong enough, M'Cheyne sprang on it and sat there, six feet from the ground. Then, with a sudden jerk, he did a somersault which proved too much for one of the uprights and the equipment collapsed, with M'Cheyne falling to the ground on his back. Though he was shaken, nothing was broken, and after a couple of days he was able to return to Dundee on his pony.

Another time, in Dundee, he was walking behind a boy, about 10 or 11 years old, from his congregation. Before the boy realised he was there, M'Cheyne had grabbed him round the waist and lifted him up. But he did

not waste the opportunity to speak to the boy about his Master in a friendly and encouraging way. Young people were very close to his heart.

By the end of 1838, M'Cheyne fell very ill, and was forced to leave Dundee and return to his parents in Edinburgh. His congregation were very sad. Letter after letter was sent to Edinburgh enquiring after him. The absent minister began to write a weekly pastoral letter to be read at the Thursday meeting; and each Monday, there was a prayer meeting led by the elders, to plead with God for him and to pray for God's blessing on the pastorless flock.

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## “Why Will Ye Die?”

*Rev K M Watkins*

The woman was not old. She could not have been more than 40. But when she arrived at the mission clinic in rural Kenya she was sick. Very sick. In fact, she was very close to death. Her heartbeat was so faint that no one could feel her pulse. No blood pressure could be registered. The disease of Aids was claiming another victim. An ambulance was called, but she died on the way to hospital.

The clinic provided a wide-ranging care scheme for people suffering from HIV/Aids. It provided medicines (called anti-retrovirals) without cost, to slow down the spread of the disease. It gave advice and guidance about a healthier diet and lifestyle. It held monthly meetings for support, encouragement and discussion. Together these measures usually prolonged the lives of HIV-positive people for many years, and vastly improved the quality of their lives. Dozens were registered with the clinic.

But this woman was not registered. Yet she did not live far away. She knew of the help available nearby, but she never came. Help was there, but she never sought that help. Probably her life could have been extended and improved significantly. In effect, she rejected life and chose death. She did not need to die so young. She could have lived longer, if only she had come to the help that was freely offered. Tragically she turned her back on that help.

What a picture of many sinners! They too have a disease that is slowly but surely killing them. It is the spiritual disease which we all have, from the moment that we are conceived in the womb. We are all born with it. It is the disease of sin. Continually this disease claims its victims. “The wages of sin is death” (Romans 3:23). Every time a sinner dies without saving faith in the Lord Jesus Christ, that is another victim to the disease. That is another soul swallowed up by hell.

Yet there is no need for sinners to die in such a state. Life is available. A

full remedy for the disease of sin has been provided. Salvation is freely offered. The gospel is being preached. The Scriptures are available. The Lord Jesus is a mighty and compassionate Saviour. He is a powerful and willing Redeemer. No sinner is too sinful for Him to save. He is able and ready to save even the worst of sinners, for He came into the world to save sinners, and that includes the chief of sinners (see 1 Timothy 1:15).

Christ will not reject any sinner who believes in Him, for He said, "Him that cometh to Me I will in no wise cast out" (John 6:37). When sinners come to Him, He gives them life. He gives them the best life of all. He gives them spiritual life, in fellowship with Himself and with His Father. He gives them eternal life, so that their sin will never be able to destroy them.

Yes, "the wages of sin is death" (Romans 6:23). But the gospel does not leave the sinner there. It goes on to say that "the gift of God is eternal life through Jesus Christ our Lord". It is a great thing for people suffering with HIV to be offered anti-retroviral drugs, which can do so much to lengthen and improve their lives in this world. The gospel offers something greater still. To those who are ready to perish because of sin, it offers spiritual and eternal life for evermore.

Yet many sinners behave as the woman did. Life is available. Freely available. But they do not seek it. They refuse it. They will not read their Bible. They will not attend the preaching of the gospel. If they do read their Bible, they do not seek Christ in it and they do not find Him. If they do come to the preaching, they do not come to Christ by faith. Many continue like this the whole of their lives. And when they die, they die in their sins. They die as they lived – without God and without Christ and without hope. Poor, miserable, foolish sinners!

This is what broke the prophet Jeremiah's heart. He was preaching Christ and salvation, calling on people to repent and believe in the Lord's mercy. But most of the people wanted nothing of it. He was telling them that there was a healing ointment (called "balm") for their disease. He was telling them that there was a Physician well able to deal with any case that came before Him. But they would not have Him. So Jeremiah was left to bewail their tragic case: "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" (Jeremiah 8:22).

The woman arrived at the clinic in a terrible state. Was there no medicine to strengthen her body against infection? Of course there was. Was there no nurse able to help her? Of course there was. Why then was her health not recovered? Because she had neglected to seek help in good time. When she finally arrived at the clinic, it was too late. Jeremiah bewailed this also: "The harvest is past, the summer is ended, and we are not saved" (verse 20). And



they never would be saved! They neglected to seek the remedy while they had the opportunity.

Are you doing this with the gospel of the Lord Jesus? Help is there. The remedy is there. Through Christ's blood all sin can be forgiven. But are you seeking Him? "Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isaiah 55:6). Are you trusting Him? "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

No one at the clinic wanted the woman to die. No one wanted her to refuse the help that could be given. They would much rather have seen her come years previously, to obtain the help that she most desperately needed. Sinners, does anyone want you to die in your sins? Does anyone want to see you destroy yourselves? Of course not! Long ago, the Lord Himself, who changes not, said to Israel, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel 33:11). Why will you die, poor sinner? There is no need to do so. The remedy is at hand. Choose life! Come to Christ!

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## What the Bible's Teaches on Holy Living

### 1. True Religion Makes Progress

*Charles Hodge*

This is the first section of another series taken, with editing, from Hodge's book, *The Way of Life*. He begins by describing "the nature of true religion".

When people are converted, they may feel the peace which flows from their hope that God has accepted them. It is natural for them then to imagine that the conflict is over and victory won. But this imagination soon comes to an end. Birth is not the whole of life; neither is conversion the whole of religion. A young mother may, in the fullness of her joy, forget for a moment the great duties that lie before her. But when she looks at her infant, she knows that it is entirely dependent; an hour's neglect might prove its ruin. Thus although the young Christian is at first inclined to think that his work is finished, he soon finds that the feeble principle of spiritual life needs to be watched and nourished with ceaseless care. If abandoned at its birth, it must perish as surely and as speedily as an infant.

Another mistake on this subject is made by those who suppose that religion is a fitful sort of life, varying between great excitement and a complete lack of feeling. Those who labour under this delusion are only religious at some times. They live contentedly for months with no concern about their souls;

if they are then moved to tenderness or joy, they are satisfied although another period of collapse is likely. No form of life is like this – in plants or animals. People do not, when healthy, pass from fits to fainting, and from fainting to fits; nor does religion, when genuine, ever act like this. It has, indeed, periods of health and sickness, of activity and inactivity; but just so far as it deserves the name of religion, it is steady, active and makes progress; it is not a series of spasms.

A still more common error is to suppose that religion is outward, rather than inward, service. There are multitudes who think they are religious because they attend religious services; they think they should be considered Christians if they attend public worship regularly and go through the outward forms of religion.

The Scriptures teach us that true religion is a new and a spiritual life. Its beginning is therefore called a new birth, a creation, a spiritual resurrection. Its source is mysterious. No one can tell what life is. One sees its different forms in vegetables, animals and the human soul; but no one can detect their secret source. The nature of spiritual life is no easier to detect. "The wind bloweth where it listeth [wishes], and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). A new kind of activity appears in the soul that is born again; but where that activity comes from, and how it is maintained, are among the secret things of God.

There must be some permanent cause of those new activities. We know that the life of the body does not consist in such acts as seeing, hearing and tasting; nor does spiritual life consist in outward actions. A change in the state of the soul is produced in regeneration, or the new birth; this is why the soul now sees, wishes and feels in a different way from before.

Various terms are used for the principle of spiritual life: a new heart, grace, the new man, or the renewal of the inner man. It is called life because it is permanent. Those who for a time show some activity and zeal in religion, and then lose all interest in it, are like a dead body in which an electric shock may, for a while, produce some appearances of life. But it is only for a little while, because there is no principle of life. Where religion is genuine, it has its root in a new heart, and so is permanent.

Animals are not forced to eat, drink or play; nor are people forced to exercise their minds in receiving and passing on ideas. Similarly reverence, thankfulness, love and submission come unforced from the renewed soul. Religion which is reluctant or forced is not genuine. The obedience of a child, if it comes from a dread of punishment, is very different from what flows from respect and love.

Unless the service which we give to God flows naturally from the heart, it is no evidence that we are His children. The Bible describes the people of God as delighting in the things of God. His Word, His worship, His house and His presence are their chief joy. When people are ill, they take little pleasure in ordinary sources of enjoyment, and when Christians are in a declining state, they know little of joy in religion. Still, whatever spiritual life there is in any soul, it will show itself naturally in godly actions.

We know that all the forms of life make progress; they are feeble at the beginning and they advance gradually to maturity. It is thus in plants, in animals and in the human mind; it is thus also in spiritual life. There is a joy at the beginning of a religious life; yet it very often declines – a fact which may lead even the true Christian to think that religion itself is declining in his heart. But such joy is a very uncertain measure of the progress or decline of spiritual life. The gambols of young animals show great joy, which the mature no longer experience. But how small a power of endurance these playful creatures have, how little their strength is, when compared with those who do not know half their joys! It is natural that young Christians should feel a glow of happiness which those more advanced may no longer experience, for joy has settled into a peace which passes all understanding, in these more advanced Christians.

Joy is not the proper measure of progress in spiritual life, yet progress in spiritual life *is* necessary – as in the life of the body, one grows from a child to an adult. So there must be something wrong with anyone who claims to be a Christian and makes no progress in holiness. The surest evidence of such progress is that faith becomes stronger, and so does his power to do right, to resist evil and to endure suffering. The people of God go from strength to strength, “perfecting holiness in the fear of the Lord”.

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## Charley

He was the eldest son in a wealthy family who lived in the south of England. He was 18 but he was both physically and mentally disabled. Charley’s family did not like true, spiritual religion; indeed they frowned on any suggestion of it. But Charley showed clearly that he had true religion in his heart. He was very childish in what he said about everything else, but what he said about religion was true to the Scriptures. Yet, in his parents’ eyes, his godliness confirmed that there was something far wrong with him.

Charley was very careful about keeping the Sabbath. While others in the family were going about their ordinary activities just as if it was any other

day, Charley wanted to be with his tutor, who was clearly a godly man (it was he who originally wrote about Charley). They would read together from the Bible or talk on some religious subject. "Many a precious hour have I spent with Charley thus", the tutor recalled.

Charley loved going to church; he did not want anything ever to keep him from going to a service. He would sit in his pew with his eye fixed on the preacher, listening eagerly to all that he had to say.

One Sabbath, heavy rain came on before the second service, which would have made it very difficult to walk to church. Very concerned, Charley came to his tutor's room. "Do you think we shall get back to church?" he asked very earnestly.

"I fear not", replied the tutor.

Charley said nothing else but went over to the window and opened it. He spread out his hands to heaven and began to pray.

"Charley," the tutor asked, "what are you doing?"

"Did not God cause the thunder and the hail to stop when Moses prayed to Him?" replied Charley. "I am going to pray God to stop the rain so that we may get to church." We are not told whether the rain stopped or not, but it is likely that God answered a request which was sent up in such simplicity.

Do we, to whom God may have given greater powers of mind and body, value our greater natural abilities to understand what He says to us from His Word, and to profit by it? And do we ask God to bless His Word to us by the same Holy Spirit who applied the truths of the Bible to Charley's soul?

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### *For Younger Readers*

## **"I'm Coming too"**

**"T**ake it away; I don't want it." This was a man standing at the door of his house in a country called Bolivia. He was speaking to someone who was going round selling Bibles.

The man was afraid of the Bible. He called it "an evil book". Now you know that the Bible is not an evil book. It is a good book. We can be sure of that because it is God who gave us the Bible. It tells us how we can be saved from our sins through Jesus Christ.

But the two men began to talk. And the Bible-seller must have persuaded the man standing at the door of his house that the Bible is indeed a good book.

Do you know what happened? The man bought a Bible. It was the best thing he could possibly buy.

But what did he do with his new Bible? He could have left it alone and never read it. It is not a good idea to have a Bible unless you read it. You will get no good from it unless you read it. And you should ask God to bless it to you.

The man did read the Bible. But he knew that his wife would not like him reading the Bible. So he got up very early, when it was still dark, before anyone else in the house was awake. He would go to a small room at the end of his house. He would then light a candle and sit down to read his Bible.

One morning he heard a noise while he was getting up. Then he found that his wife was already up and dressed.

“What are you doing up so early?” he asked her.

“I’m coming too”, she told him. She too wanted to read the Bible. And they both went to the little room at the end of the house to read and pray together.

They began to do this every day. And God blessed them. They became true followers of Christ and trusted in Him.

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*For Junior Readers*

## Robbing God?

The thoughts that follow are the result of reading words written by William Jay in his book of daily readings, *Morning Exercises*. Jay was a minister in Bath many years ago.

**A**re you a thief? Of course not, you probably reply! You know the Eighth Commandment, “Thou shalt not steal”. Do you not?

And I am sure you would never dream of stealing from your father or mother, who love you dearly and provide for you. Nor would you dream of stealing from your friends, or from a shop. No, you know it would be wrong. And your conscience tells you that you should not do such a thing.

But what about stealing from God? Have you ever thought of that? Have you ever noticed the verse in Malachi, chapter 3, which asks, “Will a man rob God?” Do *you* steal what belongs to God?

If you do, you are a thief – and a thief of the worst kind! This is because

you are then stealing from your Creator, the high and holy God, “in whose hand thy breath is” (Daniel 5:23).

You steal from God if you take for yourself what is His. What about the time God has set aside for Himself? When He commands, “Remember the Sabbath day to keep it holy”, He intends the whole of the day – not just the small amount of time you spend in church.

Do you try to keep the whole day for God as He has commanded? If not, you are stealing from God! If you look up Isaiah 58:13, you will find a description of what God expects and what He forbids: “not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words”.

Because we are sinners, that is difficult for us to do. So we must pray for God to help us. If we do not give God the whole day, we are robbing God of the time that is His.

You also steal from God if you do not give to Him what He asks for. In the Book of Malachi, the Lord was referring to the part of their money and of their goods which the people should have given to Him: “tithes and offerings”. They had not given the Lord what He was due. So what does He say to them? “Ye have robbed Me, even this whole nation.”

What else does the Lord require of you? He tells you in the Bible: “My son, give Me thine heart”. If you are not giving your heart to the Lord, then you are robbing Him. Have you ever thought of that?

What about your youth, the best part of your life? God also says, “Remember now thy Creator in the days of thy youth” – not just some time in the future, but *now*, while you are young! If you are wasting your days with worldly friends and in sinful activities, that is stealing from God. If you are not giving the days of your youth to the Lord, you are robbing Him of something He has asked for.

Should you not confess your sins in these things to the Lord? And you should take encouragement from the Word of God, which tells you: “There is forgiveness with Thee [God], that Thou mayest be feared”. Yes, there is forgiveness through the finished work of Christ, even for those who have been robbing God!

*J van Kralingen*

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## Looking Around Us

### What Should Conscience Say?

For many years, Mark Landis gave away paintings to museums and galleries across the United States. He said they were by famous artists. He was praised as a generous, wealthy art collector but that was not the real truth. The

pictures were fakes that he had painted himself. He copied other artists' work and put their name on what he had produced. But he was never taken to court. The reason was that he did not take payment for his pictures; so he had not broken any law.

"They treated me like royalty", he said of the museums and galleries. "One thing led to another, and I kept doing it for 30 years."

"Have you ever been treated like royalty?" he asked, and added: "Let me tell you, it's pretty good." He was enjoying the attention he attracted.

Posing as a wealthy donor, Landis donated counterfeit paintings to dozens of respected museums across the US until, in 2008, he was found out. Then he acknowledged his deceit, but says he does not feel bad about it. "You let your conscience be your guide", he says. "If something's really wrong, you kind of know."

Well, maybe. But our conscience itself needs a guide, a reliable guide. The only safe guide is the Bible, especially the Ten Commandments. There is a lot more in the Bible to show us in more detail what God's commands are telling us.

The Ninth Commandment demands of each of us: "Thou shalt not bear false witness against thy neighbour". So in court we must not bear false witness against anyone when we have to give evidence. But that is just one example of the more general sin of lying, which includes Landis deceiving people about the paintings he had produced. Among them were those people who were running museums and galleries. So, in spite of Landis feeling good about deceiving such people and giving them what they wanted, he was breaking the Ninth Commandment. He was sinning against God.

We not only need to learn the Ten Commandments, but also to understand what else the Bible says about these commands. There is much teaching about what is right and wrong in various parts of God's Word – for instance, in the later chapters of the Epistles. But various parts of Bible history give us examples of doing what is right, like Joseph refusing to sin against God by breaking the Seventh Commandment, when Potiphar's wife wanted him to do so. That is an example for us, encouraging us to do what is right. But Jezebel broke the Ninth Commandment by causing some men to bear false witness against Naboth. That is an example for us, warning us *not* to do what is sinful.

All this Bible teaching should help to educate our conscience. It will help us to recognise what is really right and what is indeed sinful. But we should seek God's help so that we would listen to conscience. Then we will not only know what is right and wrong, but also *do* what is right and keep from doing what is wrong. Above all, we need the Holy Spirit to work in us and

give us a new heart. Then we will really want to do what is right and to shun what is wrong.

One thing more. We need to be forgiven for all the many sins of various kinds that we have done. This is why Jesus Christ came into the world. He calls us to believe in Him and be saved.

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## Through the Alphabet with the Bible

Here are five verses from the Bible using the word:

### Zeal

But it is good to be *zealously* affected always in a good thing (Galatians 4:18).

**Precept.** As many as I love, I rebuke and chasten: be *zealous* therefore, and repent (Revelation 3:19).

**Promise.** For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the *zeal* of the Lord of hosts shall do this (2 Kings 19:31).

**Prayer.** Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory: where is Thy *zeal* and Thy strength, the sounding of Thy bowels and of Thy mercies toward me? Are they restrained? (Isaiah 63:15).

**Encouragement.** Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The *zeal* of the Lord of hosts will perform this (Isaiah 9:7).

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## Scripture and Catechism Exercises 2014-15

### Exercise 3

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 June. These exercises are based on Genesis 24 to Exodus 34 and Matthew 12 to Mark 16.

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

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

#### Old Testament

1. Explain the importance of the following two places in the experience of Jacob:
  - (a) Bethel
  - (b) Peniel (Genesis chapters 28-32).(4)
2. Later in his life, Jacob is reminded of these two places by God. Read Genesis 35 and give two reasons why you think this reminder was necessary.
 (2)
3. The following quotations are from the Book of Genesis. In each case, state who spoke the words and to whom they were spoken.
  - (a) "Bless me, even me also, O my father" (chapters 27-28).



- (b) "The Lord watch between me and thee, when we are absent one from another" (chapters 31-32).
- (c) "Do not interpretations belong to God?" (chapters 39-40).
- (d) "See that ye fall not out by the way" (chapters 44-45).
- (e) "Few and evil have the days of the years of my life been" (chapters 47-48).
- (f) "I had not thought to see thy face: and lo, God hath shewed me also thy seed" (chapters 47-48).
- (g) "Fear not: for am I in the place of God?" (chapters 49-50). (14)
- 4. Explain the significance of the following two places in the experience of Moses:
  - (a) Horeb (b) Meribah (Exodus chapters 3 and 17). (4)

#### New Testament

- 1. In the Gospel of Matthew, chapters 14-15, we find the following two prayers. In each case, state whose prayer it was, and the occasion on which it was offered.
  - (a) "Lord, save me."
  - (b) "Lord, help me." (4)
- 2. Describe briefly how the following people were involved in the death of Christ:
  - (a) Simon of Cyrene
  - (b) Joseph of Arimithaea
  - (c) Mary Magdalene. (5)
- 3. On what occasions described in Mark's Gospel did God's voice from heaven acknowledge Jesus as His "beloved Son"? (chapters 1-2 and 8-9). (2)
- 4. In the Gospel of Mark, we read of many people who came to Jesus for healing, either for themselves or for others. In what way did the following people show their faith in Christ's power to heal?
  - (a) The leper (chapter 1)
  - (b) The woman with the issue of blood (chapter 5)
  - (c) The Syrophenician woman (chapter 7). (6)
- 5. The disciples, on the other hand, sometimes showed their lack of faith in the Saviour. Give two examples of this from Mark's Gospel, and say in each case how Jesus dealt with their unbelief. (For example, chapters 4 and 16.) (6)

#### Memory Exercise

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

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

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

#### Old Testament

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

#### New Testament

- 1. From your reading of Mark:
  - (a) In what ways did Jesus show compassion

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

### Memory Exercise

Learn by heart and write out from memory the answer to question 42 in the Shorter Catechism:  
What is the sum of the ten commandments? (3)

## Junior Section (11 and 12 years old)

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

### Old Testament

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

### New Testament

1. Read the parable of the wheat and the tares in Matthew chapter 13 verses 24-30.
  - (a) When did the enemy sow the tares? (1)
  - (b) Why would the householder not allow the servants to gather up the tares? (1)
  - (c) When would the wheat and tares be separated? (1)
- Jesus explained the parable to His disciples in verses 36-43. Read these verses.
  - (d) What is the field? (1)
  - (e) Who are the tares? (1)
  - (f) Who is the enemy that sowed the tares? (1)
  - (g) Who are the reapers? (1)
2. Read Mark chapter 16.
  - (a) What was worrying the women as they approached the sepulchre and how was this worry taken away? (2)
  - (b) What did the women see when they entered the sepulchre? (2)
  - (c) What were they told about Jesus? (1)
  - (d) Who was the first person to see Jesus after He rose from the dead? (1)
  - (e) "Upbraided" is not a word we use nowadays. It means to rebuke for a fault. Why did Jesus upbraid the eleven disciples? (2)

**Memory Exercise**

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

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

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

**Old Testament**

Read Exodus 20:1-21.

1. Why should we keep the Ten Commandments? (1)
2. Fill in the table below. The First Commandment starts at verse 3.

Which Commandment . . .	Number of Commandment
forbids killing?	
promises long life to those who honour their parents?	
forbids stealing?	
speaks of how we ought to treat God's name?	
forbids adultery?	
commands us to keep the Sabbath day holy?	
forbids us to have any other God?	
forbids lying?	
forbids covetousness?	
forbids us making and worshipping idols	

(10)

3. What must you keep "before your faces" to help you obey His commandments? (1)

**New Testament**

1. Read Matthew 19:16-22.
  - (a) What must we keep in order to gain eternal life? (1)
  - (b) List the commandments mentioned in verses 18 and 19. (5)
2. Read Matthew 22:34-40.
  - (a) In what way should we love God? (1)
  - (b) In what way should we love our neighbour? (1)
  - (c) Look up and write out Romans 13:10. (1)
3. Read Matthew 25:31-40.
  - (a) Write out the six ways in which the righteous helped their needy brethren? (3)
  - (b) Fill in the missing word: "We show our love to \_\_\_\_\_ in this world by loving His people". (1)
4. Read Matthew 28:16-20.
  - What were the disciples to teach all nations? (2)

### Memory Exercise

Learn by heart and write down the answer to Question 82 in the Shorter Catechism:  
Is any man able perfectly to keep the commandments of God? (3)

#### Lower Primary Section (8 years old and under)

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

#### Old Testament

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

#### New Testament

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

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