

# The Young People's Magazine

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

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



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**Cover Picture:** A pedestrian bridge across the River Clyde in central Glasgow. See page 33.

## The Young People’s Magazine

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# The Young People's Magazine

Volume 81

February 2016

Number 2

## “What Shall It Profit . . . ?”

Last month's first article noted a writer's comment: "Valuations are made more accurately on the margin of eternity"; in other words, people are likely to value things better when on the edge of eternity, when they see death approaching – which will bring them into heaven or hell. We considered the differing values that people may place on food, drink, clothes and leisure time when, on the one hand, everything seems to go smoothly and death seems far away, and when, on the other hand, they see death approaching. And the second valuation is likely to be much more realistic.

Let us take another, more general, example. As you look on through life, how do you expect to earn the money that will allow you to buy, for instance, food and clothes? Your first thought should be: I would like to do something useful. (Do you remember what Rev K M Watkins said about Daniel in the issue of this *Magazine* for December 2015?)

But you can focus too much on what you can get out of your career. You may for ever be thinking about being promoted. It would give you a higher salary, a feeling of being successful; but you never consider the downside. For example, in your anxiety to impress your bosses and make progress, you do not stop to think about the consequences of working long hours (of course, it is also wrong to do less work than you are paid for).

Perhaps through working these long hours, you are spending too little time with your family; perhaps, more importantly, your Bible reading and prayer are always rushed, if not completely forgotten. And even if you take up your Bible, you may be too tired to absorb anything from the few verses you read. The same holds true if you are working long hours to make more and more money. And your extra working hours may trespass on the Sabbath, making it impossible to make proper use of the day that is to be set apart for worshipping God. (It should be obvious that this does not refer to those, like doctors and nurses, doing works of necessity and mercy.)

The value you put on money and success in this life is obvious. But what value would you put on them if you were standing on the edge of eternity with no further opportunity to spend the money that you are earning at such

cost to your soul? How much might you then give up for another Sabbath during which you could go to church, and listen seriously to a sermon setting out the way of salvation through Jesus Christ, the Saviour whom God has appointed? How much money might you give up for a few hours' serious, prayerful reading of the Bible – searching the Scriptures, in which Christ is to be found (see John 5:39)?

But do not forget the danger, in your rush for worldly success at any cost, that your heart may become so hard – so resistant to God and His truth – that you will not put a right value on your soul even on the verge of eternity. Remember Jesus' question: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). Clearly it is expected that the answer will be something like: Nothing, nothing at all.

One thing we can be sure about is that Daniel valued God's blessing. One thing is obvious about him: he was a man who spent time in prayer. Again and again he would have asked God to bless him in his work. So godly people in work today, or still in education, will ask for God's blessing on what they do. They will ask Him to help them in what they are doing, especially when they struggle with a particular task. They will ask Him to keep them from sinning and from temptation.

If they are considering promotion or a new job, they will ask God that, if it is His will to give them the new position, He will bless them in it; and they will pray that, if the new position would not be good for them, He will keep them from it and make them content with something else. It is impossible to overvalue prayer for God's blessing. No one will regret, at the end of their life, that they prayed too much or sought God's blessing too earnestly.

Whatever value we put, at the end of our days, on our privileges, our careers, or our pleasures, we cannot go back to sort out the sinful blunders of our earlier life. Yet, if we waken up in time to the seriousness of our position, putting a proper value on our souls and on God's blessing, we still have an opportunity – however brief – to look to Christ. But how much better for people to seek the Lord now, rather than reach a stage when time quickly drains away through their fingers and they suddenly realise, like the foolish virgins, that the door to heaven has shut and it is too late to enter!

The Bible tells us that "it is appointed unto men once to die, but after this the judgement" (Hebrews 9:27). Among everything else on which judgement is passed will be the value we have placed on our soul, on the commands of God and on worldly pleasure. We should be truly earnest in asking the Lord to bless us with spiritual wisdom so that we would, from now on, put a right value on everything. How many regrets we will then avoid when face to face with death, at the judgement and throughout eternity!

## The Ride Home

The deacon was now an old man and did not keep very well. Yet he came a distance of 7 miles to get to church; he often had to walk the whole way. Everyone believed he was a very godly man.

But one day he told his friends at church what had happened many years before, probably before he had become a deacon. (We will keep referring to him as a deacon because we do not know his name.) At that time he believed he was converted; he was very happy. Every duty was a pleasure to him. He marvelled at the unfaithfulness of other people. He felt sure that temptation would never overcome him and that he would be able to overcome every difficulty that came his way. He was confident that he would always grow in grace and would be able to convince multitudes of sinners of their danger. His way to heaven would be very easy. Or so he thought.

He soon realised how wrong he was. Unsurprisingly, various trials met him. He became less watchful; he sometimes neglected the Bible although for some time he had been enjoying it so much. Then he felt that he had so many other things to attend to that he sometimes missed out private prayer. Later, he stopped praying on his own and was satisfied with holding family worship. But this had become just an outward form and sometimes he missed it out altogether. He no longer enjoyed his religion; he felt his soul was like the darkest night. His conscience reproached him, and he felt guilty about neglecting the Bible. When he occasionally went to church, it seemed as if the ministers were directing all the warnings to him personally; he felt this to be very painful.

Nor did he find any pleasure in worldly things. Life became very difficult: he did not enjoy the company of ungodly people; his business was not going well; those who had been his Christian friends looked at him suspiciously, or so he thought; his wife and children, whom he still loved, seemed to give him strange looks. Again and again he felt tempted to turn his back on God altogether; yet, in the end, he was horrified by the thought.

One afternoon the deacon was riding alone to the village where he lived. He detested himself; he hated the world; and he was murmuring against God. He knew what he ought to do, but he would not obey his conscience; he did not want to change his lifestyle.

Then he noticed that a man he knew, from a nearby town, was riding along quickly behind him. He was sure that, if the man caught up with him, he would begin to talk about religion. And the deacon did not want that; it would disturb his conscience. His first thought was to speed up and get away from the man. He decided that this would not be a polite thing to do; so he

decided to slow down, in the hope that the other man would ride on quickly and leave him behind.

But the deacon's ploy did not work. The man slowed his horse and began to speak to him – about religious matters. The deacon was uncomfortable and tried to change the subject. This too did not work; the man kept on speaking about spiritual things although he knew perfectly well that what he was saying was unwelcome to his companion. The deacon told the man bluntly that he did not want his company, but it made no difference; the man kept on trying to touch the deacon's conscience. Yet respect for the other man kept the deacon from riding away; so he just had to listen.

They had now almost reached the village. There was no church there at that time; so the man suggested that the deacon invite the people of the village that evening to his house for a service. This was what the deacon certainly did not want. He gave his companion as many reasons against it as he could think up. It was late in the day, he said; the people were not used to coming together like this; it would be difficult to gather them with so little notice; only a few would come. And there were many more such excuses, but the man rejected them all; he insisted on having a meeting.

In the end, the deacon gave in, most unwillingly. They both went to his house, sent out notice of the meeting, had something to eat and got a room ready for the service. Meanwhile the other man talked on and the deacon became a little less opposed to what he was saying. At last he was glad to hear what his friend had to say. And he repented; he turned from his sin and carelessness and looked to Christ Jesus as the Saviour of sinners.

When they went back to the room where the man was going to conduct worship, they found it crowded. There was singing, prayer, an exhortation and presumably a Bible reading. The people listened seriously, and many were asking what they should do to be saved. It was the beginning of a work of the Holy Spirit in the village. As the deacon looked back over many years, he was very thankful for the faithful words of his friend as they rode together on horseback. He was thankful too that the man had not given up when he did his best to shake him off.

After he had told his story, the deacon had some advice for his friends: he warned them especially that, in spiritual things, they must not trust in themselves. They must trust in God, and in Him alone. If they were ever to think that they were safe from spiritual danger, he told them, they were at serious risk of falling into sin and carelessness – just as he had done.

If we assume that the deacon was indeed converted and then was guilty of backsliding, we can see that God would not leave him in that condition. We can see also that God would not leave him comfortable in his carelessness;

He brought the deacon through painful chastisement, before bringing him back and making him able to live a godly life.

But how much better if the deacon had been watchful and not trusted in himself! It is only God who can draw us out of Satan's kingdom; only He can keep us from falling into sin again if we have been converted; and only He can bring us back if we have fallen into serious sin. Let us always seek His blessing – His saving power and His protecting care – for Jesus' sake.

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## What the Bible Teaches on Holy Living

### 9. How True Religion Acts in the Believer's Life

*Charles Hodge*

This is the final part of a series taken, with editing, from Hodge's book, *The Way of Life*. The previous article, in December, spoke about the work of the Holy Spirit on the soul making the believer more holy.

**I**t is most unreasonable to expect to be made more like the image of God, unless we think often – even continuously – on the truth about God. How can a heart that is filled with the thoughts and cares of the world expect to be drawn more and more strongly to the holiness, goodness or greatness of God? How can the love of Christ increase in the hearts of those who hardly ever think of Him or of His work? This cannot happen. So we cannot make progress in holiness unless we give much time to reading, hearing and thinking about the Word of God. The Bible brings us the truth by which people are sanctified, or made holy.

The more this truth comes before one's mind, the more we will enter into its meaning, apply it to our own situation, absorb its principles, rejoice in its promises, tremble at its threatenings, and rise by its influence from what is seen and temporal to what is unseen and eternal. The more we think of this truth, the more we may expect to be transformed by the renewing of our mind so that we will love whatever is holy, just and good. People distinguished for their godliness have always been those who meditate as well as pray, who withdraw their minds from the influence of the world with its thousand joys and sorrows, and bring it under the influence of the teachings, commands and promises of the Word of God.

Besides thinking about the truth, the worship of God is an important means of growing in grace. Worship is the way God has appointed for people to hold communion with Him and to receive His grace. "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."

“Blessed are they that dwell in Thy house; they will be still praising Thee.” They go from strength to strength, every one of them in Zion appeareth before God.”

This is not only what God has revealed, but what His people experience. They have always found that the private and public worship of the Father of their spirits is the chief means of renewing their spiritual strength. The church is like the temple of God on earth; its services prepare them for the services in the temple not made with hands, eternal in the heavens. Here too the sacraments have their proper place as means of grace. They are to us what the sacrifices and other ceremonies of the Old Testament were to the Israelites. They show forth the truth and promises of God, and convey to those who worthily receive them the blessings which they represent.

So the Christian, who wishes to increase in the knowledge and love of God, will attend faithfully all times of God's worship. He will pray much, he will be regular in church and at the the Lord's Supper. He will seek times of fellowship with God, as a friend seeks to talk to his friend. And the more he can enjoy this communion, the better he will be prepared for that perfect fellowship with God which is the blessedness of heaven.

Finally, if we are good, we must do good. There is no religion in outward actions unless we are guided by a godly spirit. It is only by keeping up such a spirit that outward works can have any value. To focus on what is outward is one of the evil tendencies of our age. This is to destroy the power of religion. It is to cut it off from the source of its strength. It is so much easier to be religious outwardly than inwardly: easier to be active in church duties than to keep the heart with all diligence. We are in danger of preferring the outward form of religion to its power.

The same love of excitement and the wish to be busy which make people active in worldly activities may, if their character has not been changed, make them active in religious things. But if there is a danger in this way, there is quite as much in the other. Although religion does not consist in outward acts, it always produces them. “Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (1 John 3:17). The love of God can no more fail to produce obedience to His commands than a mother's love can fail to produce care for her infant. So that person's religion is vain if it shows itself only in what has only to do with his own salvation.

Doubtless many Christians limp along all their days because they confine their attention too much to themselves. Health of soul can be advanced only when all the graces work together harmoniously – faith and love towards God and justice and kindness towards others. God has ordained that “he that



watereth shall be watered also himself". God distils His grace on those who labour for the temporal and spiritual benefit of other people and follow the example of the blessed Redeemer: they walk with God while they go about doing good.

So true religion, as we find it described in the Bible, is neither an outward show, nor a fitful boiling up of feeling. It is a permanent principle of spiritual life; it makes progress and influences the whole person; it produces all the fruits of righteousness. It is not any one good tendency, but the root and spring of all right feelings and actions; it shows itself in love and obedience towards God, in justice and kindness towards other people, and in ruling over ourselves properly. This divine life can neither be obtained nor continued merely by any efforts of our mind or conscience, or by any superstitious activities. It flows from being united with Christ, who causes His Holy Spirit to dwell in all His members. In order to promote this divine life, we must avoid everything that tends to grieve the Spirit of all grace. It is by His influence that people are sanctified; it leads them to exercise all holy attitudes in thinking about the truth, in worshipping God and in carrying out every duty to others.

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## Heaven and Hell

### 4. Why Will There Be a Day of Judgement?

*Rev J B Jardine*

The previous section of this Youth Conference paper, in last month's Magazine, showed that there will certainly be a day of judgement for everyone.

**T**he purpose of the Day of Judgement is to make known that God was just in how He dealt with His creatures:

(1.) It is so that righteous people may be cleared from all the unjust accusations which were heaped on them in this world. "The end [purpose] of God's appointing this day is for the manifestation of the glory of His mercy, in the eternal salvation of the elect . . . For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing, which shall come from the presence of the Lord (*Confession of Faith* 33:2).

(2.) It is so that the wicked may be justly punished. "The end of God's appointing this day is for the manifestation . . . of His justice, in the damnation of the reprobate, who are wicked and disobedient" (*Confession* 33:2).

It is Christ who will act as judge. "He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead" (Acts 10:42). God the Father will judge the world by

the Son, the Mediator whom He appointed. "He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained" (Acts 17:31).

God the Son is especially qualified to fulfil this office for these reasons: (1) it is a suitable reward for Him for undergoing humiliation, sufferings and death; (2) it is a great comfort to the saints to know that their Saviour will be their judge. As mediator, He is King, and His work involves the destruction of His enemies and the complete redemption of His friends.

It is a general judgment in which the fallen angels will be judged as well as human beings. All will stand before the judgement seat. "For we must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10). "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom" (2 Timothy 4:1).

Every individual of every generation will be judged immediately after their resurrection. The righteous will stand on the right side of the Judge and the unbelievers on the left; then "these [unbelievers] shall go away into everlasting punishment; but the righteous into life eternal".

This judgement will examine all the works of the sons of men and they will receive according to what they have done, whether that was good or evil. This covers all thoughts, words and deeds. "For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14). All will receive a just reward for what they have done.

The righteous will not be acquitted on the ground of their good works but because their names are found "written in the book of life", the book of God's electing love. By virtue of this love, they are clothed in the righteousness of Christ. Their good works will be used as a proof of their union with Christ and their justification by Him. Their faith is the instrument of their union to Christ and is shown by their good works. "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works" (James 2:18).

The trial is described in Scripture as involving the opening of books by which men will be judged. "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Revelation 20:12).

Several books will be opened: (1.) *The book of the law*; this is the standard of what is right and wrong.

(2.) *The book of God's remembrance* or omniscience (*omniscience* means that He knows everything). "A book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Malachi 3:16). This book contains an exact record of everyone's state, thoughts, words and actions, whether good or evil.

(3.) *The book of conscience* which will be like a thousand witnesses proving the facts. "Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (Romans 2:15).

(4.) *The book of life*. "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Revelation 20:12). This book contains all the names of the elect. "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:20). This book declares God's gracious and unchangeable purpose to bring the elect to eternal life.

At the judgement, there will be a division between the righteous and wicked; and sentence will be passed on everyone (Matthew 25). As we have said already, the good works of the righteous will *not* be set forth as the ground for them being acquitted, but as evidence of their being in a state of grace and having an interest in Christ. But the evil deeds of the wicked will be set forth as evidence that they are strangers to Christ and therefore to be condemned. "The wicked who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (*Confession* 33:2).

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For Younger Readers

## The Man Who Burned a Bible

Mr Hammond was a minister. One day he was preaching from the Bible in the open air. Then a group of men rushed forward. They did not like what he was saying.

They pushed him off the box he was standing on. A young man grabbed his Bible and started to burn it. The minister warned him: "That is the Word of God you are burning".

The young man did not forget these words. He had no peace in

his mind until he bought a Bible for himself. He began to read it and God taught him from what is written on its pages. The man was converted and became a minister himself.

Can you read the Bible yet? If not, I am sure you hear your father or your mother reading it to you. Remember that it is God's Word, that God is speaking to you when you hear it or read it. Listen to it carefully and ask God to bless it to you, just as He used it to convert the young man.

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For Junior Readers

## James Durham

It has been a great blessing for Scotland to have been the home of many godly ministers down through the years; it has also been a great privilege. Someone who left Scotland in the 1800s, to live in Canada, wrote a poem which speaks of this (it appears at the end of *The Free Presbyterian Magazine*, volume 1):

“O Scotland, lovely Scotland, the land of moor and glen,  
The country of the covenants, and godly-hearted men”

Many of these godly men had very interesting lives; they are well worth reading about. One of them was called James Durham.

He was born in 1622 and was a landowner in the south of Scotland. He was also in the army for some years. One weekend he had leave from his duties and went with his wife to spend time with her mother, who lived near Edinburgh.

It was the time when the Lord Jesus' death was being remembered in her congregation. On the Saturday she invited him to go with the family to church to hear the sermon. At that time he had no interest in religion and did not want to go. At last she persuaded him and he went along, probably not expecting to enjoy the service. But James listened very carefully. He was very impressed by how earnest and serious the minister was. As a result he did not need any encouragement to attend on the Lord's Day; he went with a new interest of his own.

On that Sabbath morning, the minister, Mr Melville, preached on 1 Peter 2:7, where Peter says about Christ: “Unto you therefore which believe He is precious”. The minister, we are told, preached very sweetly and seriously about Christ being precious, and the Holy Spirit so blessed the sermon to James Durham that he was converted. Is that not wonderful?

If he had refused to go to church, he would have missed that blessing. Should that not make you think what a privilege you have if your parents bring you to church, not just on the Lord's Day, but also to prayer meetings and communion services. If you feel like complaining about it, I hope you will remember James Durham and pray that you too will get a blessing.

James continued in the army for some time, but afterwards he became a minister of the gospel in Glasgow. He was also appointed to teach students for the ministry in Glasgow University, and he wrote some books explaining parts of the Bible. He was very useful in the Church of Christ in Scotland, but sadly he did not live long. He died aged 36, after only 11 years as a minister.

When he was dying, he was clinging to a verse of Scripture. It was: "Him that cometh to Me I will in no wise cast out".

"Tell me," he said to another minister, who was with him, "if I dare lay the weight of my salvation upon it?"

"You may depend upon it," the other minister replied, "although you had a thousand salvations to hazard" – even if he was responsible, not just for his own soul, but for a thousand souls.

After hearing this, James Durham passed away into eternity to be with Christ, who had been made precious to him at that communion service in Edinburgh. That promise, "Him that cometh to Me I will in no wise cast out", is in the Bible for all sinners, for you too. May the Lord make it precious to your soul!

*J van Kralingen*

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## Looking Around Us

### Floods and Fires

Several parts of Britain have suffered severe flooding, including the north of England and north-east Scotland. And some parts of Australia have seen devastating bush fires. In Britain, people were forced out of their houses as the water poured in; in Australia, families had their houses completely burnt down. One feels very sorry for those who have been affected.

Those who trust in God know that He is in control of everything, however difficult their circumstances, and they know they must pray about it all. When we are affected by floods or fire, injury or illness, or any other trouble, we should commit ourselves into God's care – but always we should seek salvation for our souls as what is most important.

This is a world of sin; so we cannot expect that things will always go smoothly. We certainly cannot expect everything to go smoothly in nations which are departing further and further from God. Clearly such countries

cannot expect to have His blessing. What they deserve is His judgement. And we should not forget that those who reject God will at last be cast away into a lost eternity.

Sometimes nations experience God's judgement in time. And when they are left to despise God's authority and His Word, that is clearly a judgement; they are being left to go on towards a lost eternity. Every disaster is a call to repentance: to turn to God from our sins, our rebellion and our carelessness – a call to nations and to individuals, to each of us in particular. May God, for Christ's sake, turn us as individuals and peoples by His almighty power!

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## Knowing Where We Have Come From

### 5. *The Scots Worthies*

*Matthew Vogan*

In this series, we are not focusing on our personal favourite books. Instead, we will try to focus on the books that were most popular and prized in Scottish Christian homes in the past. These have stood the test of time over many generations. Their usefulness remains for us today. It is not easy to limit ourselves to five. But we will list them one by one till we reach the most important book that you must read.

We begin with the fifth book, *The Scots Worthies* by John Howie. It was a classic in the humble cottages of Scotland. It was in just such a humble dwelling that John Howie first heard many of the tales of the past from his father and grandfather. They were accounts of the Covenanters and spoke of how, among other things, they were persecuted. Apart from his book, Howie was unknown to many and he did not have the benefit of advanced education. Yet he so appreciated the worth of these worthies that he sought also to profit his fellow men with these accounts.

This book tells the history of the Reformation in Scotland and of the Church in the next century. It does not tell history as history but rather as biography, describing the lives of some of the people involved. It is important and often greatly stirring to know what God has done in the past. From the lives of others, we can learn much about how the truth ought to be lived out.

This particular book shows what principles are worth living for and which are worth dying for. "These all died in faith", but not a few died at the executioner's hands. They are worthies "of whom the world was not worthy". In many cases, "they wandered in deserts, and in mountains, and in dens and caves of the earth" (Hebrews 11:38).

We need to grasp something of what God has done in the past to under-

stand where we are today. The decline is obvious when we consider such lives and the principles that moved them. Reading about them can also help us to stand fast and labour diligently in our own day. It helps us to fix a prayerful eye on the future, hoping that the Lord will return to favour His Church.

A volume like *The Scots Worthies* allows us to learn about some of the best-known lives in brief chapters. It also tells of some less familiar individuals from the time of the Reformation and the Covenanters. Some were ministers, some were more-ordinary believers; a few noble, several poor.

It is a large book, but the good news is that the chapters are not too long and they can be read on their own. The worthies whose lives are sketched for us in it are well described by John Dickson. His life is also told here. He was a field preacher who was sentenced to imprisonment on the Bass Rock.

He recalls: “Innocent Hamilton, godly and patient Wishart, apostolic Knox, eloquent Rollock, worthy Davidson, courageous Melville, prophetic Welch, majestic Bruce, great Henderson, renowned Gillespie, learned Binning, pious Gray, laborious Durham, heavenly-minded Rutherford, the faithful Guthries, diligent Blair, heart-melting Livingstone, religious Welwood, orthodox and practical Brown, zealous and steadfast Cameron, honest-hearted Cargill, sympathising M’Ward, persevering Blackader, the evangelical Trails, constant and pious Renwick”.

*The Scots Worthies* was completed in 1775 and passed through many editions afterwards. Howie’s prayerful desire was that readers might be inspired to the same strength and “vigorous zeal” as the worthies. This is a book to read and then return to, again and again.

## Scripture and Catechism Exercises 2015-16

### Exercise 2

All answers from *overseas* should be sent to *Miss N Clemence, 67 Cloberhill Road, Glasgow, G13 2LB, UK*. The correctors should have your answers before the end of March if you are in the UK. These exercises are based on Numbers 22 to Joshua 13, and John 7 to Acts 19.

#### 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. Read Numbers 32: 6-13.
  - (a) How were the Israelites who left Egypt punished for murmuring against God? (2)
  - (b) Which two men were spared the punishment, and why? (3)
2. Now read Deuteronomy 32:48-52.
  - (a) Why was Moses not allowed to lead the children of Israel into the Promised Land? (2)
  - (b) What was he nevertheless permitted to do before he died? (1)

Questions 3 and 4 deal with the Book of Joshua.

3. (a) From chapter 1, quote the following:
  - (1) The promise given by God to Joshua, assuring him of His continued presence and help. (1)
  - (2) The promise given by the children of Israel to Joshua, assuring him of their continued loyalty. (1)
- (b) The crossing of the river Jordan was the first test of Joshua's leadership. Explain briefly, from chapter 3:7,8,17, how he was helped by the promises in your answers to 3 (a). (2)
- (c) Describe how Joshua was further reassured by these promises in connection with the siege of Jericho (see chapter 6:2-5). (3)
4. (a) What was Rahab's good deed and how was she rewarded? (3)
- (b) What was Achan's crime and how was he punished? (3)

#### New Testament

1. What aspects of Peter's character are brought out in each of the following situations in the Gospel of John?
  - (a) 6:66-69 (b) 13:3-9 (c) 13:36-38 (d) 18:4-11 (e) 18:15-27 (f) 21:15-17 (6)
2. Describe briefly the part played by Peter in each of the following incidents related in the Acts of the Apostles.
  - (a) The day of Pentecost (chapter 2) (1)
  - (b) The healing of the lame man (chapter 3) (2)
  - (c) The death of Ananias and Sapphira (chapter 5) (3)
  - (d) The raising of Dorcas (chapter 9) (2)
  - (e) The vision of Cornelius (chapter 10) (3)
3. Peter was imprisoned three times. Why was he put in prison on each occasion and how was he released? (6)
4. Now complete the following quotations. They are all Peter's words in questions 1 and 2.
  - (a) "And we believe and are sure . . . ." (1)
  - (b) "We ought to obey God . . . ." (1)
  - (c) "Of a truth I perceive . . . ." (3)

#### Memory Exercise

- Learn by heart and write out from memory the answer to Question 46 in the Shorter Catechism: What is required in the first 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 Deuteronomy 32:44-52 and chapter 34.
  - (a) On which mountain was Moses to die? (1)
  - (b) Why was he not allowed to go into the land of Canaan? (2)
  - (c) What did the Lord show Moses from the top of Pisgah? (3)
  - (d) What was special about Moses' health at the end of his life? (2)
  - (e) What was special about Moses' burial? (2)
  - (f) What was special about Moses as a prophet? (2)
2. Read Joshua chapter 1.
  - (a) Who was to succeed Moses? (1)
  - (b) What was the new leader's great task? (2)
  - (c) What were God's words of encouragement to him? (3)
  - (d) What special commands did God give him? (4)

#### New Testament

1. Read John chapter 9.
  - (a) Why did the disciples think this man might have been born blind? (2)
  - (b) What did Jesus tell them? (2)
  - (c) In your own words, tell how this man received sight. (4)
  - (d) On what day was this miracle performed? (1)



- (e) What did the Pharisees say about this? (2)
- (f) Which verse tells you that the man became a believer? (2)
- (g) What lessons can you learn from:
  - (1) the disciples' attitude to the man born blind (2)
  - (2) his response to Jesus' command (2)
  - (3) the Pharisees' attitude to what Jesus did? (2)
- 2. Read Acts chapter 12.
  - (a) Who was delivered from prison by an angel? (1)
  - (b) What was taking place in Mary's house at this time? (2)
  - (c) What does this teach us? (2)

### Memory Exercise

Learn by heart and write out from memory the answer to question 98 in the Shorter Catechism: What is prayer? (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. Numbers chapter 33 tells about the journey of the Israelites through the wilderness. Read verses 1 to 14 and then verses 37 to 39.
  - (a) Where did they find fountains of water and palm trees? (1)
  - (b) How many palm trees were there? (1)
  - (c) Where was there no water for the people to drink? (1)
  - (d) Where did Aaron die? (1)
  - (e) How old was Aaron when he died? (1)
- 2. Read Joshua chapter 2.
  - (a) What city did Rahab live in? (1)
  - (b) Where did Rahab hide the two spies? (2)
  - (c) What had the people of Jericho heard about the wonderful things God had done for the Children of Israel in the past? (2)
  - (d) How did Rahab help the spies to escape? (2)
  - (e) Rahab not only asked help for herself. Who else did she ask to be saved alive with her? (4)
  - (f) How was her house to be identified when the Israelites attacked Jericho? (2)

### New Testament

- 1. John chapter 11 tells about Lazarus being raised to life again.
  - (a) Give the name of Lazarus's two sisters (2)
  - (b) How long had Lazarus been in the grave before Jesus came? (1)
  - (c) Which sister went to meet Jesus first? (1)
  - (d) Jesus spoke the following words as He stood by the grave. Put them in the order in which they were spoken. Do not write out the words. Just show the order by the numbers 1 to 5.
    - 1. "Father, I thank thee that thou hast heard Me."
    - 2. "Lazarus, come forth."
    - 3. "Said I not unto thee that if thou wouldest believe thou wouldest see the glory of God?"
    - 4. "Loose him and let him go."
    - 5. "Take ye away the stone." (5)
- 2. In Acts chapter 1 we read about Jesus going up to heaven.
  - (a) What hid Him from the disciples' view as He went up? (1)
  - (b) Who said to them: "Ye men of Galilee, why stand ye gazing up into heaven?" (1)
  - (c) Write out a part of a verse that tells us that Jesus will come again in the future. (2)
  - (d) Why were there now only 11 disciples instead of 12? (1)
  - (e) How did they choose a new twelfth disciple and what was his name? (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

1. Read Deuteronomy 3:23-29. This tells us about the Israelites before they crossed the River Jordan to enter the land God had promised them.
  - (a) What did Moses specially ask God to allow him to do? (1)
  - (b) What was God's answer? (2)
  - (c) Who was chosen instead of Moses to go over the River Jordan and lead them to inherit the land? (1)
2. Read Deuteronomy 34:7-12.
  - (a) Fill in the missing numbers in the blank spaces: Moses was \_\_\_\_ years old when he died. The Israelites wept for Moses \_\_\_\_ days. (2)
  - (b) Give 2 reasons why Moses was such a special prophet of the Lord. (2)
3. Read Joshua 1:5-9. God made promises to Joshua. Complete each sentence:
  - (a) "As I was with Moses . . . ." (1)
  - (b) "Be thou strong and very courageous . . . that thou mayest prosper . . . ." (1)
  - (c) "Obey all that is written in the book of the Law for then thou shalt have . . . ." (1)
  - (d) "Be not afraid nor dismayed for . . . ." (1)

#### New Testament

1. Read Acts 2:1-4, about the day of Pentecost.
  - (a) What was heard? (1)
  - (b) What was seen? (1)
  - (c) What caused them to speak in other languages? (1)
2. Read Acts 3:1-10. Answer *true* or *false* to each sentence.
  - (a) The man went every day to the gate of the city. (6)
  - (b) He was crippled from an accident. (6)
  - (c) Peter wanted to give him money. (6)
  - (d) He was healed in the name of Jesus Christ. (6)
  - (e) He gave God all the glory. (6)
  - (f) The people watching were amazed at this miracle. (6)
3. Read Acts 10:38-44. Peter preached about Jesus Christ to Cornelius and his household.
  - (a) Write any four facts about the life and death of Jesus. (4)
  - (b) Fill in the missing word. Remission or forgiveness of sins is promised to whosoever \_\_\_\_\_. (1)
  - (c) As Peter preached, what happened to those who listened? (1)

#### Memory Exercise

Learn by heart and write down the answer to Question 30 in the Shorter Catechism:  
How doth the Spirit apply to us the redemption purchased by Christ? (3)

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

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

#### Old Testament

1. How many men did Joshua send to spy the land? (Joshua 2:1)
2. What was the place called? (Joshua 2:1)
3. Who did the men lodge with? (Joshua 2:1)

4. When the king sent for the two men, Rahab hid them. Where did she hide them? (Joshua 2:6)
5. What did she use to hide them? (Joshua 2:6)
6. The people of Jericho were afraid. Rahab let the spies down by a c \_\_\_\_\_ through the w \_\_\_\_\_. Fill in the missing words. (Joshua 2:15)
7. Another name for what Rahab used to let the spies down is: a s \_\_\_\_\_ l \_\_\_\_\_. (Joshua 2:21)
8. The men said to Joshua: the Lord hath delivered into our h \_\_\_\_\_ all the l \_\_\_\_\_. (Joshua 2:24)

### New Testament

1. A woman who was a seller of purple heard Paul. What was her name? (Acts 16:14)
2. Who opened her heart to understand what Paul spoke about? (Acts 16:14)
3. She was baptized, and who else? (Acts 16:15)
4. She would be glad. She said: Come into my h \_\_\_\_\_ and a \_\_\_\_\_ there. Fill in the missing words. (Acts 16:15)
5. Paul and Silas were put in prison. What did they do at midnight? (Acts 16:25)
6. An earthquake shook the prison. What did the keeper say? Fill in the missing words: Sirs, what m \_\_\_\_\_ I d \_\_\_\_\_ to b \_\_\_\_\_ s \_\_\_\_\_? (Acts 16:30)
7. What was the answer? Fill in the missing words: B \_\_\_\_\_ on the Lord Jesus Christ and thou shalt be s \_\_\_\_\_ and thy h \_\_\_\_\_. (Acts 16:31)

## Overseas Names Exercise 1

**Senior Section:** *Auckland:* Claudia Campbell. *Chesley:* Esther Schuit. *Connecticut:* Rebecca and Sarah Mack. *Singapore:* Nehemiah Chai Yong. *Zenka:* Moyo Velani. *Mbuma:* Ruth and Shanaz Masango, Sanelisiwe Masuku, Rebecca Mkwanzani.

**Intermediate Section:** *Auckland:* James Campbell, Monique Jago. *Chesley:* Joel Bouman, Joshua Schuit. *Grafton:* Christina Kidd, Calum Marshall, Rachel van Dorp, Vashti Zuill. *Mbuma:* Sijabulisiwe Ndlovu. *Zenka:* Mathenjwa Pedina.

**Junior Section:** *Auckland:* Rachel Campbell, Danielle Jago. *Chesley:* Caleb Schuit. *Geldermalsen:* Harm Gijben. *Gisborne:* Sarah van Dorp. *Grafton:* Hugh Marshall, Jared McAlpine, Andrew White, Ronnie Zuill. *Mbuma:* Talence Bhebhe, Melissa Dube, Sizalobuhle Gumpo, Zanele and Zibusiso Masuku, Natasha, Sidumisile and Thobile Moyo, Sanelisiwe Mpofu, Talent Ndlovu, Gracious Sibanda. *Simbo:* Barbara Mlotshwa. *Singapore:* Owen Heyer Chai Yi. *Zenka:* Nkosinamandla Anele and Sikhangisiwe Queen Dube, Lovenia Zenele Ngulube. *Zvishivane:* Rumbidzai Maunga.

**Upper Primary Section:** *Auckland:* Diana Jago, Amelia Smith. *Chesley:* Isabel Bouman, Thomas Schuit, Kara Zekveld. *Connecticut:* Nathanael Mack. *Grafton:* William Marshall, Mahala Zuill. *Mbuma:* Lubelihle Dube, Beauty, Buhlekenkosi, Pheleliso and Thando Gumpo, Reliance Lusinga, Innocent and Prosperous Masango, Naomi Masuku, Nkosinuthando and Nompikелеlo Moyo, Trymore Mphoko, Busisa, Tholakele and Michell Ncube, Gracious Ndlovu, Abigail Nkomo, Bygrace, Iminathi and Nokukhanya Sibanda. *Santa Fe:* Elijah Dawkins. *Simbo:* Sanele and Thobisile Mkhothamo, Simangele Moyo, Emeli Ncube. *Singapore:* Naomi Ruth Chai Shi. *Singawombe:* Europea Maseko, Sibonokuhle Moyo, Hlengiwe Ndlovu, Thandeka Nyoni.

**Lower Primary Section:** *Auckland:* John, Joseph and Peter Campbell, Bryce and Maria Jago, Aaron Smith. *Chesley:* Hannah Bouman. *Gisborne:* Shona Hembd. *Grafton:* Shyla Hawkins, Levi Kidd,

Marcus Optland, Elijah and Eve Zuill. *Mbu a:* Naladi Masango, Nonhlahla Moyo, Thabiso Ncube, Abigail Ndlovu, Bulelwa Ngwenya, Nonhlahla Nzima, Sinomusa Sibanda, Thembelihle Tshuma, Silokuthaba Zikhali. *Santa Fe:* Noah Dawkins, Jenna and Olivia Smith. *Si bo:* Bonisile Mlotshwa, Babongile Ncube, Knowledge ??. *Singawo be:* Kwazinkosi Maseko. *Sydney:* Ethan Macdonald.

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# UK Youth Conference 2016

The Conference will be held, God willing, at *Netherurd House, Blyth Bridge, West Linton, Peebleshire, EH46 7AQ*, from Tuesday, April 5, to Thursday, April 7. 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. Singing the Praise of God**  
The Case for Psalms only in Public Worship . . . . . *Dr R J Dickie*
  - 2. The Bible's Teaching About God**  
God Infinite and Eternal . . . . . *Rev J R Tallach*
  - 3. Principles of the Christian Church**  
An Important but Neglected Subject . . . . . *Rev Douglas Somerset*
  - 4. Historical Tour**  
To Covenanting Sites . . . . . *Rev David Campbell*
  - 5. Thomas Boston**  
His Life and Ministry . . . . . *Mr Frank Daubney*
  - 6. Job**  
Fearing God and Eschewing Evil . . . . . *Rev David Campbell*  
On one of the evenings there will be a video presentation on the Pentland Rising by Rev David Campbell. This will be related to the historical tour.
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**2016 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 . . . . .

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**Price £1.00**