

# 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*



***October 2016***

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## The Young People's Magazine

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# The Young People's Magazine

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## Salvation Is Free

**H**ow would you react if you met someone ready to hand out £20 notes to everyone who came along, without asking for anything in return? Would you be suspicious? Would you be asking: Where is the catch? And there is good reason to be wary; for instance, the £20 notes might be forged. Because you are rather unsure why this money is being handed out, you may well refuse it. Sometimes people fall for schemes which promise an unlikely amount of profit when you pay money into the scheme. The idea in setting up the scheme is to get rich in a dishonest way (one US case involved \$300 million), and the danger is that *you* may lose all the money you put in. The warning is often given: If it seems too good to be true, it probably is. It is wise to be careful, even suspicious, when an offer sounds too attractive.

Sometimes people prefer not to accept a gift from those they do not know; they want to pay for it. A story is told about a kind man who wanted to help hungry people near him. He bought a large number of herring to give away. He got someone to shout, "Herrings for nothing". Nobody was interested; at least no one wanted to accept food for nothing. How foolish the hungry people were! They needed food; they could have had good food for nothing; and yet they refused it. The offer was sincere; there was no catch.

But the man realised that he had to use a different plan. So he sent someone to shout, "Herrings for a penny". Now the response was very different; the people were very glad to have some food cheaply, although they did not want it for nothing.

Think of sitting in church listening to a sermon. The minister is preaching about the Lord Jesus Christ, who came into the world to save sinners, who died for the ungodly, who rose from the dead and went to heaven. The minister tells you that Christ, from His throne in glory, offers you something that is far more valuable than any amount of money. Christ is, the minister says, offering you salvation.

And what is salvation? It is deliverance from sin; first, from its guilt: from the punishment due to sinners because of their sin, especially in hell for ever. But there is also a positive side to salvation. It includes deliverance from the

power of sin, by giving sinners a new heart – a heart that will begin to love God and keep His commandments. Salvation also includes God's blessing and care throughout the rest of one's life in this world and perfect happiness in heaven for ever.

Then the minister tells the congregation that salvation is free: "without money and without price", as Isaiah puts it (55:1). And how do you react? Do you say something like this: I do not want to be saved for nothing; I want to pay something; I want to do some good works, to please God, to earn my salvation? How foolish!

What does the Bible say? We read in Paul's Epistle to the Ephesians that salvation is "not of works, lest any man should boast" (2:9). No good works of ours can merit salvation; in any case, they are not really good, for there is sin in the best of them. No matter how hard we try to be holy, we always come short of perfection – very far short. So we are always adding to our guilt, and we deserve more and more to be punished. It is completely impossible for us to earn the forgiveness of our sins.

And there is the matter of the power of sin in our souls. To get rid of the power of sin is a further part of salvation. That too is impossible for us to earn. We cannot change our hearts; there is something in us that wants to sin. We are too weak to put ourselves right; we need the Holy Spirit to work powerfully in us. Only then will we begin to be holy. But if we are left to ourselves, we will never become holy.

God is setting salvation before us in the gospel, and it is God's will that we should receive salvation freely, "without money and without price". For us to want to pay for salvation – to earn it by what we think are good works, pleasing to God – is to insult Him. It is as foolish as hungry people refusing to accept herring because they could not pay for them.

Perhaps someone says, If I cannot earn salvation, then I might as well do nothing. But that too is wrong. God tells us that we must seek Him and that we must call on Him (see Isaiah 55:6). So we must read the Bible, go to church and listen seriously to the preaching of the gospel, and pray. Especially God tells us that we must "believe on the Lord Jesus Christ", so that we may be saved from both the guilt and the power of sin.

Remember what Paul said about the danger of boasting. If we could earn salvation, or even make some contribution to it, we would think well of ourselves and boast, at least to ourselves, about how good we are. But we are not good; we will never be perfectly good in this life. So we must not boast, refusing to give God all the glory for our salvation. We must come humbly to God, confessing our sins and trusting in Jesus Christ as the One who worked out a salvation that is perfectly suited to us sinners in our great need.

## Father Simon and the Two Boys

*James W Alexander*

This is the second of a series of letters that Alexander wrote to a younger brother that were published as *My Brother's Keeper*. The letter has been edited. Alexander was a minister in various places in America, including New York.

I have already written to you on this subject, because I think being thankful to one's parents is the foundation of very many other good points in a person's character. And one of the first signs of leaving right paths is to treat one's parents unkindly. The "first commandment with promise" is the command to honour our parents, and our earliest duties have to do with our father and mother.

Let me tell you a story. Two poor men lived in a very rocky district in the mountains. There they kept their flocks and grew crops on such little patches of ground as they could find among the rocks. It was an area of fast-flowing streams which poured over the steep rocks. From almost every point you could see the tops of mountains covered with snow. The hills were so rough that it was difficult and dangerous to travel even a mile, from one village to another. Most of the people travelled on foot and carried their goods on mules or asses.

The two men were called Ulrich and Godfrey; they had large families, and in each there was a boy about 11 years old, also called Ulrich and Godfrey. The boys often played together, but they were very different. Young Ulrich was moody and rude, while Godfrey was kind and gentle. Ulrich's mother found it very hard to manage the stubborn boy. He was disobedient and unkind; he gave his parents many hours of worry. Sometimes, when he was sent to look for the cattle which strayed in the mountains, he would go to a neighbour's house and stay there for several days. All this time his mother would be afraid that he had suffered an accident. The unthankful boy seemed never to think that his parents might be worried. He never thought about how his mother had nursed him when he was sick and gave him food and often sat up late to make or mend his clothes. Indeed Ulrich would be sulky when she spoke to him and would speak to her in a very harsh way.

Godfrey was very different; he loved his parents very much and was happy to obey them whatever they asked him to do. So he was far happier himself and made those around him happy.

One afternoon, Ulrich's mother told him to do something that he did not want to do. As usual he flew into a temper and called his mother various unkind names. She became very upset, but this made him even more angry. At last he stormed out of the house, muttering that he would never come

back. This was not only sinful; it was also foolish. Ulrich had nowhere to live for any length of time. And his father's temper was as violent as his own; his father, who was often drunk, would soon drag him back home and punish him.

Ulrich hurried away, not thinking about these things, and began to climb one of the steep mountain paths. One moment he would stop to look at some of the few flowers that peeked out from among the rocks; another time he would stand and listen to a waterfall; and then he would watch the circling flight of an Alpine eagle. But at times his conscience would whisper to him: "Ulrich, you are a wicked boy; you are breaking your loving mother's heart. Go back!"

As Ulrich sat by a tall cliff, watching the sun go down behind a range of mountains, he thought he heard voices coming from the winding path above him. "I think I know that voice," he said to himself; "it must be old Father Simon coming down the valley. Good old man, I wonder he does not fall and break his neck among these sharp rocks."

Father Simon, as local people called him because he was old, over 80, used to go about with the help of a little dog. The dog ran ahead of him with a little bell ringing on his collar. Simon was totally blind and felt his way along with the help of a long stick and of the dog, which he held by a string. But that day, a large stone had fallen from a rock onto the dog's back and injured him. So Father Simon had to sit down and wait for some hours for help to come.

Ulrich was right; it was indeed Father Simon's voice he heard. But who was he speaking to? Ulrich listened and soon realised that it was a child's voice. Soon the blind man came round a corner and Ulrich saw that he was being guided by his friend Godfrey. "Step this way, Father Simon," the kind boy said, as he helped the old man along. "Now lean on my shoulder and put your right foot down into this hollow."

"May heaven reward you, my boy," said the old man. "My poor sightless eyes cannot see your face, but I hear the gentle tones of your voice. I am weary; let us rest for a few moments here, where the ground seems level." Then Father Simon sat down beside a rock, and at that moment Godfrey recognised Ulrich, who was sitting a few paces away.

Ulrich's conscience pierced him, and he told himself: "See what Godfrey is doing for the old man. He is kinder to a poor stranger than I am to my mother. Indeed I must be a very wicked boy."

With these thoughts in his mind, Ulrich moved closer. Godfrey told Father Simon that this was one of his friends, who played with him.

"Well, children," said Father Simon, "if you will rest with me here for a

short time, I will try to say something to you which may be useful. This boy has been very kind to a poor, old, blind man; he has perhaps saved my life, but since I have lost my Argus, I have no friend left, and I might have perished on the mountain. My child, God approves of such conduct, and He will reward it. The command of God is, 'Thou shalt rise up before the hoary head, and honour the face of the old man' (Leviticus 19:32). And I hope you remember what happened to the youths who cried after an old prophet: 'Go up, thou bald head'. When I find a young person who is very kind to poor, old people, I feel sure that he is loving and obedient to his parents."

Ulrich felt very bad when he heard this, for it seemed as if the old man had known what was passing through his mind. Father Simon went on to say, "I often say these things to young people, because I remember sadly many things I might have done for my parents when I was a child, and I think of them the more because providence has left me in my old age without a son or grandson to take care of me. Children, mark my words: if you wish to lead happy lives, obey your parents; love them, honour them and serve them. Never let the evil one tempt you to give a harsh word to them or an angry look."

Godfrey looked up and said, "Father Simon, I think only a very wicked boy could be cross with his father and mother". Ulrich blushed at these words because he knew that he was such a boy.

Father Simon went on to say, "If you wish to make your parents happy in their old age, make an effort to please them in every way. 'A wise son maketh a glad father: but a foolish son is the heaviness of his mother' (Proverbs 10:1). They are the best friends you can ever have in this world; never let your behaviour give them pain. 'A foolish son is a grief to his father, and bitterness to her that bare him' (Proverbs 17:25).

"When parents become old and weak, their greatest comfort is in their children; be sure to follow their wishes. 'Hearken unto thy father that begat thee, and despise not thy mother when she is old' (Proverbs 23:22). If you grow up in wickedness, and treat your parents with contempt, you will fall under that awful curse: 'The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it' (Proverbs 30:17). The whole course of God's providence will be as much against you as if the birds of prey, which you see every day in these mountains, were to turn against you and tear you with their claws."

The old man got up, took Godfrey's hand and went on his way. Ulrich still sat under the rock; he was so alarmed that he trembled. At last he suddenly got up and said to himself: "I will go back to my mother". He hurried on his way because night was coming on. As he went along he thought a lot

about what he should say to her. He went into the house slowly and found her sitting mending his clothes. Her eyes were red from crying; she was so upset by his behaviour that she hid her face in her hands and could not speak. Ulrich was moved to tears. He fell on her neck and begged her to forgive him. She put her arms around him, forgetting all his unkind looks and words. Ulrich now promised to love and obey her. And, if at any time he felt angry, he remembered the promises and tears of that day, and the words of Father Simon.

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## The Girl and the Unbeliever

It was the time when African slaves in the West Indies had been set free. A man had been in some town at a meeting for a Bible Society, and a collection was probably taken at the gathering to help pay for New Testaments to be distributed to these former slaves. The man spent the night with a friend. Just before the man left, three or four of his friend's daughters came to him with a package. The oldest sister explained that they wanted the money to be used to help pay for the New Testaments which were to be given out to the ex-slaves, but the girls did not want the package to be opened until the man had left the house.

Another man was also a guest in the house, and the two visitors went on their way together by coach; there were no other passengers. Soon after they went inside, the package was opened. To the man's surprise, it contained almost £5, worth far more then than now. His companion became tearful and said about the oldest girl: "Yes, she is indeed an interesting child; but she is much more, for she is a good Christian".

Then he added, "To that child I am indebted for all my happiness upon earth and all my hopes for eternity".

He was asked to explain, which he did. He had been connected with the girl's father in business. The father was a sincere Christian, but this man was not. He did not believe the truth of the Bible, and he was perfectly open about his unbelief. One time when the girl was just nine, she was in the room when her father was trying in vain to convince this unbeliever that he was wrong in his views about the Bible. After her father had left the room, she asked him to have a walk with her in the garden. As they walked, she asked him if he had ever read the New Testament all the way through, with a desire to understand it.

"No," he answered, "I never have."

"I thought so," she said, "for I am sure you would not have spoken about



it to my father as you did just now if you had.” Then she added earnestly: “O *do* read it, and *do* wish to understand it”.

The unbeliever was now a believer. He added that the girl’s pleas and tears had been far more effective than any argument that had ever been put to him. “They led me to the Bible,” he said about the girl’s pleas and tears, “and the Bible led me to my Saviour.”

The Holy Spirit had blessed the teachings of Scripture to this unbeliever, so that he was convinced that Scripture is God’s Word; he was convinced that he was a sinner; and he was convinced that Christ is the One who came into the world to save sinners, even sinners like him who rejected the Bible and its teachings. And this Saviour is still the same.

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## Principles of the Christian Church

### 4. The Church as a Temple

*Rev D W B Somerset*

Last month’s section of this Youth Conference paper looked at the second of four pictures of the Church given in the Bible: it is like a human body.

**T**he third illustration of the Church used in Scripture is that of a temple inhabited by God: “in whom ye also are builded together for an habitation of God through the Spirit” (Ephesians 2:22). A temple is a place where God dwells; and three special temples are spoken of in the Bible.

The first of these was Solomon’s temple. This had been preceded by the tabernacle that Moses made in the wilderness. God dwelt, first in that tabernacle, and then in Solomon’s temple, by way of a visible sign – the glory of the Lord. God dwelt between the two cherubim on the ark of the covenant. “Thou that dwellest between the cherubims, shine forth” (Psalm 80:1). Yet God did not, in the highest sense, dwell in this temple because, as Paul said at Athens: “God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands” (Acts 17:24).

The second temple in which God dwells is the human body of Christ – “Emmanuel, which being interpreted is, God with us” (Matthew 1:23); “in Him dwelleth all the fulness of the Godhead bodily” (Colossians 2:9). Thus Christ could speak of His death as the “destruction” of that “temple of His body” which He would raise up again in three days (John 2:19-21).

A third temple is the temple which is made up of all believers joined together in Christ. Together, the people of God make up the mystical body

of Christ. Each believer individually can be said to be a temple: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Corinthians 6:19). We can say that we dwell in each particular part of our body; but all the parts of the body together make up the full dwelling place of the soul. In the same way, Christ dwells in each one of His people, but His whole mystical body together is the complete temple: "in whom all the building, fitly framed together, groweth unto an holy temple in the Lord" (Ephesians 2:21).

This third view of the Church as a temple emphasises the privileged position that she has in her closeness to God; and it brings out one of the most important principles of all in the doctrine of the Church – namely, the *spirituality of the Church*. The Church is not merely an outward organisation – the Visible Church – but above all she is a spiritual being, consisting of those in whom God dwells by His Holy Spirit. She must therefore be holy, because she is near to God, and is being used by God as His dwelling-place. An unholy Church conformed to the world is a sign that God has departed from that particular branch, and is both a contradiction and an abomination.

A temple has to be built, and we recall the great work of Solomon in building the outward temple of the God of Israel in his day. This is a picture of the even greater work in which Christ is engaged in building the spiritual temple. The foundation of this temple is laid in Himself and His death as the cornerstone, with the apostles and the prophets resting on that. On this foundation, the people of God are brought in as "lively" or living stones and "are built up a spiritual house" (1 Peter 2:5). Christ's work now, from the right hand of God, is the building of this temple: "He shall build the temple of the Lord: even He shall build the temple of the Lord" (Zechariah 6:12-13).

This brings out another important principle of the Church, and that is the duty of nations to support this building work – this is the so-called *Establishment Principle*. Solomon was in league with Hiram, king of Tyre, and Hiram supplied the wood, both cedar and fir, and the workmen to hew it, because the Sidonians were more skilful than the Israelites in that work (1 Kings 5:6). The nations have a duty to support the Church: to "establish" her as the national Church, and to fund the building of churches and the maintenance of ministers, and to order their laws according to the Word of God. The Church can maintain herself, but the reforming of the nation is not immediately her work, but the work of the civil rulers. By doing these things, the nations assist in the building of the temple. They do not themselves put in the living stones – that is the work of the Holy Spirit – but they adorn the Church by giving her honour and by showing in the life of the nation the happy effects of the Christian religion.

*For Younger Readers*

## The Honest Shepherd Boy

Gerhardt lived in Germany and he looked after some sheep. He was a poor boy, but he was honest; you could trust him with anything. One day he was watching his sheep on the edge of a forest, when a hunter appeared from among the trees and asked him: "How far is it to the nearest village?"

"Six miles," Gerhardt told him, and then explained that it was not easy to find the road.

The hunter looked at the path and said to Gerhardt: "My lad, I am very hungry and thirsty". He had become separated from the men that were with him; he did not know the way he should take.

"Leave your sheep," he told Gerhardt, "and show me the road. I will pay you."

"I cannot leave my sheep", answered honest Gerhardt; "they will wander into the woods, and may be eaten by the wolves or stolen by robbers."

"Well, what of that?" asked the hunter. "They are not your sheep." Then the hunter referred to the man Gerhardt worked for and suggested that for him to lose a few sheep would not matter. Then the hunter added, "I'll give you more than you have earned in a year".

But Gerhardt could not be tempted so easily. He told the man: "I can't go. My master pays me for my time and he trusts me with his sheep. If the sheep get lost, it would be the same as if I had stolen them."

"Well," the hunter told him, "trust your sheep with me while you go to the village and get some food and a guide. I will take care of them for you."

Gerhardt shook his head and said, "The sheep do you know your voice and . . .".

The hunter did not let Gerhardt finish; he was angry. He said, "And what? Can't you trust me? Do I look like a dishonest man?"

Gerhardt now explained what he was thinking: "You tried to

make me break my promise to my master. How do I know that you would keep your promise to me?"

The hunter laughed. He knew that Gerhardt was right. "I see, my lad," he said, "that you are faithful. I will not forget you. Show me the road and I will try to make it out myself."

Gerhardt gave the man the food that was in his bag. It was rough food, but the hunter was glad to have it; he was no longer hungry.

Just then the hunter's men came along, and Gerhardt was surprised to learn that the hunter was a very important man. When the hunter thought about it, he was very pleased with how honest Gerhardt was. Soon afterwards he sent for Gerhardt and paid for him to go to school.

It was only because Gerhardt was honest that he was able to go to school and learn. But the more important thing was that he did what God tells us to do. He was honest; he kept his promises to the man he was working for. Ask God to help you always to be honest.

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*For Junior Readers*

## **The Boys' Verses**

A Sabbath school teacher wrote out a question on slips of paper. The question was: "If you could remember only one text of Scripture, which would you like to remember best?"

The teacher gave the slips of paper to each of the boys in the class. They were 11 or 12 years old. They were to bring back written answers the next Sabbath. Here are the verses they chose:

1. "Prepare to meet thy God" (Amos 4:12).
2. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).
3. "The Lord is my Shepherd; I shall not want. . . ." (Psalm 23:1-3).
4. "But it shall not be so among you . . . whosoever will be chief among you, let him be your servant: even as the Son of man came . . . to give His life a ransom for many" (Matthew 20:26-28).
5. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory" (Matthew 25:31-40).
6. "The Lord is my Shepherd; I shall not want. . . ." (Psalm 23:1-3).

7. “A man’s pride shall bring him low: but honour shall uphold the humble in spirit” (Proverbs 29:23).

8. “I thy servant fear the Lord from my youth” (1 Kings 18:12).

I do not know why any of the boys chose their verses. Perhaps most of them picked a text, just because they thought it was suitable, not because they really wanted to remember it. Perhaps they had learned some of these verses in their class, or had heard their minister take them as his text.

The teacher asked the boy who chose the last of these texts why he did so. He answered, “Because, teacher, that’s what all the boys ought to be able to say when they grow up”. I hope he, at least, chose his verse because he really wanted to fear God – which means, to have a holy respect for Him and for His commandments.

You should ask God to make you want to have this love for God, a love that would make you want to keep His commandments. And you should want to have this love before you grow up – when you are still young. Then you too would be able to say, “I fear the Lord from my youth”.

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## Twice-Dead Trees

*Matthew Vogan*

Recently, as we walked along in the grounds of a university college, we noticed a group of trees. From a distance they seemed impressive with wide trunks and strong boughs that spread out from the trunk. Many branches reached upwards.

But there were no leaves on them, and this was the middle of summer. As we got nearer, they seemed even more unusual. Some of the branches seemed to twist in a way that was not quite natural. There were lines in the branches and trunk as though they had been cut. Then, as we looked closely, there were metal bolts all over the trees at these points. It was clear that these were not natural trees at all, but different parts of dead trees that had been joined together to look like a real tree. This had been done by an artist.

It was a reminder that not everything is as it seems at first. The Bible often describes those who have true faith as being like trees. They are planted by God Himself (Isaiah 61:3, Psalm 52:8). They are real and they are alive spiritually (Psalm 92:12). They have deep and firm roots in God’s love and grace (Ephesians 3:17). This is shown by leaves that do not wither and die (Psalm 1:3). They bring forth true spiritual fruit (Matthew 7:17) as trees of righteousness (Isaiah 61:3). They seek God’s glory and not their own, “that He might be glorified” (Isaiah 61:3)

There are, on the other hand, those who are trees that were not planted by the Lord. They may have a form of religion and seem similar in some outward ways from a distance. Yet true spiritual fruit is absent (Matthew 3:10).

The book of Jude describes those who were very religious, and even teachers – but false teachers. They had never experienced a true spiritual change. This was clear from their lives and teaching: it was against God's Word. So they were "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots" (Jude 1:12). They were hypocrites: pretending to be what they really were not.

They were twice dead: without fruit, leaves and sap, but also with no roots in the ground – just like the trees we saw. They were twice dead, not only spiritually dead by nature but their hypocrisy also made them dead to the words of life. It is possible to have only a "form of godliness" but not the reality. It is possible to go still further and "deny the power" of true godliness (2 Timothy 3:5).

It solemnly reminds us that we must have a new heart. Without this, all the things we know and do (though good in themselves) will never make us right with God. The trees of the Lord's planting are rooted in Christ by faith and love (Colossians 2:7, Ephesians 3:17).

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## Looking Around Us

### Floor Designs from the Temple

Archaeologists, who dig up old sites, believe that they have put together again the likely designs of part of the floor of the temple in Jerusalem as it was in Jesus' time on earth. The archaeologists belong to the Temple Mount Sifting Project, which was set up in 2004 to examine materials unearthed from a site nearby. Hundreds of ancient objects have been found, among them coins, animal bones and bits of pottery. These include around 600 pieces which would have formed part of a floor of coloured stone.

The first temple was built by King Solomon and was a truly glorious building. But Israel sinned seriously; they made idols to worship, instead of worshipping the true God as He had appointed. So He came against them in judgement; the invading armies from Babylon destroyed Jerusalem and, in particular, burnt the temple – while many of the people were sent away to captivity in Babylon. After the captivity was over, the people began to build a second temple. But when it was finished, some of them were upset because it looked so much poorer than Solomon's. Yet it served its purpose as a place of worship for Jehovah.

This temple was largely rebuilt by King Herod in a very expensive style shortly before Jesus was born. It would seem that the tiles which have been found belonged originally to this temple. A member of the Project says that piecing the fragments together “enables us to get an idea of the temple’s incredible splendour”.

This temple was destroyed by the Romans in AD 70 after the Jews had rebelled, in an attempt to recover their freedom. But the temple was no longer needed; it was out of date. Before Christ came it was very useful; it taught the people of Israel about how sinners can be saved – through sacrifice. It was pointing forward to the great sacrifice of Christ. But after Christ came, this teaching is to be given through the preaching of the gospel.

The temple was also a picture of Christ Himself. What we need to learn, above everything else, is something of His wonderful glory as the God-man mediator. He is the One who came into the world to save sinners and is now exalted in heaven “to be a Prince and a Saviour, for to give repentance to Israel [and to the rest of the world], and forgiveness of sins” (Acts 5:31). We must come to Him for this free gift of salvation. Neither Christ or His salvation will ever become out of date.

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## Scripture and Catechism Exercises

### General Information 2016-17

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

Please read the following rules very carefully before you begin:

1. Your section *for the whole year* is decided by your age on *1 October 2016*. Stay in that section for the three sets of exercises. You may miss a prize or award by changing sections.
2. Exercises are to be in the correctors’ hands before November 30, March 31 and June 30. So you have about two months in which to do each exercise. Please send it in time in case you lose marks for being late.
3. Each entry is to be the work of the person whose name is on it, except for beginners in the Lower Primary Section, who are allowed a little help.
4. Prizes will be given in all sections except Lower Primary, and awards of books will be given to everyone in each section who does the three exercises. The names of the award and prize winners will be published in *The Young People’s Magazine*.
5. Teachers and others working with young people can arrange for groups to do the exercises, and correctors will be glad to hear from them.
6. The exercises are based on the Bible Reading Cards which will be distributed through the ministers of the congregations (or they may be obtained from the Free

Presbyterian Bookroom, 133 Woodlands Road, Glasgow, G3 6LE). It is very important for you to read God's Word every day. The exercises this year are based on the following Bible readings from cards B and C: *Exercise 1*: 1 Samuel 26 to 2 Kings 6, and 2 Corinthians 5 to Hebrews 13. *Exercise 2*: 2 Kings 7 to 2 Chronicles 18, and James 1 to Revelation 22, Matthew 1-11. *Exercise 3*: 2 Chronicles 18 to Job 26, and Matthew 12 to Mark 16.

7. The exercises are now also to be found as pdf files, at <http://www.fpchurch.org.uk/spiritual-help/scripture-and-catechism-exercises/>. When they are printed out, space is available for the answers.

### Exercise 1 2016-17

All answers from *overseas* should be sent to *Miss Naomi Clemence*, 67 Cloberhill Road, Glasgow, G13 2LB, UK. The correctors should have your answers before the end of November.

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

UK answers to *Mrs J Hicklin, 29 The Green, Edinburgh, EH4 5AF*.

##### Old Testament

The questions are based on 2 Kings 4-5.

1. (a) What provision did the Shunammite woman and her husband make for Elisha's comfort? (2)
- (b) What reason did she give for doing this? (1)
- (c) What blessing did Elisha promise her in return for her kindness? (1)
- (d) What do you think was the most important thing that Elisha did when he raised the boy to life again, and why? (2)
2. (a) Why could the sons of the prophets not eat the pottage that they made? (1)
- (b) How did Elisha make it safe to eat? (1)
3. (a) In your own words, describe the events leading up to Naaman being sent to Israel for a cure. (4)
- (b) How did the king of Israel respond to the letter from the king of Syria? (3)
- (c) What did Elisha instruct Naaman to do? (1)
- (d) Why was Naaman angry with Elisha? (3)
- (e) How did Elisha's servants persuade him to try what Elisha told him to do? (1)
- (f) What confession did Naaman make about the God of Israel after his cure? (1)
- (g) What two lies did Gehazi tell in this chapter? (2)
- (h) How was he punished for his lies? (1)

##### New Testament

1. Read Ephesians 4 and 5. Find and write out a verse in which Paul exhorts the Ephesians to:
  - (a) Humility
  - (b) Telling the truth
  - (c) Honest work
  - (d) Kindness
  - (e) Good use of time (2 consecutive verses)
  - (f) Thankfulness for blessings? (6)
2. (a) What exhortation does Paul give at the beginning of Ephesians 5? (2)
- (b) Who is our great example of walking in love? How did He show His love for His people? (2)
- (c) Paul tells them not to have fellowship with the unfruitful works of darkness. What should they do instead? (1)



3. Read Ephesians 6:10-24. The apostle is likening the Christian to a soldier in a war against the devil and his temptations.

- (a) Name six pieces of “spiritual armour” that Paul exhorts the Christian to put on. (6)
- (b) Look at verse 12. Why is it necessary for Christians to be armed for this combat? (2)
- (c) Look back at verse 10. Paul is not encouraging believers to rely merely on the cultivation of Christian graces for protection against the devil’s temptation. Who should be the foundation of all our hope of success in striving against Satan? (1)
- (d) Read verses 18-20. Paul asks the Ephesians to pray for him as an ambassador of Christ. What particular blessing were they to ask for? (1)
- (e) Name two blessings that Paul wishes the brethren in Ephesians at the close of this Epistle. (2)

#### Memory Exercise

Learn by heart and write out from memory the answer to question 89 in the Shorter Catechism:

How is the Word of God made effectual to salvation? (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 1 Kings 17.
  - (a) Describe in your own words how Elijah brought the widow’s son to life. (4)
  - (b) What did this miracle prove to the widow? (2)
- 2. Read 2 Kings 5.
  - (a) In what ways was Naaman a “great man with his master”? (3)
  - (b) Who worked for Naaman’s wife? (2)
  - (c) What did she want for her “lord”? (2)
  - (d) Why did the King of Israel “rend his clothes”? (2)
  - (e) What message did Elisha sent to Naaman? (2)
  - (f) Why was Naaman so angry with the message? (3)
  - (g) What happened to Naaman’s flesh after he washed? (2)
  - (h) What did he now confess about God? (2)

#### New Testament

- 1. List six things which the Philippians were called to “think on”. (chapter 4) (6)
- 2. Quote two verses from 1 Timothy 6 which speak about contentment. (4)
- 3. What advice does Paul give to Timothy? (2 Timothy 3) (3)
- 4. What does Paul tell us about Onesiphorus and Demas in 2 Timothy? (4)
- 5. Complete the following verses in Hebrews:
  - (a) “Let us labour therefore . . .” (chapter 4)
  - (b) “Let us therefore come boldly . . .” (chapter 4)
  - (c) “Let us draw near . . .” (chapter 10)
  - (d) “And let us consider . . .” (chapter 10)
  - (e) “Through faith we understand . . .” (chapter 11) (10)

#### Memory Exercise

Learn by heart and write out from memory the answer to question 63 in the Shorter Catechism:

Which is the fifth commandment? (3)

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

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

#### Old Testament

- 1. Read 2 Samuel chapter 9.
  - (a) To whom did David say “Fear not: for I will surely show thee kindness for Jonathan thy father’s sake”? (1)

- (b) What two acts of kindness did David say he would do for this man? (2)  
 (c) This son of Jonathan had weakness in part of his body. What was it? (1)  
 (d) Look up 2 Samuel chapter 4 and say how this happened and how old he was at the time. (3)  
 (e) What was Ziba's occupation? (1)
2. Read 1 Kings 10:1-13.  
 (a) Who came to prove Solomon with hard questions? (1)  
 (b) Was Solomon able to answer her questions? (1)  
 (c) What did she give to Solomon? (3)  
 (d) What did Solomon give to her? (2)  
 (e) Write out the verse beginning: "Happy are thy men . . .". (3)

### New Testament

1. Read 2 Corinthians 11:22-33. In this letter to the Corinthians, Paul tells them about some hardships he had suffered.  
 (a) How many times did Paul receive lashes of a whip (called stripes) from the Jews? (1)  
 (b) How many stripes did he receive on these occasions? (1)  
 (c) How often was he beaten with rods? (1)  
 (d) How often was he stoned? (1)  
 (e) How often did he suffer shipwreck? (1)
2. Read Hebrews chapter 4.  
 (a) Why did the word preached not profit those that heard it? (1)  
 (b) What is sharper than a two-edged sword? (1)  
 (c) Write out the verse which tells us that God sees everything. (3)  
 (d) Who is the "great high priest"? (1)  
 (e) What two things are we encouraged to ask for at a throne of grace? (2)

### Memory Exercise

- Learn by heart and write out from memory the answer to Question 90 in the Shorter Catechism:  
 How is the Word to be read and heard that it may become effectual to salvation? (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 2 Samuel 23:1-5.  
 (a) What is the name of "the sweet psalmist of Israel"? (1)  
 (b) Did he make up his own psalms? (1)  
 (c) Who gave him the words to use in the psalms? (1)
2. Read 2 Samuel 22:1-4, a psalm of thanksgiving.  
 (a) When did David speak the words of this psalm? (1)  
 (b) In verse 2 David describes the Lord as "my rock". Write out six other ways in which he speaks of his Lord.  
 My \_\_\_\_, My \_\_\_\_, My \_\_\_\_, My \_\_\_\_, My \_\_\_\_, My \_\_\_\_\_. (3)  
 (c) Who alone is worthy to be praised? (1)
3. Read 2 Samuel 22:17-20. These verses describe what the Lord had done for David. For example, "He drew me out of many waters". Write out two other things which He did:  
 He \_\_\_\_\_; He \_\_\_\_\_. (2)
4. Read 2 Samuel 22:47-51.  
 When David has almost finished this psalm, he says what he will do for the Lord. Write out two of the things he says:  
 I will \_\_\_\_\_; I will \_\_\_\_\_. (2)

### New Testament

1. Read Ephesians 6:13-18, which tells of the armour provided by God to help the

Christian stand up against his enemies. Match the word on the left with its partner on the right. The first has been done for you.

loins	truth
breastplate	salvation
feet	Word of God
shield	peace
helmet	righteousness
sword	faith

(5)

## 2. Read Philippians 2:5-11.

Complete the sentences below by using a word from this list: *worship, servant, cross, man*. Christ Jesus was both God and \_\_\_\_\_. He was an obedient \_\_\_\_\_. He died on the \_\_\_\_\_. He is the living Lord and everyone should \_\_\_\_\_ Him.

(4)

## 3. Read Colossians 3:17-23.

(a) Write out the instructions these verses give to these people :

(1) Wives, Husbands: (2) Children: (3) Fathers: (4) Servants: (5)

(b) Fill in the missing words.

Everything we do should be done with our \_\_\_\_\_ and as if we were doing it for the \_\_\_\_\_.

(2)

## Memory Exercise

Learn by heart and write down the answer to Question 21 in the Shorter Catechism:

Who is the Redeemer of God's elect? (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

These questions are about King Solomon. Fill in the missing words.

1. God said, A \_\_\_\_\_ what I s \_\_\_\_\_ g \_\_\_\_\_ thee. (1 Kings 3:5)

2. This is what Solomon asked God. Give therefore thy s \_\_\_\_\_ an understanding h \_\_\_\_\_ to judge thy p \_\_\_\_\_. (1 Kings 3:9)

3. Did God give him a wise and understanding heart? (1 Kings 3:12)

4. Was the Lord pleased that Solomon had asked for this? (1 Kings 3:10)

5. God gave Solomon even more than this. Fill in the missing words:

I have also g \_\_\_\_\_ thee that which thou hast n \_\_\_\_\_ a \_\_\_\_\_, both r \_\_\_\_\_ and honour. (1 Kings 3:13)

6. Was there ever anyone else like Solomon? (1 Kings 3:12)

## New Testament

Fill in the missing words.

1. Children, o \_\_\_\_\_ your p \_\_\_\_\_ in the L \_\_\_\_\_ for this is right. (Ephesians 6:1)

2. Honour thy f \_\_\_\_\_ and m \_\_\_\_\_. (Ephesians 6:2)

3. There is a promise with this commandment: That it may be w \_\_\_\_\_ with thee, and thou mayest live l \_\_\_\_\_ on the e \_\_\_\_\_. (Ephesians 6:3)

4. We are to obey those who are over us, in a special way: With good will

- doing service, as to the L \_\_\_\_ and not to m \_\_\_\_\_. (Ephesians 6:7)  
 The Christian must put on the whole armour of God. Fill in some of the pieces of armour.
5. The sh \_\_\_\_ of faith. (Ephesians 6:16)
  6. The he \_\_\_\_ of salvation. (Ephesians 6:17)
  7. The sw \_\_\_\_ of the spirit. (Ephesians 6:17)
  8. Pr \_\_\_\_ always. (Ephesians 6:18)

## Overseas Prizes and Awards 2015-2016

### Senior Section

**Prizes:** *Auckland:* Claudia Campbell.

**Awards with merit:** *Connecticut:* Rebecca and Sarah Mack. *Mbuma:* Ruth Masango, Thandolwenkosi Thebe.

**Awards:** *Gisborne:* Esther Schuit. *Mbuma:* Rebecca Mkwanzani. *Zenka:* Velani Moyo.

### Intermediate Section

**Prizes:** *Grafton:* Calum Marshall, Rachel van Dorp. *Mbuma:* Sijabulisiwe Ndlovu. *Zenka:* Pedina Mathenjula.

**Awards with merit:** *Auckland:* James Campbell, Monique Jago. *Chesley:* Joel Bouman. *Grafton:* Christina Kidd, Vashti Zuill.

**Awards:** *Gisborne:* Joshua Schuit. *Mbuma:* Buhlebenkosi and Nokuthaba Sibanda. *Zenka:* Sikhanyisime Q Dube.

### Junior Section

**Prizes:** *Auckland:* Danielle Jago. *Grafton:* Hugh Marshall, Andrew White. *Mbuma:* Zibusiso Masuku, Gracious Sibanda.

**Awards with merit:** *Auckland:* Rachel Campbell. *Gisborne:* Sarah van Dorp, Caleb Schuit. *Grafton:* Jared McAlpine. *Mbuma:* Talence Bhebhe, Zanele Masuku, Sehliso Mpofu. *Singapore:* Owen Heyer Chai Yi.

**Awards:** *Geldermalsen:* Harm Gijben. *Grafton:* Ronnie Zuill. *Mbuma:* Melisa Dube, Sizalobuhle Gumpo, Nozwelo and Sidumisile Moyo. *Zenka:* Lovenia Z Ngulube.

### Upper Primary Section

**Prizes:** *Auckland:* Diana Jago. *Grafton:* William Marshall. *Mbuma:* Reliance Lusinga, Innocent and Prosperous Masango, Iminathi Sibanda. *Simbo:* Thobisile Mkhothamo. *Singwangwombe:* Europea Maseko, Thandeka Nyoni. *Texas:* Elijah Dawkins.

**Awards with merit:** *Auckland:* Amelia Smith. *Chesley:* Isabel Bouman, Kara Zekveld. *Grafton:* Mahala Zuill. *Mbuma:* Nkosiya Maseko, Naomi Masuku, Kayelihle Ngwenya, Bygrace and Nokukhanya Sibanda. *Singwangwombe:* Sibonokuhle Moyo, Hlengiwe Ndlovu.

**Awards:** *Connecticut:* Nathanael Mack. *Gisborne:* Thomas Schuit. *Mbuma:* Jotham Dlamini, Lubelihle Dube, Beauty, Buhlebenkosi, Pheliso and Thando Gumpo, Nkosinotando, and Nompikelo Moyo, Junior Ndlovu. *Singapore:* Naomi Ruth Chai Shi.

### Lower Primary Section

**Awards:** *Auckland:* John, Joseph and Peter Campbell, Aaron Smith. *Chesley:* Hannah Bouman. *Gisborne:* Shona Hembd. *Grafton:* Shyla Hawkins, Levi Kidd, Marcus Optland, Elijah and Eve Zuill. *Mbuma:* Sithembelenkosini Gumpo, Nonhlahla Moyo, Palate Mpofu, Thabiso Ncube, Bulelwa Ngwenya, Nonhlahla Nzima, Sinomusa Sibanda, Thembelihle Tshuma, Silokuthaba Zikhali. *Simbo:* Bonisile Mlotshwa, Keletso and Knowledge Moyo, Babongile Ncube. *Singwangwombe:* Kwazinkosi Maseko. *Sydney:* Ethan MacDonald. *Texas:* Noah Dawkins, Olivia Smith.

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