

The Young People's Magazine

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

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



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Contents

Thinking	23
Out of the Dark Cave	25
Thomas Boston:	
3. Minister of Simprin	26
How God Made the Man Listen	28
Job – Fearing God and Eschewing Evil:	
4. The Prosperous Man	29
For Younger Readers:	
God Was His Friend	32
For Junior Readers:	
Finding the Word of God	33
Looking Around Us	34
Scripture and Catechism Exercises 2016-17:	
Exercise 2	35
Overseas Names for Exercise 1	39
UK Youth Conference 2017	40

Cover Picture: Broadford and Beinn na Caillich on the Isle of Skye.

The Young People's Magazine

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Volume 82

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Number 2

Thinking

If you lived in Israel long ago, before the time when Jesus Christ was in the world, you would probably go up to the Temple from time to time. What would you see happening there? Perhaps the most obvious thing would be the offering of sacrifices. These sacrifices might speak to you of God's justice; apart from sin there would be no sacrifice. But sin must be punished. And the death of so many animals was testimony to the fact that "the wages of sin is death" (Romans 6:23). The punishment we deserve to receive because of our sins is *eternal death*, in hell.

But clearly none of these animals had sinned against God. Yet He was teaching sinners that (1) in God's mercy, there is forgiveness, and (2) forgiveness comes through a substitute. So the writer of Psalm 48 said, "We have thought of Thy lovingkindness, O God, in the midst of Thy temple" (verse 9). When he was at the Temple, he thought about what he saw. And seeing the sacrifices, he thought about God's lovingkindness – His love and kindness, His mercy. Because He is merciful, God forgives the sin of those who trust in Him.

The Psalmist deserved to be punished for his sins – in particular his sins during his unconverted days: his disobedience to God's commands and his unwillingness to trust in the coming Messiah for salvation. But every time he saw a sacrifice offered at the Temple, he was seeing evidence of God's lovingkindness to sinners; here was something that could teach him how to escape the punishment that was due to him because of his sins. He must look beyond the animal that was being offered; he must look to the Messiah that was to come in the fullness of time.

Everyone at the Temple was to think in that way. The priests, who offered the sacrifice, were to think of the Messiah, who would offer up a sacrifice that would really take away sin, and they were to trust in Him. The man who came – the Psalmist, for example – with a sacrifice to be offered for his sins, was to think of the Messiah and trust in Him. Those who were just watching were also to think in these ways and trust in the coming Messiah.

There is now, of course, no temple in Jerusalem. There is no need for one,

for Christ (a name which means the same as *the Messiah*, the Anointed One) has come into the world and has offered Himself up as a sacrifice which can really take away sin.

We are to think about that and we are to trust in Him. Lots and lots of sacrifices were offered in Old Testament times, but there is no reason whatever to offer up any more. We are told in the Bible about Christ offering up a sacrifice which does not need to be repeated, “for this he did *once*, when he offered up himself” (Hebrews 7:27). So the Roman Catholic claim that a priest offers up Christ again, every time he says mass, is false.

Every time we read in the Bible about sacrifice – and especially about Christ’s sacrifice – we should think about God’s lovingkindness. And every time we hear, in a sermon, about sacrifice – and especially about Christ’s sacrifice – we should think about God’s kindness in sending His Son to die for sinners like us.

We ought to think about these things in relation to our sin, the punishment we deserve, and our need of forgiveness. As we think about sin, we should remember that we deserve to be punished for ever because of it. That means we need to be forgiven and, when we think of this, we should think about God’s provision for sinners like us.

When we think about these things, we should pray. Because God is merciful, He is willing to answer prayer. So we should ask God to show us our need because of sin, and because of the punishment that it deserves. We should ask Him also to help us to think profitably about, especially, the sacrifice Christ offered. We should ask God so to change our hearts so that we would indeed trust in Christ with all our heart, and so be saved.

Do you remember the man – a publican, a tax collector – who came up to the Temple and prayed, “God be merciful to me a sinner” (Luke 18:13)? From where he stood, he could at least see the smoke rising from the sacrifice that was being offered at the time. He thought about God’s mercy, and so he prayed for mercy for himself. God answered his prayer, and he was forgiven all his sin.

As you think about God’s mercy, remember to pray. Feel free to say, “God be merciful to *me* a sinner”. These words are just as suitable to you in your need as a sinner as they were to the publican. Whenever you read the Bible or listen to a sermon, make sure you think about what you have read or heard. God has been speaking to you; you must consider what He has been saying. Turn your thoughts into petitions and send them up to God in heaven, for Jesus’ sake. And you must believe in Him; otherwise you can never be delivered from your sins. The Bible says, “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31), for God is merciful.

Out of the Dark Cave

Duncan Matheson was a young man who lived without God; he did not even believe that God existed. He never thought about what happens after death. He spent his Sabbaths trying to enjoy himself in worldly ways.

One sunny Lord's Day in summer, Duncan was wandering in the fields; everything looked beautiful. As he looked around him, he suddenly thought for the first time: "All this must have had a beginning". He wondered where everything had come from and how it all began. Duncan thought and thought for a long time, and it became clear to him that some being must have made the world. He was right.

Then he asked himself: "Who is he? What is he?" He tried to answer his questions, and he concluded that the one who made the world must be a living person, very great and very glorious. Again Duncan was right.

Now he wondered what connection there was between him and this glorious being. He felt like a man walking in a dark cave with just one ray of light coming from far away. Yet he told himself that, if there was such a being as God, it was important for him to know as much as possible about Him. So Duncan went home and started to read the Bible and to think over what it says.

He was convinced of what he now saw was a painful fact: he had never acknowledged this God; instead he had despised Him; he had been completely careless about the One who made everything. After he felt a sense of guilt, he could no longer wander about on the Sabbath. He began to pray and, as he got more light on the truths of the Bible, his trouble of soul got worse. He saw that he needed to find out what Christians have to say; so he began to attend church services. It was a time when great power was coming with the preaching of God's Word, and Duncan too was blessed through the Holy Spirit applying the gospel powerfully to his soul. He found God; he found Him in Christ, at the foot of the cross. God, in great kindness, had brought him out of the dark cave.

The Bible tells us that "the invisible things of [God] from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Romans 1:20). God cannot be seen by the eyes of our bodies. Yet, as we look at the things which God has created, we should recognise that it was by His eternal power that these things were made.

God was good to Duncan; he was led on in his thinking to realise that it was impossible for the things he saw around him to have come into existence unless God was their Creator. This is the only sensible outlook on the world.

Let us follow Duncan's example and seek to know this Creator for ourselves. We must seek Him in the Bible – in which He has revealed Himself much more clearly than in His creation. Let us seek Him also in public worship, if we can be sure that what is said in a particular church will reflect what God has revealed in the Bible. And let us seek Him in prayer. "He is a rewarder of them that diligently seek Him" (Hebrews 11:6).

Thomas Boston

3. Minister of Simprin

Frank Daubney

Last month's section of this Youth Conference paper described Boston's days as a student for the ministry. Eventually he became minister of the small parish of Simprin in the Scottish Borders.

At first the manse in Simprin was not fit for anyone to live in, and he had to live with his father in Duns, which was six miles away. The travelling back and forth hindered his work but he diligently did what he could. He visited every household in the parish and discovered a depth of ignorance which was very disappointing; the people were indifferent to everything spiritual and heavenly. He found 88 people in the parish whom he could catechise, but only one household where family worship was observed. The Lord's Supper had not been observed for several years. Little wonder that the new minister was deeply dejected for long periods.

Anyone who reads Boston's *Memoirs*, which were written for his children and not for publication, can only be impressed by his total reliance on the Lord. All his concerns and joys were acknowledged on his knees in prayer. He fasted often and made it a pattern of life for his family. His decisions, and certainly the important ones, were never made without seeking guidance from above. We read that Enoch walked with God and that Noah walked with God. There can be no doubt that Thomas Boston walked with God too.

He held a morning and an afternoon service every Sabbath, and on Sabbath evenings there was a meeting for the study of *The Shorter Catechism*. In the manse on Tuesday evening there was a gathering for worship, and on Thursday he held a prayer meeting in the church. There was also regular catechising throughout the parish. Over and above all this, following his marriage, the manse was thrown open for any of his congregation to join the family for worship each morning.

In 1697, before he was licensed, Boston met a Katherine Brown in Culross, in Fife. He writes, "Whenever I saw her, a thought struck through my heart

about her being my wife". They saw nothing of each other for the next year, but in the spring of 1698 Boston met Katherine again. In August of that year, after much prayer, he proposed to her and they agreed to marry. Because of the delays in finding a charge, and then the low stipend at Simprin, it was two years before they were married, in Culross on 17 July 1700. Five children were born to them in Simprin, two of whom died in infancy. Sadly Katherine was afflicted from time to time by a mental illness but the two were extremely devoted throughout their marriage. In later years Boston wrote a most touching description of his godly wife.

In early May 1701, Boston's father died, and this was an enormous blow to him. He had been very fond of his father and could not forget the sacrifices he had made to allow him to go to university. Soon after John Boston's death, Thomas Boston and Katherine's first child, Catherine, was born. The child had a double hare lip and could not suck. But by the end of the summer, the baby began to make progress and, as the Bostons had to go to Clackmannanshire on business, they felt able to leave the child at home. But while they were away, the baby died and was buried.

Boston prepared his sermons very carefully throughout the week and tried to keep the Saturday clear for heart preparation and rest. Early in his ministry he began preaching on the state of man's soul from before the Fall to his final condition in heaven or hell. These sermons were later put together in a book, *Human Nature in its Fourfold State* (I will come back to this book later). It was at this time, when preparing for his Sabbath preaching on these vital matters, that Boston began to write out his sermons in full. He did not want to say anything that he had not thought through properly beforehand. There were times when he still preached without a written sermon in front of him, but he later believed it was a kind providence that led him to keep writing out his sermons. We would possibly not have had the *Fourfold State* but for the providence of his being able to go back to his written sermons.

There were few books in the Simprin Manse. The minister had little money to buy them and, when he did get a new book, he devoured it from cover to cover. There was one occasion when he was hurt to see a brother minister smile at his small collection of books. But he came to see a kind providence in this too; his lack of commentaries on the Bible caused him to go to his knees, and he found that "a heavenly frame of mind is the best interpreter of Scripture".

One day in 1700, he was sitting in a house in Simprin when he saw two books on a shelf above the window. One of these was *The Marrow of Modern Divinity* by Edward Fisher. The man who owned them had been a soldier in England and had brought them home with him. He happily lent

both to his minister who, while not particularly keen on the second book, greatly relished the *Marrow*. This book consists largely of extracts from the writings of the Reformers and Puritans and addresses questions about how a sinner can come to God. It takes the form of a discussion between four people: a minister (called Evangelista), a legalist (Nomista), an antinomian (Antinomista, who believes he does not need to keep the law), and a young seeking Christian (Neophystus).

The book covers the sovereignty of God in the covenant of grace, the free offer of the gospel, faith in Christ, and sanctification by grace. Boston found that it gave him light on a number of issues. In his early years at Simprin he had found himself “confused, indistinct, and hampered in his proclamation to men of the free, open and universal liberty of access to God in Christ for salvation”. In *The Marrow of Modern Divinity* he saw God’s wonderful method of mercy. (I will return later to the *Marrow* and its far-reaching effects.)

How God Made the Man Listen

After the minister settled down in his new congregation, he preached to them in a loving way, yet he was also faithful to the Word of God. Lots of people in the district heard about him and started to come to church, and the building was crowded. Many people received a blessing for their souls.

But there was one man who did not come to hear the new minister. He ran a local inn; he was often drunk and used to blaspheme. He swore that he would never enter the church.

But some time later, he heard that the singing in the church was specially good. He loved to hear people singing, so he decided to go to a service – but only to listen to the singing. To keep the minister’s words from reaching his mind, he put his fingers in his ears as soon as the minister began to pray.

Soon after the minister began to preach, an insect landed on the innkeeper’s face and stung him. He had to take his finger out of his ear to chase the insect away. Just then the minister repeated the words from the Bible: “He that hath ears to hear, let him hear”. The innkeeper could not keep these words out; indeed they caught his attention and he decided to listen to a few sentences. So he took his finger out of the other ear and paid attention to the rest of the sermon.

He learned the way of salvation, and the Holy Spirit made him willing to believe in Jesus Christ. He was now a changed man and, when he was dying, he was blessing God that He had used one of the smallest of His creatures

to open his ears to hear the Word of God, that He had opened his heart to receive the gospel, and thus had led him to Himself.

How very important for us to listen carefully to what God is telling us! He speaks to us through the Bible; and ministers are messengers God sends to explain what the Bible says and to encourage us to obey what He says to us. May God help us all to listen to whatever He tells us!

Job – Fearing God and Eschewing Evil

4. The Prosperous Man

Rev David Campbell

This series was originally a paper at the 2016 Youth Conference. The last two articles have been on Job as a “perfect man”. This article is based on Job 1:2-5.

One of the questions that is raised in the Book of Job relates to his prosperity. We are told that he had a large family, many servants and great abundance of “substance”. He had possessions, wealth and riches, “so that this man was the greatest of all the men of the east”. These things were given to him and preserved for him by God. When Satan challenged Job’s godliness, he pointed to all the things that God had given him. Satan made a wrong use of this, but what he said was true – God did give Job all that he had. This is true concerning everyone. We are taught in the Book of Job that it is God who gives us our prosperity and wealth in the world. He is the almighty creator and preserver of men.

The question raised is, How much did this prosperity influence Job’s religion. Did he fear God for nothing? Satan was suggesting that it was only because God had blessed him with outward things that he feared God. We will consider this challenge in the next section of the paper. But let us first consider some lessons from Job regarding prosperity in the world. The Bible teaches us about the use and the abuse of prosperity.

It was not only Job that was prosperous – his family was too. This seems to come across in what we are told about them in their feasts. Job’s sons and daughters gathered frequently together to feast and drink wine. “And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.” These feasts may well have been birthday celebrations. The days identified for the feasts are called “his day”. In chapter 3 the day of Job’s birth is referred to as “his day”: He “cursed his day.” Then we also read that “the days of their feasting were gone about” (verse 5). It was a regular habit for them. In verse 18 we find them all gathered “in their eldest brother’s house”.

Birthdays have been celebrated since ancient times – the Bible speaks expressly about Pharaoh's birthday in the story of Joseph, and of Herod's birthday. While we might say that there is not anything evil in itself about this practice, it would seem that great caution and care is needed to prevent an abuse of God's goodness in connection with such feasts and celebrations.

Perhaps this is a point of application to young people today. The ungodly world is known for "revellings and such like" (Galatians 5:21), for "chambering and wantonness" (Romans 13:13), for "lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (1 Peter 4:3,4). How far from these descriptions our gatherings should be, for whatever innocent purpose we meet with one another. Let no social gatherings begin to take on that character, whether by over-indulgence or through too much mirth or foolish jesting.

But let us also beware of what Job feared for his sons and daughters – cursing God in our hearts. This is a subtle and secret sin to which pride, luxury, fullness of bread and abundance of idleness tempt men. No doubt they were sufficiently restrained not to curse God openly or in words to each another. Conscience would perhaps not allow them to do that. Yet there may be an aversion to the truth of God and the way of God's commandments where there is an outward respect for religion and godly people. It may be, said Job, "that my sons have sinned, and cursed God in their hearts". In all their prosperity, pleasure and enjoyment of the good things of this world, they might have forgotten God, despised godly fear and neglected the duties of religion. In this way they would have grown hard and obstinate in relation to the gospel and the law of God. They would have forsaken their calling to be separate from the ungodly world and lived as enemies to God in their hearts.

Dear young friends, are you not all in danger of such a snare when joining together in company or for feasting and the enjoyment of God's gifts? Job's concern for his sons and daughters commends itself to us all and his example is one that we should follow. When you meet for birthdays, weddings, social gatherings and meals out in the city, or in your homes, do not forget the claims of God on you and do not forget eternity, the judgement, the day of death. Solomon addresses you especially when he says, "Rejoice, O young man, in thy youth; and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgement. Therefore, remove sorrow from thine heart, and put away evil from thy flesh: for childhood and youth are vanity" (Ecclesiastes 11:9,10).

We are told, “when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all . . . thus did Job continually” (verse 5). This verse speaks eloquently of the godly fear and eschewing – avoiding or shunning – of evil for which Job was noted. The fear of God is what brought Job to do this. He was a believer in the coming Redeemer, whose sacrifice alone could take away sins. He looked to God for pardon for himself, and here we understand that he pleads with God for the salvation of his children by offering sacrifices for them.

The burnt offering was the ancient sacrifice given to our first parents after they had been thrust out of Eden. It was Abel’s sacrifice, Noah’s sacrifice, Abraham’s sacrifice and also Isaac and Jacob’s. Here it is Job’s. Only for Christ’s sake will iniquity be purged, the soul saved, the person sanctified. If Job’s sons and daughters were not sprinkled by the blood of Christ, they would perish in their sins.

Job rose up early in the morning and “sent and sanctified them”. What does this mean? Either he simply invited them to attend the sacrifices which he, as the head of the family, was going to offer for them, or, more likely, he called them to prepare themselves by some appropriate duty of prayer and fasting. They were to put away sin by repentance and to order their time in order to be ready for the solemnity. How important this is for us when we worship God. Above all, we need a new heart, one sanctified by the Holy Spirit. We also need to prepare ourselves for divine worship. How careful we ought to be that our worldly affairs, including feasting and other aspects of prosperity do not unfit us or distract us when we attend to holy duties.

Doubtless the main activity of a godly man like Job, in connection with these burnt offerings, was prayer. Job was a man of prayer. He says of the hypocrite that he will not always call upon God (27:10). Job always called on God – in trouble, but also in prosperity. He acknowledged God’s goodness in blessing him and sought pardon for himself and his children. The hedge that God had put about Job was recognised as God’s gracious favour, and Job was returning thanks for it in this religious duty of sacrifice. He offered to God from his flock what was valuable and worthy of the God whom he feared and served. The duty of prayer and coming to God through Christ is necessary for us every day.

We must seek pardon for our sins continually by fleeing to the blood of Christ, which alone cleanses. But it is especially necessary if we are found guilty of more serious sins. The lusts of the flesh are manifest and, without repentance and forgiveness, they will only lead to greater hardness and to worse sins, in ourselves and others. We wonder if Job’s children knew for

themselves what pardon for Christ's sake was? They could not be accepted with God for the godliness of their father – they must seek mercy for themselves. How solemn if children with such a godly father came short at last of the grace of God!

A great lesson from the Book of Job concerning prosperity is that it may all be lost. God gives and He also takes away. The reasons why He does so are often hidden in His secret counsel and not revealed to men. We are daily reminded of the stark fact that we have no certainty of being kept in either health or prosperity. God in His providence may remove everything, or He may just remove some things from us. More solemnly still, we may be called to give our account to God at any moment. These young people in the family of Job, with all their prosperity and pleasure, were all, suddenly and together, called to give an account to God. Death overtook them. Were they ready for this? Are you ready if God were to call you to give an account of how you have used His gifts?

Job had all his prosperity taken away and spoke of coming naked into the world and leaving it naked also. This is a suitable and godly meditation for times of prosperity. We are often to consider that all is vanity and that all will eventually be taken away. How willing are we to lose our possessions? We are in danger of making idols out of every kind of blessing that God gives us. We often need to remind ourselves of where prosperity comes from, to whom we are to give thanks for it and how easily it might be removed. The whole Bible encourages and directs us in the right use of the things of the world, and this is one of the central lessons in the Book of Job.

For Younger Readers

God Was His Friend

Chrysostom was a minister. People gave him that name because he was a lovely speaker. His name means “golden-mouthed”.

He was brought before the Emperor in Rome, who ruled over many countries. The Emperor said he would send Chrysostom far away if he went on being a Christian.

Chrysostom answered, “You cannot, because the world is my Father's house”. He said this because God was his Father.

“But I will kill you”, the Emperor said.

“No,” Chrysostom said, “you cannot, for my life is hid with Christ in God.”

The Emperor then told him: "I will take away your treasures".

"No," Chrysostom said, "you cannot, for I have none that you know about. My treasure is in heaven, and my heart is there."

Then the Emperor said, "I will drive you away from people, and you will have no friend left".

"No," Chrysostom answered, "you cannot. I have a Friend in heaven. You cannot separate me from Him. There is nothing you can do to hurt me." God was his Friend.

Seek to have God as your Friend, and all will be well with you.

For Junior Readers

Finding the Word of God

I wonder if you appreciate what a blessing it is to have the Word of God in your home, a Bible which you can read in your own language? We are greatly blessed to have such a privilege, but there are many people in the world who do not. Either there is no Bible in their language or, even if there is, they do not own one themselves.

There was a girl in Nigeria who was in just that situation. We will call her Ada. She was brought up as a heathen. Her family worshipped at the temple of the sun god. Even when she was a child, she had to bring offerings to the idol. Then her family split up, and she was sent to live with relatives. They made her life difficult, and she was very unhappy there.

To make things even worse, at the age of only 14, she was forced into marriage with a man of 65. Can you imagine how awful that was for Ada? She was still only a child herself! He was a difficult man and often got into arguments with other men from the village. One night he got into a fight with two other men and actually killed them. He was then put in prison for murder. How sad for Ada! She now had no one to provide for her.

Just at this very low point in her life, some missionaries arrived in her village. They carried with them some booklets with verses from the Bible in her own language. She came into contact with the Word of God for the very first time. As she read these Bible truths, the Holy Spirit blessed the gospel to her soul. She was convicted of her sinfulness and, in her own words, was "miraculously saved"! For the first time in her life she knew real joy and happiness.

Ada was so thankful to have come in contact with God's Word that she wanted to thank the people who had sent these Scripture booklets to her

country. On the back of one of them she found the address of the Trinitarian Bible Society, in London, who had seen to the translation and publishing of the booklets. She then wrote them a letter full of thanks for their work and telling them of the blessing she had received. She also told them that she now wanted to share the good news of the gospel with others and that she would distribute the Scripture booklets to people she came in contact with.

And how encouraging this wonderful story was for those who work, year in and year out, for the Trinitarian Bible Society, translating, publishing and distributing the Word of God! One of their aims is “to be instrumental in bringing light and life, through the gospel of Christ, to those who are lost in sin, and in the darkness of false religion and unbelief”. How happy they must have been to read Ada’s letter!

And what about you? You have the Bible in your own language. You possibly have lots of Bibles in your home. You hear the minister explain the gospel to you when you go to church. Will you not then pray, with the Psalmist, “Open Thou mine eyes, that I may behold wondrous things out of Thy law” – so that God’s Word would be made precious to you too, and be blessed to the salvation of your soul?

J van Kralingen

Looking Around Us

“Post-Truth”

This is the word of the year (for 2016), according to Oxford Dictionaries. It is, they say, used when “objective facts are less influential in shaping public opinion than appeals to emotion and personal belief”. What they are thinking about is: some politicians, among others, are trying to influence public opinion by working on people’s feelings rather than by stating what is true.

Of course, politicians and others have always tried to influence people’s feelings. What is worrying about present trends is that sometimes people are saying things they must know are highly unlikely, or even totally false.

Perhaps, on the one hand, it is not very different from passing on what one has heard from another person without considering whether it is true or not. On the other hand, news spreads so much more quickly today because of social media – Facebook and the like. All the more reason for those who use social media to be careful about what they say.

The Commandment, “Thou shalt not bear false witness against thy neighbour”, still has the same authority as it always had. *The Shorter Catechism* emphasises, “The Ninth Commandment requireth the maintaining and promoting of truth between man and man, and of our own and our

neighbour's good name, especially in witness-bearing" (Answer 77). We should ask God to keep us from repeating anything that is actually false – even if we fully believe that what we are saying is true

Scripture and Catechism Exercises 2016-17

Exercise 2

All answers from *overseas* should be sent to *Miss Naomi Clemence*, 67 Cloberhill Road, Glasgow, G13 2LB. The correctors should have your answers before the end of March. These exercises are based on 2 Kings 7 to 2 Chronicles 18, and James 1 to Revelation 22 with Matthew 1-11.

Senior Section (15 years old and over)

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

Old Testament

Read 2 Kings chapters 18,19.

1. (a) King Hezekiah is said to have done that which was right in the sight of the Lord. Say how this was demonstrated in:
 - (1) his efforts to abolish idolatry from Judah (4)
 - (2) his state of heart (1)
- (b) *Nehushtan* means "a piece of brass". Why do you think Hezekiah gave the brazen serpent that name? (1)
- (c) In what outward way did God reward Hezekiah for his faithfulness to Him as King of Judah? (2)
- (d) In contrast, how did God punish Hoshea, King of Israel? (2)
- (e) What reason is given for this punishment? (1)
- (f) How did Hezekiah try to appease Sennacherib king of Assyria at first? Was this successful? (2)
2. Look at Rabshakeh's speech to Hezekiah's messengers and the people on the wall.
 - (a) What two lies did Rabshakeh tell to discourage the people from believing that the Lord would be willing to deliver them from the Assyrians? (2)
 - (b) What argument does he use to discourage them from believing that the Lord would be able to deliver them? (1)
 - (c) How did Hezekiah respond when he heard the words of Rabshakeh? (2)
 - (d) What did he ask Isaiah to do for those that were left? (1)
 - (e) What response did Isaiah send back to Hezekiah? (2)
3. Look at Hezekiah's prayer in 2 Kings 19:15-19.
 - (a) What do you think Hezekiah found most distressing about Rabshakeh's letter? (1)
 - (b) What does Hezekiah say about God to justify his faith that God would save them? (2)
 - (c) What argument does he use in pleading with God to save them from the Assyrians? (verse 19) (1)
 - (d) Look at verses 32-34. What did God promise to do in answer to his prayer? (2)
 - (e) How was the Assyrian army defeated? (1)

New Testament

1. Read 1 Peter 1. Peter is addressing the believers who had been scattered by persecution.
 - (a) What hope for their future does he say should be their rejoicing, even in this time of manifold temptations? (1)
 - (b) What is the basis for their hope? (1)
 - (c) What does Peter say to assure them of God's protection in this life? (1)
 - (d) What reason does he give for their sufferings? (1)
 - (e) Look at verses 13-21. What reasons does Peter give to urge them to holiness of life? (2)
 - (f) What Christian duty is urged in the concluding verses of this chapter? (1)

2. Read 1 Peter 2-3.

- (a) How should Christians resemble newborn babies? (1)
- (b) What figure is used here to describe the Christian church? (1)
- (c) What determines whether or not men have a place in it? (1)
- (d) What duties are pressed upon:
 - (1) Christian citizens? (2:12-17) (2) Christian slaves? (2:18-25)
 - (3) Christian wives? (3:1-6) (4) Christian husbands? (3:7)
 - (5) the Christian community? (3:8-9) (10)
- (e) Look at 1 Peter 2:21-24, 3:18 and 4:1. Who is the supreme example of, and motivation to, patient endurance and holy living in the face of suffering and persecution? (1)

Memory Exercise

Learn by heart and write out from memory the answer to Question 37 in the Shorter Catechism:

What benefits do believers receive from Christ at death? (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 2 Kings chapters 18 and 20.

- (a) Name Hezekiah's mother and father. (2)
- (b) How old was he when he began to reign? (1)
- (c) How do we know he was a good king? (4)
- (d) What was Isaiah's message to him? (3)
- (e) On hearing the message, what did Hezekiah do? (3)
- (f) In what practical way did Isaiah help Hezekiah? (2)
- (g) What sign did Isaiah give to Hezekiah that he should recover? (2)

2. Read 1 Chronicles chapter 22.

- (a) Who wanted to build a house for the Lord? (1)
- (b) Why did the Lord not allow him to do this? (2)
- (c) Who was chosen for this great work? (1)
- (d) What does this teach us? (2)

New Testament

1. From your reading of the Epistle of James, answer the following questions.

- (a) What advice is given to those who "lack wisdom"? (2)
- (b) What has the Lord promised to those that love Him? (2)
- (c) How is "pure religion" defined in chapter 1? (2)
- (d) What is the "royal law"? (2)
- (e) When is a person's faith described as dead? (2)
- (f) In what way is "your life" like a "vapour"? (2)
- (g) Quote a verse which reminds you of the Third Commandment. (2)

2. All of the following quotations are from the Gospel of Matthew. In each case state: (1) to whom, (2) by whom and (3) why they were spoken.

- (a) "Thou shalt call his name Jesus". (3)
- (b) "Go and search diligently for the young child". (3)
- (c) "Let your light so shine . . .". (3)

Memory Exercise

Learn by heart and write out from memory the answer to question 86 in the Shorter Catechism:

What is faith in Jesus Christ? (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 1 Chronicles 22.

- (a) Why was David not allowed to build the house for the Lord? (2)
 (b) List 6 materials that David prepared for the house. (6)
 (c) Who did he ask to help Solomon? (1)
2. Read 2 Chronicles 14.
 (a) Who came to fight against Asa? (1)
 (b) How many soldiers had Asa? (1)
 (c) How many soldiers were in the enemy's army? (1)
 (d) Asa's prayer is recorded in verse 11. Why do you think he was not concerned by the fact that he had fewer soldiers? (2)
 (e) What was the outcome of the battle? (1)
 (f) What did Asa's army carry back to Jerusalem? (2)

New Testament

1. Read Matthew chapter 3.
 (a) Verse 3 tells us Isaiah had prophesied about John the Baptist. Can you find the prophecy in Isaiah 40? Then write down the verse number. (1)
 (b) How was John dressed? (2)
 (c) What did he eat? (2)
 (d) Who was to come after John and baptize with the Holy Ghost and with fire? (1)
 (e) When Jesus was baptised, what came down from heaven? (1)
 (f) What did the voice from heaven say? (3)
2. James chapter 3 speaks about the use of our tongues. James tells us that the tongue is a little member but it cannot be tamed.
 (a) What does he say ought not to proceed out of the same mouth? (2)
 (b) Look up the Third Commandment and the Ninth Commandment and say 2 things we should not use our tongues for. (4)
 (c) Give 3 words to describe the wisdom that is from above (from heaven). (3)

Memory Exercise

- Learn by heart and write out from memory the answer to Question 54 in the Shorter Catechism: What is required in the third commandment? (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 the verses in the first column and then fill in the rest of each line in the table below by giving the answer to each of these questions:

- (a) What was the name of the King?
 (b) What was the age of the King when he began to rule?
 (c) What was the age of the King when he finished his rule?
 (d) Did he do what was right before God? Answer Yes or No

Verses	Name of King	Age at start	Age at end	Did he rule well?
2 Kings 11:21 2 Kings 12:1-3				
2 Kings: 14-1-4				
2 Kings 18:1-3				

(6)

2. Read 2 Kings 24:8-15 and 2 Kings 25:27-30.
 (a) Was King Jehoiachin a good King?

- (b) Which King came to fight against Jerusalem?
 - (c) Which country were Jehoiachin and his family taken to?
 - (d) Where was Jehoiachin put?
 - (e) Which King was later kind to him? (5)
3. Read 1 Chronicles 4:9,10.
Write out the 3 blessings which Jabez prayed to God for. (3)

New Testament

1. Read James 4:13-17.
- (a) What is our life likened to?
 - (b) What should we say when making plans for tomorrow?
 - (c) How is sin described? (3)
2. Read 1 Peter 1:24,25.
- (a) What is our life likened to?
 - (b) What will last for ever? (2)
3. Read 1 John 2:15-17.
- (a) What should we not love?
 - (b) What is to come to an end?
 - (c) Who will last for ever? (3)
4. Read Revelation 20:11-15 and 21:1,2.
- (a) Write four things which John "saw". (4)
 - (b) What happened to all those people whose names were not written in the book of life? (2)

Memory Exercise

Learn by heart and write down the answer to Question 85 in the Shorter Catechism:
What doth God require of us, that we may escape His wrath and curse due to us for sin? (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 Josiah.

1. How old was Josiah when he began to reign (rule as king)? (2 Kings 22:1)
2. How long did he reign in Jerusalem? (2 Kings 22:1)
3. What was his mother's name? (2 Kings 22:1)
4. Did he do what was right in the sight of the Lord? (2 Kings 22:2)
5. The house of the Lord needed repair. These people helped to repair the house. Fill in the words: c _____ and b _____ and m _____. (2 Kings 22:6)
6. What did Hilkiyah the high priest find? The b ____ of the l ____ in the house of the L _____. (2 Kings 22:8)
7. Because of this the king made a commandment. K ____ the p _____ unto the L ____ your G _____. (2 Kings 23:21)

New Testament

Here are some of the miracles Jesus did. Fill in the missing words.

1. The diseased woman touched the hem of Jesus' garment. For she said within herself, If I may but t____ his g____, I s____ be w____.
(Matthew 9:21)
2. When he saw her, he said, Daughter, be of g____ c____; thy faith hath made thee whole.
(Matthew 9:22)
3. Jesus had power to raise the dead girl (maid). The people did not believe it. They l____ h____ to s____.
(Matthew 9:24)
4. The people were put forth (out) and Jesus went in. He t____ her by the h____, and the m____ a____.
(Matthew 9:25)
5. What were the two blind men crying and saying to Jesus? Thou Son of David h____ m____ on u____.
(Matthew 9:27)
6. Jesus saith unto them, Believe ye that I am a____ to d____ t____?
(Matthew 9:28)

Now answer these questions:

7. What happened when Jesus touched their eyes? (Matthew 9:30)
8. Did they tell people about it? (Matthew 9:31)

Overseas Names for Exercise 1

Senior Section: *Auckland:* Claudia and James Campbell, Monique S Jago. *Chesley:* Abby and Josiah Smith. *Gisborne:* Elizabeth and Esther Schuit. *Grafton:* Rachel van Dorp. *Harrisburg:* Jael and Jenny G Kerr. *Mbuma:* Ruth Masango, Sijabulisiwe Ndlovu, Nokuthaba Sibanda. *Zenka:* Velani Moyo, Pretty Sibanda.

Intermediate: *Auckland:* Danielle M Jago. *Chesley:* Joel Bouman, Peter Smith. *Gisborne:* Sarah van Dorp, Joshua Schuit. *Grafton:* Hugh Marshall, Andrew White, Vashti Zuill. *Harrisburg:* Phinehas Kerr. *Mbuma:* Zanele Masuku, Sidumisile Moyo, Sehliselo Mpofu, Andile Ndlovu. *Singapore:* Owen Heyer Chai Yi. *Zenka:* Sikhangisiwe Q Dube, Pedina Mathenjula, Lovenia Z Ngulube.

Junior: *Auckland:* Abby de Bruin, Rachel Campbell, Diana D Jago. *Connecticut:* Nathanael Mack. *Gisborne:* Caleb Schuit. *Grafton:* Ronnie Zuill. *Mbuma:* Talence Bhebhe, Lubelihle Dube, Beauty and Slealobuhle? Gumpo, Innocent and Prosperous Masango, Naomi Masuku, Sanele Mkhothamo, Nompikhelelo Moyo, Emerly Ncube, Bygrace Sibanda. *Singapore:* Naomi Ruth Chai Shi. *Zenka:* Nkosinamandla A Dube.

Upper Primary: *Auckland:* Megan de Bruin, John Campbell, Amelia Smith. *Castle Hill:* Jonathan Hickey. *Chesley:* Isabel A Bouman, Kara Zekveld. *Gisborne:* Thomas Schuit. *Grafton:* William Marshall, Marcus Optland, Mahala Zuill. *Harrisburg:* Ehud Kerr. *Mbuma:* Buhlebenkosi, Lizwilenkosi and Phelelisio Gumpo, Reliance Lusinga, Nkosiya Maseko, Thobisile Mkhothamo, Nkosinothando and Simangele Moyo, Simphiwe Mpofu, Thabiso and Tholakele Ncube, Bulelwa and Saneliso Ngwenya, Mduduzi and Nkosiphile Nkomo, Iminathi Sibanda, Silokuthaba Zikhali. *Zenka:* Nathaniel Ncube, Shantel Z Ncube, Thembekile P Sibanda.

Lower Primary: *Auckland:* Peter and Joseph Campbell, Bryce and Maria Jago, Madyson Seegar, Aaron and Owen Smith. *Castle Hill:* Matthew Hickey. *Chesley:* Hannah Bouman. *Gisborne:* Brooklyn and Shona Hembd. *Grafton:* Levi Kidd, Eden Optland, Elijah and Eve Zuill. *Harrisburg:* Isabel and Othniel Kerr. *Mbuma:* Mary and Nokubonga Dube, Nomaculo Khoba, Nomqhele and Qonyiwe Khumalo, Zibusiso Mdtswa, Sibongakonke Mkhokho, Bonisile Mlotshwa, Keletso, Knowledge and Sinokuthaba Moyo, Loveness and Nokubonga Mpofu, Babongile, Inothando and Nomazulu Ncube, Anna and Maritha Ndlovu, Valence Ngwenya, Perfect Nyoni, Tadiwanashe

Ruwiza, Prince Sibanda, Thembelihle Tshuma. *Münster:* Clara Rösner. *Sydney:* Ethan MacDonald. *Texas:* Cameron J Smith, Charlotte and Olivia K Smith. *Zenka:* Nkombizile Dube, Hezel Ncube.

UK Youth Conference 2017

The Conference will be held, God willing, at Strathallan School, Forgandenny, Perth, PH2 9EG, from Tuesday, April 11, to Thursday, April 13. 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. We look forward to meeting with the young people again. 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 or, if necessary, by phoning 01876 510233).

(Rev) Donald Macdonald

1. Repentance

Encouragements and motives Rev W A Weale

2. The Five Solas of the Reformation

Faith only, Grace only, Christ only, Scripture only, and the Glory of God only
..... Rev K M Watkins

3. Principles of the Christian Church

What the Bible Teaches Rev Roderick MacLeod

4. Historical Tour

St Andrews Rev D W B Somerset

5. Challenges to the Church

In a Godless, Atheistic and Secular World Mr Matthew Vogan

6. The Apostle Paul

A Character Study Rev J R Tallach

2017 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