

# 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*



***February 2019***

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**Cover Picture:** View of Trogir, a historic town in Croatia. See page 32.

## The Young People's Magazine

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**Editor:** Rev Kenneth D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ. Tel: 01463 712872; e-mail: kdmacleod@gmail.com. All unsigned articles are by the Editor.

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# The Young People's Magazine

Volume 84

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Number 2

## Christ Is a Prophet

**S**amuel was a prophet in Israel; that is, he came to the people to speak on behalf of God, to tell them what God wanted them to know. He was also a judge over the people; yet it was God who was their King. But the people asked for a human king – just like the other nations around them. They wanted to be like the heathen, and in doing so they were rejecting God. He did allow them to have a king, but in the end they realised that they had sinned in asking for one. They confessed their sin to Samuel and asked him to pray for them.

Of course, Samuel was very willing to go on praying for them, but he also promised, “I will teach you the good and the right way” (1 Samuel 12:23). He was a good prophet, repeating faithfully whatever God told him to tell the people. That was how they could know the good way through life – the right way, that leads to heaven. How wonderful it was for every Israelite who listened to Samuel, who treated him as God’s prophet and followed him in the ways of new obedience.

Yet there is a greater prophet than Samuel. Samuel died and his work as prophet came to an end, but the work of this other Prophet will never end. That Prophet is Jesus Christ, and He goes on showing sinners the good and right way.

How does He do so? By revealing to sinners the way of salvation. He does so through the Bible, when He applies its truths by the Holy Spirit. A sinner may read the Word of God and yet get no good from it, but when Christ sends the Spirit to impress the Word powerfully on that sinner’s heart, he or she will get real good for their souls. They will believe on the Lord Jesus Christ and so they will be saved.

Think of Lydia when she and other women gathered for prayer at the riverside near Philippi. Paul and Silas came along and began to speak to them. The Lord opened her heart, so that “she attended unto the things which were spoken of Paul” (Acts 16:14). Christ became her teacher; He used Paul’s preaching and gave the Holy Spirit to work in her heart so that it became open – no longer shut – to the truths that the Apostle was telling

them. He was showing them the good way of salvation, but it was Christ that was the real teacher, the One who, through the Holy Spirit, was effectively showing Lydia the right way to heaven.

What is the way? Remember Jesus Himself said, "I am the way . . . to the Father" (John 14:6). Apart from Christ, we are all separated from God by our sin. But "Christ Jesus came into the world to save sinners" (1 Timothy 1:15); it is in this world He suffered and died in the place of sinful human beings, so that they might come near to God and be saved. He took their sin and suffered instead of them. So every sinner who believes in Jesus will be saved. When the Lord opened Lydia's heart, she believed in Jesus Christ, who was teaching her through Paul's preaching, as applied by the Spirit.

Lydia needed Christ to be her teacher all the way through the rest of her life. Every other time she heard Paul or Silas or any other preacher declaring the truths of God's Word, she needed Christ, as her Prophet, to make her able and willing to benefit from the preaching. And whenever she was thinking about the truths of Scripture, she could pray that Christ would help her to understand these truths and, in this way, that He would influence her to live a better life.

We all need Christ to be our Prophet; we need Him to teach us the good and the right way, so that we will not perish at last in our ignorance. How sad to come to the end of life without knowing the way of salvation, without knowing how to get to heaven. We may know various facts about salvation: for instance, that Christ died in the place of sinners and that everyone who believes in Him will be saved – that they will not perish but will have everlasting life. Yet do we make a proper use of what we know? Do we believe in Christ? If we do not believe in Him, we are not saved. We are still on the way to a lost eternity, not on the good and right way.

What else do we need? We need Christ, as Prophet, to give us the Holy Spirit to make us able and willing to trust in Christ, on the basis of the facts about Him that we may already know. Otherwise we will never want to leave our sins, look to Christ and be saved.

Those who believe have started out on the good and right way. But they need Christ as their Prophet always, till they leave this world and enter heaven. He is the perfect teacher; He knows exactly how best to make them learn what they need to know so that they may get safely to heaven at last.

They may become sad because of all the difficulties they see ahead of them. But the Bible tells them from God: "I am with you to save you, and to deliver you" (Jeremiah 42:11). And Christ teaches them this truth and makes them able to trust in Him in the face of every difficulty.

Let us earnestly ask Him to be our teacher, now and always.

## Sovereigns for a Penny

*Rev Alexander McPherson*

This article, as edited, is from *The Young People's Magazine* for February 1975.

Many years ago, when the British pound was worth far more than it is today, it took the form of a gold coin called a sovereign. Two merchants were taking their lunch together not far from London Bridge, and the conversation turned to the suspicious attitude of many people. They spoke of those they had met who, when you showed them a kindness, would doubt your motive and think you must have some selfish end in view.

At last one of the men said, "I believe that if I was to stand on a corner of London Bridge with a small tray of gold sovereigns fresh from the mint, and offer to sell them for one penny each, very few would be sold in an hour." But his friend could not believe that even a suspicious nature would make people as foolish as that; so quite an argument began between them. To settle the matter they decided to risk losing a few pounds. For an hour they would stand where they could watch one of their employees try to sell sovereigns for a penny.

So this was done, and quite an ordeal it proved to be for the poor salesman. There he stood at a corner of the busy bridge bearing a small tray on which were a number of shining new sovereigns. "One penny each, real gold sovereigns!" he cried. Many ignored him; others laughed in his face and passed on. Some even called him names, such as "liar" and "rogue", and told him his wares were only imitation and not worth a farthing. Very few were sold in the hour, so the gentlemen did not lose many pounds over their test of human suspiciousness.

When the writer first heard of this incident he found it hard to believe, but was assured that it was true. Eight years later he used the story as an illustration during an address, and afterwards a woman came to him. "That story is perfectly true," she told him, "and my uncle was one of the few who obtained a sovereign for a penny. He was a sea captain and was crossing the bridge to go home when he heard a man crying out, 'Real sovereigns for a penny each!'

"To the man he was walking with he said, 'I think I will take home one of these to my wife'.

"Don't be foolish," said his friend, "they cannot be real; he is only one of our London tricksters, and they are only worth about six a penny." At any rate my uncle bought one and put it in his pocket.

"About two hours after, while they were having their tea, he gave it to his wife, telling her he had bought it for one penny. She thought it a splendid

imitation, but then looked more closely at it. Finally she rang it on the table. 'My dear, it is real. I am sure of it.' He then examined it carefully for himself, and was also convinced that it was real gold. So, off he hurried back to London Bridge to buy more, but it was too late, the salesman had gone."

You will notice that there was a penny to pay for a sovereign, but the gospel of Christ brings us the good news, the glad tidings of salvation, which is to be had "without money and without price" (Isaiah 55:1). When a sinner believes that Christ's death has made it possible for God to pardon the sins of all for whom He died, then he is pardoned and saved for eternity. Have you accepted God's free gift of salvation? Why did more people not buy the penny sovereigns? Simply because they did not believe they were real; they did not believe that what the man said was true. And in the same way many people do not believe the good news of salvation for nothing. So, as that is God's one and only way of saving poor, lost, ruined sinners, they are unsaved and in terrible danger of being lost for ever.

There was only one hour for people to buy the sovereigns in, and there is a limit to God's day of grace. The hour of mercy will soon be over, and the door of mercy closed; so seize your great opportunity before it is too late.

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## The Sons of God: Adoption in Romans 8

### 4. More Marks of the Sons of God

*Rev David Campbell*

We have already looked at the first point of this Youth Conference paper – the making of the sons of God. The second section of the paper described the marks of the sons of God. The first mark, mentioned last month, was that they are spiritually minded. This article looks at the second and third marks.

A *second* mark of the sons of God is that they "through the Spirit do *mortify the deeds of the body*". Paul says, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:12,13).

Believers are here called "debtors". They are surely indebted to God as their Father for the wonderful love with which He loves them – "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). They are surely also debtors to Christ, who paid such a price for their redemption, who loved them to the end, loves them still, ever lives to make intercession for them. They are also debtors to the Holy Spirit, who first raised them from death and gave them life, who dwells

in them, who unites them to Christ and by His grace sanctifies them. They are not debtors to the flesh; that is, to their corrupt and fallen nature. They are not debtors to sin, the world, the devil or to their former life in the service of these things. While it is true that they are debtors, as the children of God they are also heirs of a free and gracious inheritance and are under the grace of the new and better covenant in Christ, as His free and redeemed children.

This view of the sons of God is used as the Apostle's argument for why they should mortify the deeds of the body. To *mortify* sin is to put it to death and to destroy it. Believers have "crucified the flesh with the affections and lusts" (Galatians 5:24). They are to be "denying ungodliness and worldly lusts" (Titus 2:12). They are to "make no provision for the flesh, to fulfil the lusts thereof" (Romans 13:14). This suggests the practice of starving these corrupt lusts to death rather than feeding them. One commentator, speaking of this work of crucifying the flesh, says that they are to do to sin what sin did to Christ – nail it to the cross by its hands and its feet, and pierce its heart (John Trapp on 1 Peter 4:1).

This mortification of sin is a spiritual work. Our nature does not possess the power or the inclination to do it. It does not consist in a physical punishing of the body nor in merely ceasing from outward sins. Many people following a false religion, or no religion at all, seem to have great self-control over what they do and how they live, and are somehow able to stop the outward practice of many things which can be described as sinful. Paul speaks of such as have "a show of wisdom in will worship and humility, and neglecting of the body; not in any honour to the satisfying of the flesh" (Colossians 2:23). These outward, man-made punishments of the body may change outward behaviour without ever mortifying any lust in their hearts.

It is only through the Spirit, and with the motives and principles by which the sons of God are called to mortify the deeds of the body, that this great work can ever be performed. Yet this is a work which the believer is himself called and bound to do, involving his effort, attention and engagement. It is a solemn, abiding duty laid on every son of God that they mortify the "deeds of the body", and it is a distinguishing mark of them. As *The Shorter Catechism* describes sanctification, they are enabled more and more to "die unto sin" as well as live unto righteousness.

Yet the Spirit's work is essential. How does He perform this work in the sons of God? One commentator briefly sums it up in the following four points:

(1) He makes them more conscious of the existence of indwelling sin in their hearts. (2) He deepens their longings and attempts after holiness of heart and life. (3) He sheds abroad the love of God in their hearts. (4) Above all, "the Spirit mortifies sin in the believer by unfoldings of the love of the

Lord Jesus. Leading us to the cross, He would show us that, as Christ died *for* sin, so we must die *to* sin. One real, believing sight of the cross of Jesus, O what a crucifying power it has! Paul standing beneath its awful shadow, and gazing upon its divine Victim, exclaimed, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world'."

This commentator goes on to add that there must be personal contact with Jesus. Let us never think that we need, or should, ever look for pictures or images of the cross or of Christ, nor that we should ask for, or expect, visions or physical experiences of the presence of the Lord Jesus. We meet with Jesus in His Word and, when the Spirit blesses and powerfully applies the word of Christ to our souls, we have what the Apostle speaks of – the power of the cross and of Christ, crucifying the world to us and us to the world.

How may we know that sin is being mortified in us? Its power is slowly weakened, although not totally removed in this world. Also, as the Spirit uses the truth in sanctifying believers, their spiritual acquaintance with the truth in their experience will be the measure of the Spirit mortifying sin in their hearts. They will also be growing in poverty of spirit, and in a deeper sense of their own sinfulness, weakness and unworthiness. Self will be crucified. Conscience will be more tender. Love to the saints will increase. But even when they find these evidences, they must look to Christ alone and to His grace to perform, or finish, the good work that has begun.

Perhaps it is part of the Spirit's work in mortifying sin to chastise the children of God. That is another part of their privilege as the sons of God and a definite mark of them being the sons of God, as you see in Hebrews 12. But, as it is not directly referred to here in Romans 8, we will not digress to talk of it just now. It is an important and serious subject in itself.

A *third* mark of the children of God in the chapter is that they are *led by the Spirit of God*. "For as many as are led by the Spirit of God, they are the sons of God" (verse 14). We will briefly give one commentator's helpful summary of this verse in six points:

(1.) The Spirit leads them *from themselves*, from all reliance on their own righteousness and dependence on their own strength. This is of course an on-going work, with many conflicts with self, but this is where and how the Spirit leads – from themselves.

(2.) The Spirit leads them *to Christ*. That is His office, to glorify Christ, to take of the things of Christ and to show them to believers. Thus He shows them their privileges in union with Christ: the offices and work of Christ and the suitability, grace and faithfulness of Christ. The Holy Spirit is our Comforter, says this commentator, but Jesus is our comfort.



(3.) The Spirit leads us *to truth*. He will guide you into all truth, said Christ. He is not the spirit of error – so if we are in error, we have not been led there by the Spirit. When there is so much confusion about what truth is, we have a safe and certain guide – the truth inspired by the Spirit of God; that is, the Bible, the Word of truth. If we have any difficulty in understanding it, the Spirit of God can lead us into its meaning and help us to discover the application of its truths to ourselves.

(4.) He leads *to all holiness*. “He deepens the impress of the restored image of God in the soul, to increase our happiness by making us more holy, and to advance our holiness by making us more like God,” says the commentator. Christ is the source, the truth is the instrument, and the Spirit is the agent of our sanctification. The child of God is called to keep all God’s commandments, always. The commandments are not grievous to him – he wants to obey them all.

(5.) He leads to all *comfort*. He is “the Comforter” and is acquainted with all sorrows in the hearts of God’s children. He leads the Church in and through all the afflictions she suffers. He leads them to comfort – to the promises of the Word, and into these promises. He comforts by applying the promises – by leading them to Christ in the promises, by bending their will in submission to God and by “unveiling to faith’s far-seeing eye the glories of the sorrowless, tearless, sinless world”.

(6.) He leads to *glory*. The work is a great one, building a temple for God to dwell in for ever. His presence is the pledge of heaven. While Jesus is in heaven preparing a place for His people, the Spirit of Christ is on earth, preparing His people for that place. He will certainly finish the good work begun.

When many people today claim to be led by the Spirit, these are six useful marks to discern and examine what it really is to be led by the Spirit as the sons of God.

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## Good Advice

*Robert M M’Cheyne*

While M’Cheyne was assistant minister in Larbert, a boy “for whose soul he felt much anxiety” left home to begin work. The minister wrote, on 8 August 1836, the letter that follows to G (we only know the initial of his first name). It has been edited.

**Y**ou will be surprised to hear from me. I have often wished to know you better; but in these large parishes we cannot manage to know and be close to everyone we would desire. And now you have left home and our

charge; still my desires go after you, as well as the kind thoughts of many others. And since I cannot now speak to you, I take this way of expressing my thoughts to you.

I do not know how you look on me, whether as a solemn and miserable minister, or as one who might be a friend. But really, it is so short a while since I was just like you – when I enjoyed the games which you now enjoy, and read the books which you now read – that I never can think of myself as anything more than a boy. This is one great reason why I write to you. The same youthful blood flows in my veins that flows in yours; so that when I would persuade you to come with me to the same Saviour, and to walk the rest of your life “led by the Spirit of God”, I am not persuading you to anything beyond your years. I am not like a grey-headed grandfather – then you might answer all I say by telling me that you are a boy. No, I am almost as much a boy as you are, as fond of happiness and of life as you are, as fond of scampering over the hills and seeing all that is to be seen as you are.

Another thing that persuades me to write you is that I have felt in my own experience the need of a friend to direct and counsel me. I had a kind brother, as you have, who taught me many things. He gave me a Bible and persuaded me to read it; he tried to train me as a gardener trains the apple tree on the wall, but all in vain. I thought myself far wiser than he and would always take my own way; and many a time, I well remember, I have seen him reading his Bible, or shutting his bedroom door to pray, when I have been dressing to go to some entertainment, or a foolish dance.

Well, this dear friend and brother died; and though his death made a greater impression on me than ever his life had done, still I found the misery of being *friendless*. I do not mean that I had no relations and worldly friends, for I had many; but I had no friend *who cared for my soul*. I had none to direct me to the Saviour – none to awaken my slumbering conscience, none to tell me about the blood of Jesus washing away all sin, none to tell me of the Spirit, who is so willing to change the heart and give the victory over passions. I had no minister to take me by the hand and say, “Come with me, and we will do thee good”.

Yes, I had one friend and minister, but that was Jesus Himself, and He led me in a way that makes me give Him, and Him only, all the praise. Now, though Jesus may do this again, yet the more common way with Him is to use earthly guides. Now if I could supply the place of such a guide to you, I should be happy. To be a finger-post is all that I want to be – pointing out the way. This is what I so much needed myself; this is what you need not be without, unless you wish to be so.

Tell me, would you work less pleasantly through the day, would you walk

the streets with a sadder step, would you eat your meat with less gladness of heart, would you sleep less quietly at night, if you had the forgiveness of sins – that is, if all your wicked thoughts and deeds: lies, thefts and Sabbath-breaking – were all blotted out of God’s book of remembrance? Would this make you less happy, do you think? You dare not say it would.

But would the forgiveness of sins not make you more happy than you are? Perhaps you will tell me that you are very happy as you are. I quite believe you. I know that I was very happy when I was unforgiven. I know that I had great pleasure in many sins – in Sabbath-breaking, for instance. Many a delightful walk I have had, speaking my own words, thinking my own thoughts, and seeking my own pleasure on God’s holy day. I imagine few boys were ever happier in an unconverted state than I was. No sorrow clouded my brow; no tears filled my eyes, unless over some nice storybook.

So I know that what you say is quite true, when you say that you are happy as you are. But is not this just the saddest thing of all, that you should be happy whilst you are a child of wrath, that you should smile and eat and drink and be merry and sleep sound, when this very night you may be in hell? Happy while unforgiven! A terrible happiness. It is like the Hindu widow who sits upon the funeral pile with her dead husband, and sings songs of joy when they are setting fire to the wood with which she is to be burned. Yes, you may be quite happy in this way till you die; but when you look back from hell, you will say, It was a miserable kind of happiness.

Now, do you think it would not give you more happiness to be forgiven – to be able to put on Jesus and say, “God’s anger is turned away”? Would you not be happier at work and happier in the house and happier in your bed? I can assure you, from all that I have ever felt of it, the pleasures of being forgiven are as superior to the pleasures of an unforgiven man as heaven is higher than hell. The peace of being forgiven reminds me of the calm, blue sky, which no earthly din can disturb. It lightens all labour, sweetens every bite of bread, and makes a sickbed all soft and downy; yes, it takes away the scowl of death.

Now, forgiveness may be yours now. It is not given to those who are good. It is not given to any because they are less wicked than others. It is given only to those who, feeling that their sins have brought a curse on them which they cannot lift off, look unto Jesus, as bearing all away.

Now, I have no wish to weary you. If you are anything like what I was, you will have yawned many a time already over this letter. But if the Lord will deal graciously with you and touch your young heart, as I pray He may, with a desire to be forgiven, and to be made a child of God, perhaps you will take well what I have written to you in much haste. As this is the first time

you have been away from home, perhaps you have not learned to write letters yet. But if you have, I would like to hear from you, how you come on, what convictions you feel – if you feel any – what difficulties, what parts of the Bible puzzle you, and then I would do my best to unravel them.

You read your Bible regularly, of course; but do try and understand it and, still more, to *feel* it. Read more parts than one at a time. For example, if you are reading Genesis, read a psalm also; or, if you are reading Matthew, read a small bit of an Epistle also. *Turn the Bible into prayer.* Thus, if you were reading Psalm 1, spread the Bible on the chair before you, and kneel, and pray, O Lord, give me the blessedness of the man . . . Let me not stand in the counsel of the ungodly . . .

This is the best way of knowing the meaning of the Bible and of learning to pray. In prayer confess your sins by name – going over those of the past day, one by one. Pray for your friends by name: father, mother . . . If you love them, surely you will pray for their souls. I know well that there are prayers constantly ascending for you from your own house, and will you not pray for them? Do this regularly. If you pray sincerely for others, it will make you pray for yourself.

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## A Ten Days' Walk for a Bible

This article is taken from the first volume of this *Magazine*. It appeared first in the 1935 report of what was then the National Bible Society of Scotland. Novi Sad is in Serbia and Bjelovar in Croatia.

One day, as I returned to the Depot after the lunch hour to re-open the shop, I saw the smallest man I ever looked at standing in front of the display window, looking eagerly at all the different Bibles that are opened up so that passers-by may read them. As I entered the shop, he never showed any sign that he saw me but continued looking into the window.

I watched him from the inside, wondering what he meant to do. Then he opened the door, took off his hat and said: "Please give me a Bible in the Croatian language".

I asked him where his home was, and he said, "Bjelovar," about 250 kilometres (157 miles) from Novi Sad, in Serbia. It turned out that the dwarf had walked the whole way, and it had taken him ten days. When I wrapped up the Bible and gave him the bill, he pulled from his pocket a handful of the smallest coins we have in our country, and counted me 30 dinars in 120 tiny pieces.

"Now," he said, "I start on my way back on foot again." I had to give him

a note certifying that he had paid for the Book, otherwise some policeman might have stopped him and said that he had stolen the Bible. As he was going out, I put my hand on his shoulder and said, "In this Book you will find the way how to come to the Saviour".

"It is He I want to find", he replied, and said goodbye.

How this little man, found out that a Bible depot existed in Novi Sad I do not know, but he had asked a certain pedlar, who had directed his steps to the shop. He was the smallest customer I ever served, as his head scarcely reached the counter. I think he must have begged the money by which he made his purchase of the Bible.

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*For Younger Readers*

## How Many Prisoners?

This is a story from a land where Christians are made to suffer for their faith. A little group of Christians in one village continued to meet each Sabbath, although they did not have permission to do so. They met in the loft of a barn, and there they worshipped God.

But someone spied on them and reported their secret to the police. One morning the police broke up the service, and everyone there was arrested and marched off to the nearest town. At last, they were brought for trial. The judge began to question them.

"How many were present?" he asked loudly.

"Thirty," one of them answered.

The judge looked puzzled. He looked over the papers in front of him. Then he looked at the prisoners in front of him, and counted them. "Where is the other prisoner, officer?" he asked.

"They are all here, sir."

"How many did you arrest?"

"Twenty-nine, sir. That's all who were present."

Then turning to the prisoners, who he thought were not treating him seriously enough, he asked: "What do you mean by saying there were 30 present at your meeting?"

"There were 30 there, sir."

"Then where is the thirtieth?"

"He could not be arrested."

“Could not be arrested, indeed! I never heard of such a thing. Where is he now?”

“He is here, sir.”

“Then what is his name?”

“Jesus Christ was with us, and is still with us.”

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*For Junior Readers*

## The Sheep's Door

Jesus said that He is “the door of the sheep” (John 10:7). What did He mean? Well, a sheepfold during Jesus' time had no door or gate which could be opened and closed. The sheepfold was made of bushes or stones and the “door” was just an opening.

In this kind of sheepfold, after the sheep had all entered it, the shepherd would lie down at the entrance. So the shepherd himself was the “door” of the sheepfold. Inside the sheepfold, the sheep were always safe, completely protected. They were kept under the shepherd's watchful eyes. And since he was at the entrance of the sheepfold, no dangerous animals could enter from outside the sheepfold and hurt the sheep.

So it is only through Jesus that anyone can enter the safety of His fold; it is only through Him that anyone can be saved. In the same chapter He says, “I am the door: by Me if any man enter in, he shall be saved”. The only way of salvation is through the finished work of the Lord and Saviour Jesus Christ.

This is explained in the next few verses. Christ says again, “I am the Good Shepherd: the Good Shepherd giveth His life for the sheep”. Would it not surprise you if a shepherd was willing to die in order to protect the lives of his sheep?

But the Apostle Paul tells us, in Romans 5, about something even more amazing: “When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Christ, the sinless Son of God, came into this sinful world and suffered and died for sinners, so that they might be saved. By His sacrifice on the cross He has opened a way, a door, by which we may draw near to God. He is the door. No one can come to the Father but through Him.

Will you not then come and knock at this door? As J C Ryle, a godly minister said over 100 years ago, “Take heed that you use this door and do

not merely stand outside looking at it. It is a door free and open to the chief of sinners. ‘If any man enter in [by it], he shall be saved’. . . . The day will come when this door will be shut for ever and men shall strive to enter in and shall not be able. Let us not stand outside . . . let us enter in and be saved.”

Remember the promise of the Saviour: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Matthew 7:7,8).

*J van Kralingen*

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## Looking Around Us

### The Large Intestine and Its Billions of Bacteria

An article on the BBC news website reports on a study which points to the importance of eating plenty fibre. It used to be believed that fibre did not do much for the human body – that it could not digest fibre, which just passed through unchanged.

But it turns out that fibre affects the way fat is absorbed in the small intestine. And in the large intestine there are billions of bacteria doing useful work and the fibre we eat is their food. The article says that the “bacteria are fermenting fibre to make a whole load of chemicals. This includes short-chain fatty acids, which are absorbed and have effects throughout the body.” Professor John Cummings of Dundee University, who was involved in the study, referred like this to the large intestine: “We have this organ set up to digest fibre, which a lot of people just don’t use very much”.

One wonders what the professor meant by the large intestine being “set up” to hold billions of bacteria and produce various chemicals that the body needs. I do not know what he meant. But I know what he should have meant. It was God that created all the organs of the body and all the bacteria that we carry around inside us. Evolution could not possibly have brought this about.

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## Scripture and Catechism Exercises 2018-19

### Exercise 2

If you want your name to appear in the list of those who have done this exercise and did not say so last time, please say this on your answer sheet for this set of exercises. 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 Daniel 5 to Malachi 4, Genesis 1-23, James 1 to Revelation 22 and Matthew 1-11.

**Senior Section (15 years old and over)**UK answers to *Mrs J Hicklin, 29 The Green, Edinburgh, EH4 5AF.***Old Testament**

1. Read Daniel 6.
  - (a) What job did Darius give to Daniel? (1)
  - (b) Why were the other princes jealous and what frustrated their efforts to get Daniel into trouble? (2)
  - (c) In your own words explain how the jealous princes tried to get Daniel into trouble. (3)
  - (d) How did Daniel react to hearing that the law had been signed? (2)
  - (e) Write out what Darius said to Daniel when he was thrown into the lions' den. (2)
  - (f) Write down 4 things that we read about Darius in verses 14 and 18 that show the regard he had for Daniel. (4)
  - (g) Look at verse 20. Do you think that Darius expected an answer from Daniel? Give a reason for your answer. (1)
  - (h) Look at verse 22. What two reasons did Daniel give to explain why God had delivered him from the lions? (2)
  - (i) What reason is given in verse 23 for Daniel escaping unhurt? (1)
  - (j) Write down any 4 things that Darius said in praise of God in his decree. (verses 26-27) (4)
2. Think back to the previous history of Daniel. What similar experience had he passed through when he was young, and how might this have strengthened him to obey God again? (2)

**New Testament**

1. From the Epistle of James, quote the promises given to those who:
  - (a) Resist the devil,
  - (b) Draw nigh to God,
  - (c) Humble themselves in the sight of God. (3)
2. In his First Epistle, John speaks much of love. Complete the following quotations from 1 John chapters 2 and 4:
  - (a) Love not the world . . . .
  - (b) Behold what manner of love . . . .
  - (c) He that loveth not . . . .
  - (d) Herein is love . . . .
  - (e) We love him . . . . (5)
3. State *two* things for which each of the following churches were commended in the Book of Revelation:
  - (a) Ephesus (b) Pergamos (c) Thyatira (d) Philadelphia. (8)
4. State what each of the following churches were rebuked for:
  - (a) Ephesus (one point) (b) Pergamos (two points)
  - (c) Sardis (two points) (d) Laodicea (two points). (7)

**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)

**Intermediate Section (13 and 14 years old)**UK answers to *Mrs E Couper, 17 Duncan Street, Thurso, Caithness, KW14 7HU.***Old Testament**

1. Read Genesis chapters 6 to 9.
  - (a) Why did it grieve the Lord that He had made man on the earth? (2)
  - (b) What are we told about Noah's character which shows he was different to the rest of his generation? (3)
  - (c) How old was Noah at the time of the flood? (1)
  - (d) How old was he when he died? (1)
  - (e) What did Noah do immediately after he and his family came out of the ark? (2)



- (f) What should the rainbow remind us of? (2)  
 2. What three things does the Lord require of man? (Micah 6) (3)  
 3. What are Israel warned to prepare for? (Amos 4) (2)  
 4. (a) Write out the words at the end of a verse in Habakkuk 2 which are also found in Romans 1. (2)  
 (b) Which two of the Ten Commandments are referred to in Habakkuk 2? (2)

**New Testament**

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

**Memory Exercise**

Learn by heart and write out from memory the answer to question 53 in the Shorter Catechism:  
 Which is the third commandment? (3)

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

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

**Old Testament**

1. Read Hosea chapter 14. God promises blessings to Israel if they will return to Him. Write out the missing words.  
 (a) I will heal their \_\_\_\_\_.  
 (b) Mine anger is \_\_\_\_\_ away from him.  
 (c) I will be as the \_\_\_\_\_ unto Israel; he shall grow as the \_\_\_\_\_.  
 (d) His beauty shall be as the \_\_\_\_\_ tree.  
 (e) They shall revive as the \_\_\_\_\_.  
 (f) From me is thy \_\_\_\_\_ found. (7)  
 2. Read Genesis chapter 13.  
 (a) What riches did Abram have? (3)  
 (b) What did Abram do at the place of the altar? (1)  
 (c) Why did Abram and Lot have to separate? (1)  
 (d) Why did Lot choose the plain of Jordan? (1)  
 (e) How are the men of Sodom described in the chapter? (2)  
 (f) What two promises did God give to Abram about his seed? (2)

**New Testament**

1. Read James chapter 4. Can you complete these sentences?  
 (a) If we resist the devil, he will \_\_\_\_\_. (3 words)  
 (b) If we draw nigh to God, He will \_\_\_\_\_. (4 words)  
 (c) If we humble ourselves in the sight of God, He will \_\_\_\_\_. (3 words)  
 (d) If we are a friend of the world, we are an \_\_\_\_\_. (3 words)  
 (e) Say in your own words why we should add "God willing" to our plans. (10)  
 2. Read the message to the Laodicean church from Revelation 3:14-22.  
 (a) This church thought it was rich and increased with goods. What was its true condition? (5)  
 (b) What were they told to do in order to become truly rich? (1)  
 (c) What were they to buy in order that they would be clothed? (1)

- (d) What would anointing their eyes with eyesalve do for them? (1)

### Memory Exercise

Learn by heart and write out from memory the answer to Question 13 in the Shorter Catechism:

- Did our first parents continue in the estate wherein they were created? (3)

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

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

### Old Testament

Questions 1-8 are from Genesis chapter 1.

1. Read verse 1. In the beginning, who created the heaven and the earth? (1)
2. Read verses 2-5. What did God create on the first day? (1)
3. Read verses 6-8. On the second day God created the sky (the firmament), which divided the waters above it from the waters beneath it.) What did He call the firmament? (1)
4. Read verses 9-13.
  - (a) What did God gather into one place? (1)
  - (b) On which day were the grass and trees made? (3)
5. Read verses 14-19.
  - (a) God made two great lights to rule the day and night. Is this true or false? (1)
  - (b) Where were they "to give light"? (2)
  - (c) On which day were the stars made? (2)
6. Read verses 20-23. Fill in the missing words:  
God blessed His creation on the \_\_\_\_\_ day saying, "Be fruitful and \_\_\_\_\_". (1)
7. Read verses 24, 25. Fill in the missing word:  
God saw that what He had created on the sixth day was \_\_\_\_\_. (1)
8. Read verses 26-28.
  - (a) In whose image did God create man? (1)
  - (b) Complete verse 27: "m \_\_\_\_\_ and f \_\_\_\_\_ created He them". (2)
9. Read Genesis chapter 2:1-3. Which day did God especially bless, after He had finished all His work? (1)

### New Testament

1. Read Revelation 20:11-15.
  - (a) Write down two things that John saw (verses 11-12). (2)
  - (b) Where will we all stand on the day the books are opened? (1)
  - (c) Which book do we read about in verse 12? (1)
  - (d) What will happen to those people whose names are not written in that book? (1)
2. Read Revelation 21:1-4.
  - (a) What two things did John see (verses 1-2)? (2)
  - (b) Write down the four things which "shall be no more". (2)
3. Read Revelation 22:1-7.
  - (a) What did John see in verse 1? (1)
  - (b) What shall those who serve God and the Lamb see? (1)
  - (c) Why is there no need of sunlight or a candle in heaven? (1)
  - (d) Who are blessed? (1)

### Memory Exercise

Learn by heart and write down the answer to Question 10 in the Shorter Catechism:

- How did God create man? (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**

Daniel was the king's best helper.

1. Could the wicked presidents and princes find any fault with Daniel?

Daniel 6:4

2. They had a plan. They said to the king: Whosoever shall a \_\_\_ a petition of any G \_\_\_ or man for thirty d \_\_\_, save of thee, O k \_\_\_, he shall be cast into the d \_\_\_ of l \_\_\_\_\_. (Fill in the words).

Daniel 6:7

3. Did Daniel stop praying?

Daniel 6:10

4. The wicked men told the king about Daniel. Was the king pleased that Daniel had to go to the lion's den?

Daniel 6:14

5. After Daniel was cast into the den of lions, what time did the king rise in the morning?

Daniel 6:19

6. Was Daniel kept safe from the lions?

Daniel 6:22

7. He was taken out of the den and not hurt because he b \_\_\_\_\_ in his G \_\_\_\_.

Daniel 6:23

**New Testament**

1. 1 The elect lady and her children were shown love in a special way. It was in the t \_\_\_\_\_. (Fill in the word).

2 John 1

2. What are the blessings from God the Father, and from the Lord Jesus Christ in verse 3? Fill in the words: G \_\_\_\_\_, m \_\_\_\_\_ and p \_\_\_\_\_. In truth and l \_\_\_\_\_.

2 John 3

3. John rejoiced greatly. In what way did he find the children walking?

2 John 4

4. Is it love to walk after God's commandments?

2 John 6

5. John wrote to the lady but also hoped to speak to her f \_\_\_\_\_ to f \_\_\_\_\_. Fill in the words.

2 John 12

**Overseas Names for Exercise 1 2018-19**

**Senior Section:** *Auckland:* James Campbell, Danielle and Monique Jago. *Chesley:* Abby Smith. *Gisborne:* Sarah van Dorp. *Grafton:* Andrew White, Vashti Zuill.

**Intermediate:** *Auckland:* Abby de Bruin, Rachel Campbell, Diana Jago. *Beaver Falls:* Ehud Kerr. *Grafton:* Ronnie Zuill. *Wisconsin:* Julia Smith. *Wouterswoude:* Esther de Wit.

**Junior:** *Auckland:* Megan de Bruin, John Campbell, Amelia Smith. *Castle Hill:* Jonathan Hickey. *Chesley:* Isabel Bouman, Kara Zekveld. *Grafton:* Marcus Optland, William Marshall, Mahala Zuill. *Wisconsin:* Jenna Smith. *Zenka:* Nathaniel Ncube, Pride Ncube, Shantel Ncube, Blessing Ngwenya, Tafadzwa Sibanda.

**Upper Primary:** *Auckland:* Peter Campbell, Bryce Jago, Aaron and Owen Smith. *Chesley:* Hannah Bouman. *Gisborne:* Shona Hembd. *Grafton:* Shyla Hawkins, Levi Kidd, Bailee McAlpine, Eden Optland, Gavin Wood, Eve Zuill. *Münster:* Clara Rösner. *Texas:* Cameron Smith, Olivia Smith. *Wisconsin:* Calvin Smith. *Zenka:* Gift Mgwabi.

**Lower Primary:** *Auckland:* Joseph Campbell, Laura and Maria Jago, Madyson Seegar, Keith Smith. *Beaver Falls:* Isabel Kerr. *Castle Hill:* Matthew Hickey. *Chesley:* Daniel Kuiper, Angela Tuinier. *Gisborne:* Brooklyn and Preston Hembd. *Grafton:* Harrison Kidd, Paton McAlpine, Leo Wood, Elijah Zuill. *Sydney:* Abigail and Ethan MacDonald. *Texas:* Adele and Alex Smith, Anastasia and Charlotte Smith.

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# UK Youth Conference 2019

The Conference will be held, God willing, at Strathallan School, Forgandenny, Perth, PH2 9EG, from Tuesday, April 9, to Thursday, April 11. The lower age limit is 16. The cost is the same as last year: £50 for those in full-time employment and £25 for others. Cheques are payable to the Free Presbyterian Church of Scotland. Further details about the conference will be sent to applicants later. We look forward to meeting with the young people again. I would encourage all who hope to attend to get their application in early – 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 01470 562243). (Rev) Donald Macdonald

**1. Tabernacle and Temple**

Their History and Purpose ..... Rev J B Jardine

**2. The Sanctity of Life**

What the Sixth Commandment Teaches ..... Dr R J Dickie

**3. Justification**

What the Bible Teaches ..... Rev J R Tallach

**4. Historical Tour**

St Andrews ..... Rev Douglas Somerset

**5. John Calvin**

His Life and Work ..... Mr Frank Daubney

**6. The Prophet Samuel**

Consecrated to God ..... Rev N M Ross

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**2019 Youth Conference Application**

To Rev Donald Macdonald, F P Manse, Clachan, Staffin, Isle of Skye. IV51 9HY  
I/we wish to enrol as residential/non-residential. I enclose my/our fee.

Name(s) .....

Address .....

.....

**Price £1.00**