

# 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*



***June 2019***

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## The Young People’s Magazine

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# The Young People's Magazine

Volume 84

June 2019

Number 6

## How Should We Think?

Augustine was born in 354 to Christian parents, in a small town then called Tagaste (more recently known as Souk Ahras) in what is now Algeria, in North Africa. At that time there were very many professing Christians there, but that is no longer so. Augustine's parents made sure that he received a very good education, but he gave up their religion and lived an ungodly life. Later he became religious, but he joined a group whose views were seriously out of line with the Bible. Their ideas led him to excuse his bad behaviour by saying, "It was not I who was sinning but some other nature within me". But no one has any right to excuse their sin in this way.

While living in Milan, in Italy, he went to hear the preaching of Ambrose, a noted minister of the time. Ambrose was a very good speaker, and Augustine wanted to learn from his example so that he too could speak well. At this time, Augustine was paying attention to heathen writers and, under their influence, he was trying to purify his soul by his own efforts. Of course, that could not work. Yet Augustine did give up many of his sins.

It was some time later that he was converted. He became a minister in North Africa and wrote very many books in defence of the teachings of the Bible. He did excellent work in opposing some very serious errors which were influencing people at that time – though some of his own ideas were not true to Scripture.

Augustine did learn to speak well and also to write well. In his writings he was able to express ideas in very impressive ways. For instance, he emphasised our duty to "think God's thoughts after Him". We should know that God is "perfect in knowledge" (Job 37:16); so God's thoughts are always perfect. But how can we know what God thinks? Only if He reveals His thoughts. And that is what He has done; He has revealed some of His thoughts in the Bible.

He has revealed all that we need to know about religion, and what He has revealed is perfect. There are no mistakes in Scripture; it is perfectly true from beginning to end. Our thinking must follow what God has revealed in the Bible. For the most important things of life, how thankful we should be

that God has not left us to our own ways of thinking! Let us now look at some of God's thoughts on six matters, as these are revealed in Scripture.

**1. Creation.** How did everything begin? Where did this world come from? And the stars? And human beings? Did they just evolve over long periods of time in some random kind of way? That was never one of God's thoughts, but He had a purpose to make the earth. So He tells us that He put that purpose into effect. The Bible says, "In the beginning God created . . . the earth" (Genesis 1:1). Again: "He made the stars also" (Genesis 1:16). And we read this thought of God the Father, the Son and the Holy Spirit: "Let Us make man in Our image" (Genesis 1:26), and He did.

As we consider everything that exists, we are to bear in mind what God has revealed about His thoughts, and we are to think these thoughts after Him. We are not at liberty to believe that what we see around us is the result of evolution; we have a duty to believe what God has revealed of His thoughts. No one was around to see when everything came into existence; so we are dependent on God to tell us about these things. We are to believe that God created all things, and He has told us about it in Genesis 1.

**2. The human condition.** In life we may meet many difficulties; we may even experience tragedies. And people can be horrible to each other; they may even murder other people. What is wrong with human nature? There are many answers to that question, but there is one answer that many people do not like: sin is the basic problem in this world.

See what Paul says: "All have sinned and come short of the glory of God". He is pointing to the fact of original sin: everyone has inherited the guilt of Adam's first transgression and also a corrupt nature. What is more, no one measures up to God's standards; we always come short of living to God's glory. And when Paul speaks as he does, he is giving us God's thinking on the matter. It is our duty to think of these things in the way that God has revealed; we are to think God's thoughts after Him. We are to think of the human condition in the way that God describes it.

**3. What does sin deserve?** Probably everyone recognises that crimes should be punished, certainly when they do serious harm to other people. But what about sins that seem to do no harm to anybody? What about, for instance, a lie that harms nobody – except the person who tells the lie? To answer such questions we should ask, What are God's thoughts on the matter? *The Shorter Catechism* sums up the teaching of the Bible in this way: "Every sin deserveth God's wrath and curse, both in this life, and that which is to come" (Answer 84); in other words, every sinner deserves to be punished for ever, for all their sins.

**4. Salvation.** Is there any hope of being delivered from that punishment?

This is something we could never know apart from God revealing His thoughts on the matter. We cannot work it out for ourselves. But God, in His kindness, has revealed His thoughts about salvation, and the answer to the question is, Yes, because “Christ Jesus came into the world to save sinners (1 Timothy 1:15). God shows mercy; yet when He pardons sin He must remain just. That was why Christ Jesus had to suffer and die: He did so as the substitute for sinners.

Now remember your duty to think God’s thoughts after Him. How should you think about the salvation that God has provided through Christ? Your thinking should reflect what God has revealed in the Bible. You should confess that you have sinned, and you are called to receive the truths He has revealed about Christ and His sufferings and death – what He did as the Substitute for sinners. You are to think on these things and trust in Christ for yourself, for He is the Saviour of sinners. Hear Him calling to you to believe on Him: “Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Isaiah 45:22).

**5. *How should we live?*** Many people think that they can work out some set of moral rules for themselves. Not so. No one can think out good principles for living in this world without making very serious blunders. In this matter, as in all the others we have looked at, we need to think God’s thoughts after Him. God is perfectly holy, and we should be perfectly holy too. He tells us: “Be ye holy; for I am holy” (1 Peter 1:16). So we are to think: God is perfectly holy, and therefore I should be perfectly holy; God made me, and therefore I should listen to Him and do what He tells me.

And we should believe that there is a blessing in leading a holy life. But what are the principles we should have in our minds if we are to live a holy life? The principles are summed up in the Ten Commandments. But we need a new nature if we are to obey these commandments; that is what God tells us and it should powerfully influence our thinking. So we should go to Him, asking Him to give us a new nature, for Jesus’ sake.

**6. *What happens to believers after they die?*** We cannot know anything about life after death, unless God tells us. But He does tell us about heaven. It is the place of complete blessedness and happiness – because there is no sin there, just perfect holiness. But if we are to reach heaven, we must have the beginnings of holiness in this world.

Augustine, ungodly though he was when he was younger, began to live a holy life. He believed on the Lord Jesus Christ as the Saviour whom God had provided. He began to think God’s thoughts after Him. So we can believe that he went to heaven when he died and, with all God’s other children, will be perfectly happy for ever. Are you fit to go to heaven? Are you fit to die?

# The Old Ploughman

## 4. Ripening for Glory

George Medway was a former ploughman from Shropshire. John Dean invited him into his cottage one day and then brought him to church the next Sabbath morning. Under the first sermon he heard from the minister there, he was converted. "I'm in a new world", he announced again and again afterwards. And when they would talk together later, the minister was very pleased with the old man's understanding.

George came into the minister's vestry one evening, and said, "I can't do much to serve Jesus Christ and His cause, as I'm old and poor; but I should like to do what I can". He was thinking about the woman the minister was speaking about on the previous Sabbath. "I'm thinking as how I could get rid of some tracts among the boatmen that come to my son's pub. And perhaps the Lord may bless the reading of them to the conversion of some poor sinner, as old and as ignorant as I was once. If He should, I shall have a power of heart gladness."

He also began to visit sick people. One day the minister called to see a member of his church who was dangerously ill and found the old ploughman was already with him. The minister was glad to hear George praying and climbed the stairs very carefully as he listened to George's petitions and confessions. He could not catch everything the old ploughman said, but did hear what follows:

"O Lord, by nature we be poor and wicked and ignorant sinners. O Lord, we don't know ourselves. We don't know Thee. We don't know Jesus Christ."

"O Lord, we were once under a sentence of death, but we didn't know it. Pardon all our wickedness and all our sins, for Christ's sake."

"O blessed Jesus, we thank Thee for living for us. We thank Thee for dying for us. We thank Thee for living again for us. We come to Thee for rest of soul and we come to Thee for eternal life."

"O blessed Jesus, look upon our dying brother. Comfort his heart. Keep away the great enemy. Come and meet him on his way to Thy kingdom. May he soon see Thee and be like Thee!"

"O Lord, save me, a poor old sinner, who lived for threescore years and ten, and didn't love Thee nor pray to Thee. Make me fit for heaven, and take me there when I go out of this world of sin and sorrow."

"O blessed Jesus, we bless Thee for going to get a place in heaven ready for us, that we may have a good home when we are taken out of this world of sin and sorrow."

After five years of growth in knowledge and grace, George became weaker. There were other signs that showed he was not likely to live for long. The

minister visited him while he was not able to go outside and was very pleased to find him patient and content. He was looking forward to reaching heaven.

“Are you suffering much?” he asked George.

“Yes, my sufferings be great, but not so great as the sufferings which my dear Saviour suffered for me. When He was suffering for me He was forsaken, but the Lord does not forsake me. He was on a cross, but I be on a good bed. He was mocked when dying, by the wicked, but all speak kindly to me.”

“You are not afraid to die?”

“Why should I be? I got upon my heart yesterday this blessed verse, ‘Because I live, ye shall live also’. O I long to see my dear Saviour and be like Him and with Him for ever!”

“Then you have no doubt of going to heaven?”

“Why should I, when Jesus Christ says, ‘Him that cometh to Me I will in no wise cast out’?”

“Then you consider heaven as your future home?”

“Yes, I do, and I believe my dear Saviour is waiting to receive me. This comforts my heart.”

George was confined to his room during the whole winter, but in the spring he became stronger once more. During the summer, he began to come to church again; he called it “the gate of heaven to my soul”. The last time the minister saw him was at the Lord’s Supper. His face showed that he was very much moved. Later that week, the minister heard that he had died suddenly during the night.

“I didn’t suppose”, John Dean told him, “that he would leave us so suddenly, though we have thought lately that he would not stay with us much longer – his common conversation was so much about heaven and heavenly things. When looking on a field of wheat we had both looked at the week before, he said, referring to a remark he heard from the pulpit on the previous Sabbath, ‘If we did but get ripe for heaven as fast as this bit of wheat has ripened for the reapers since a week ago, we should very soon be fit for the inheritance of the saints in light’.

“Having touched on this subject, which had been for some weeks his favourite theme of conversation, he exclaimed with great energy of voice and look and action: ‘O what a wonderful world heaven must be! How I long to get there! How I long to see my blessed Saviour and get like Him! O how I long to bow down on my knees to worship Him! How I long to sing His praises! What grand harmony there! What a power of voices to sing His honour and glory! And they will sing for ever! O if I had never left the country to live here, I should never have known nothing about these grand and glorious things! What a mercy! The Lord be praised!’”

As the minister stood up when he was about to leave their cottage, Mrs Dean pointed to George's conversion as "a grand proof of the power of the Lord Jesus over . . . the stubborn heart of man; and it is a grand display of the exceeding riches of His grace, in the salvation of another of the chief of sinners. A joyous day for the angels when he heard the first sermon at the chapel." Here she was referring to Luke 15:10.

The Holy Spirit showed George Medway what he was as a sinner. The Spirit showed him what Christ was as a Saviour – One who could deliver him from his sins. George believed and was saved. He was led on along the way to heaven. And when he died, he was fully prepared to enter eternal glory.

You may have greater privileges than George had. You may have heard many more sermons. But have you looked to Christ for salvation from *your* sins? You may still be young, but you cannot promise yourself long years of opportunities to seek the Lord. Remember that He calls you to "seek the Lord while He may be found" and to "call upon Him while He is near". And He promises an "abundant pardon" to those who seek Him. If *you* seek Him, you will not only be safe in heaven for ever after you leave this world, but you will be made able to live to God's glory for the rest of you life.

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## Samuel the Prophet

### 1. His Birth and Childhood

*Rev Neil M Ross*

This is the first part of a paper given at this year's Youth Conference. It had the subtitle, "A Man Consecrated to God".

**Y**ou may wonder what relevance the life of this man of 3000 years ago has for you today. Someone has said of Samuel: "No character of equal magnitude had arisen since the death of the great lawgiver, Moses". This fact alone shows that we may learn many lessons from his life and times, some of which I shall flag up as we move on.

Let us remind ourselves of the main facts about Samuel, who was a significant figure in the history of Israel, about 1100 years before the birth of Christ. He was the last judge who ruled Israel; he brought in the reign of kings in Israel; he was the first prophet in the line of illustrious Old Testament prophets and he was also an eminent statesman and reformer. The Bible shows that Samuel was devoted to the service of God all his days. In fact, he was set apart to God by his mother Hannah even before he was born; and he himself, by the grace of God, willingly embraced that consecration from his childhood to his death.



Hannah was in a polygamous marriage with Elkanah, a Levite, who lived in Ramah, about 10 miles from Jebus, later known as Jerusalem. She was, it seems, the first wife of Elkanah but she had no children. Peninnah, Elkanah's other wife, had sons and daughters, and taunted Hannah for her childlessness. Theirs was a home of divided affections.

Today, polygamy causes misery in families in many countries. In our own country there are problems in numerous homes because we have largely rejected the biblical teaching that marriage is between one man and one woman for life, and that there must be chastity before marriage and faithfulness within marriage.

Whatever jealousies and disturbances there may have been in the household of Elkanah, he and his family did not fail to go to the tabernacle of God at Shiloh. There they kept the appointed annual religious feasts, offered sacrifices to God and worshipped Him. This shows you that, in spite of any difficulties you may have, you should not fail to attend the public worship of God. Sadly, some young people give up the good habit of going to church when they leave home, much to their loss. Do not listen to those who try to persuade you not to go to church but rather heed God, who says in His Word, "Forsake not the assembling of yourselves together".

On one of the visits of Elkanah and his family to the house of God at Shiloh, Hannah was being terribly provoked by Peninah. In her trouble Hannah went to the tabernacle by herself to pray. She earnestly pled with God to give her a son. What a shining example Hannah is to ourselves of taking one's concerns to the Lord in prayer. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

Also Hannah vowed that she would consecrate Samuel to the Lord for the whole of his life and that he would be brought up as a Nazarite. This meant that he would be consecrated to God in a special way. The word *Nazarite* means *separated* – he was to be separated from others, and to God, to do a work for Him. One sign of the Nazarite was that he would not have his hair cut; which is why Hannah said, "There shall no razor come upon his head" (1 Samuel 1:11).

Eli the high priest saw Hannah silently moving her lips as she prayed but did not understand what she was doing; he even accused her of being drunk. When she respectfully denied this, Eli realised his mistake and sent her away with his blessing, saying, "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of Him". Again, Hannah's example is to be followed – an example of displaying a gracious attitude when rebuked, perhaps unjustly; and also of clearing one's character when falsely charged.

Hannah, having cast her burden on the Lord, cheerfully returned home to Ramah with Elkanah and the family. Her prayer was answered in due time and she called her newborn son Samuel, saying, "Because I have asked him of the Lord". The task of Hannah and Elkanah now was to prepare their son for serving the Lord.

It is a priceless privilege to have parents who carry out their solemn baptismal vows to bring up their children "in the nurture and admonition of the Lord" (Ephesians 6: 4) – that is, to train them in the ways of God in order that they might set their hope in Him. May we prize such a privilege.

When Elkanah's family was preparing next year to go to the house of God at Shiloh, Hannah informed Elkanah that she could not go until their child was weaned. "Then I will bring him," she said, to "appear before the Lord, and there abide for ever" (1 Samuel 1:22). Elkanah, of course, was in full agreement.

They duly took Samuel, when he was weaned, to Shiloh to present him to God. Hannah reminded Eli of their meeting a few years previously, and told him that God had given her the son she had asked for and that she consecrated him to the Lord. After his parents handed Samuel over to serve God in the tabernacle, it is said that "he worshipped the Lord there" (1 Sam 1:28) and "ministered before the Lord" (1 Sam 2:18), which seems to me to indicate that, young as he was, he was already a godly boy.

You should never say it is too soon for you to remember your Creator. Satan will allure you by worldly attractions and suggest it would be better to defer serving God until later. It is said of Robert Murray M'Cheyne that although he began to seek the Lord seriously when he was 18, he was very sorry he had spent his earlier years in worldliness.

Elkanah and Hannah did not regret having to part with Samuel. In fact Hannah was so happy she was able to perform her vow that she praised God with a wonderful song. We read that "Hannah prayed, and said, My heart rejoiceth in the Lord" (1 Samuel 2:1). She continued her prayer song in a joyful strain, reminding us of Mary's song of praise after she was told she would have a son, Jesus. "My soul doth magnify the Lord," said Mary, "and my spirit hath rejoiced in God my Saviour." This comparison between Hannah and Mary reminds us that there are points of comparison between Samuel and the Lord Jesus Christ which teach us much about the holy character and redeeming work of the blessed Saviour.

Samuel's godly parents were not losers by parting with their beloved boy and devoting him to the service of God. Not only were they blessed with more children – three sons and two daughters – but also they had the comfort of seeing Samuel, their pious child, become a faithful prophet of God.

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Nor shall we be losers by devoting ourselves to God, and living to His glory. On the other hand, we certainly shall be losers if we opt for the world – we shall lose our souls. But, as the Bible says, “Godliness with contentment is great gain” (1 Timothy 6:6).

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## The Sons of God: Adoption in Romans 8

### 8. The Manifestation of the Sons of God

*Rev David Campbell*

Having considered the first two sections of the subject – the making of the sons of God and the marks of the sons of God – we come to the final aspect of the subject we wanted to look at. This article concludes the series.

**I**n verses 18 and 19 of Romans chapter 8 we read: “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the *manifestation of the sons of God.*”

This portion of the chapter is not without some difficulty in trying to interpret it. Some have thought that the word *creature* refers to the animal creation. Others more correctly identify the word and the whole passage as referring to the Lord’s people, who have a body which will die and then be raised up at the resurrection. But, without enlarging further on the context, I think it best just to focus for a short time in conclusion on this idea of “the manifestation of the sons of God”.

The word *manifestation* is the same word – apocalypse – as is translated *revelation*, for example in the title of the Book of Revelation. It refers to the final revelation or discovery of the identity and blessedness of the sons of God. They are those whom God loved from eternity, whom Christ came into the world to redeem by His precious blood and whom the Holy Spirit made alive and gave grace to in this world. And this manifestation will make known, to all, the fact that these people really are the heirs of God and the joint heirs with Christ. This is what they earnestly desire while they are here, and it is what they are to wait for, even while they groan, earnestly desiring it.

This revelation is of Christ, with all His saints together, gathered out of every nation and generation, and they will all be there; not one of them will be missing. The whole focus, or at least the constant reference, of the New Testament is to “that day” when Christ will be revealed from heaven at the end of the world. Not until this manifestation of the sons of God are the privileges of their adoption complete and entirely enjoyed. They are still burdened with a body of flesh which greatly hinders them. While living in

this world with indwelling sin in their souls, they are greatly afflicted, “travailing in pain” by the thoughts and deeds of sin, both in themselves and others. But at the last day all sin – and also all aspects of their fall in Adam which have affected their bodies as well as their souls – will be for ever removed. They will then enter into the “full enjoying of God to all eternity”.

It is described as “the glory which shall be revealed in us”. In many ways the sons of God in this world are not recognised. Because of the “sufferings of this present time” and the blindness and enmity of the vain world, their blessedness in heaven is veiled to those who observe them. Though they are “heirs of God and joint heirs with Christ,” they are despised by the world, and troubled with many difficulties. The world does not see the glory awaiting them, and the believer only looks at it with the eye of faith as a thing unseen. They are subject to vanity and humiliation and are despised by the world, and troubled with many difficulties. Patiently, they look for, hope for and expect their final deliverance and the dawning of the bright morning of eternal glory and blessedness. The glory to be revealed in them includes the glory of a perfect knowledge, a perfect holiness and a perfect happiness, beyond what any eye has seen or ear has heard. When compared to their sufferings in this world, these will then be seen as “light afflictions” and “not worthy to be compared with the glory which shall be revealed”.

This manifestation is also called the “glorious liberty of the children of God”. They already have a liberty, secured at the great cost of Christ’s sufferings unto death, but that liberty includes the redemption of their bodies also. The pledge of that is the in-dwelling Spirit of Christ. “But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you” (verse 11). They groan also for this but are “saved by hope” and given grace and courage to abide the time when He will call them away. They must wait for what the Apostle calls “the adoption, to wit the redemption of our body” (verse 23). That will be a day of complete and blessed liberty.

So their bodily resurrection at the last day is also involved in their adoption as the children of God. These bodies are yet to be made like to His glorious body, according to the working whereby He is able to subdue all things to Himself (Philippians 3:21). As Christ purchased their souls, so He also purchased their bodies and will raise them up for glory. So they are to use their bodies as instruments and means of serving God and not to make them instruments of sin or uncleanness. In this way the whole work of redemption will be completed when the day of their manifestation arrives. Then the Lord Jesus shall be revealed from heaven with his mighty angels, to be admired by all them that believe (2 Thessalonians 2:7-10)

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Those who die in the Lord, who die in faith, and united to Christ, are as safe as they will ever be for all eternity. This is to be their comfort and the comfort of all whom they leave behind in this world. Is this the hope that you have in the prospect of death? May it be what you would seek and find in this world as the one thing needful. We will close with the words of consolation which Paul gave to the Thessalonians, which apply to all the sons of God:

“If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Thessalonians 4:14-18).

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*For Junior Readers*

## The Happy Girl

*J C Ryle*

This article was originally a tract. It has been edited.

**W**ould you like to know who was the happiest child I ever saw? Listen to me, and I will tell you. The happiest child I ever saw was a little girl whom I once met in a railway carriage. We were both going to London, and we travelled many miles together.

She was only eight years old, and she was quite blind. She had never been able to see at all. She had never seen the sun and the stars and the sky and the grass and the flowers and the trees and the birds – all those pleasant things which you see every day of your lives. But she was still quite happy.

She was by herself, poor thing. She had no friends or relations to take care of her on the journey and be good to her; but she was quite happy and content.

When she got into the carriage she said, “Tell me how many people there are in the carriage. I am quite blind and can see nothing?”

“A man asked her: “Are you not afraid?”

“No,” she said, “I am not frightened: I have travelled before, and I trust in God, and people are always very good to me.”

But I soon found out the reason why she was so happy. And what do you think, it was? She loved Jesus Christ, and Jesus Christ loved her. She had sought Jesus Christ and she had found Him. I began to talk to her about the Bible, and I soon saw she knew a great deal of it. She went to a school where

the teacher used to read the Bible to her; she was a good girl and remembered what her teacher had read.

Children, you cannot think how many things in the Bible this poor blind girl knew. I only wish that every grown-up person in England knew as much as she did. But I must try and tell you some of them. She talked to me about sin: how it first came into the world when Adam and Eve ate the forbidden fruit, and how it was to be seen everywhere now. "O", she said, "there are really no good people. The very best people in the world have many sins every day, and I am sure we all of us waste a great deal of time, if we do nothing else wrong. We are all such sinners! There is nobody who has not sinned a great many sins."

Then she talked about Jesus Christ. She told me about the agony in the Garden of Gethsemane, about His sweating drops of blood, about the soldiers nailing Him to the cross, about the spear piercing His side and blood and water coming out. She said, "How very good it was of Him to die for us, and such a cruel death! How good He was to suffer so for our sins."

And then she talked about wicked people. She told me she was afraid there were a great many of them in the world, and it made her very unhappy to see the way many lived, among those she knew at school. "But", she said, "I know why they are so wicked: it is because they do not wish to be good. They do not ask Jesus to make them good."

I asked her what part of the Bible she liked best. She told me she liked all the history of Jesus Christ, but the chapters she was most fond of were the last three chapters of the book of Revelation. I had a Bible with me, and I took it out and read these chapters to her as we went along. When I had finished, she began to talk about heaven.

"Think", she said, "how nice it will be to be there! There will be no more sorrow, nor crying, nor tears. And then Jesus Christ will be there, for it says, The Lamb is the light thereof. And we shall always be with Him. And beside this, there shall be no night there: they will need no candle nor light of the sun."

Children, just think of this poor little blind girl. Think of her taking pleasure in talking about Christ. Think of her rejoicing in what is said about heaven, where there shall be no sorrow nor night. I have never seen her since. She went to her own home in London, and I do not know whether she is alive or not. But I hope she is, and I have no doubt Jesus Christ has taken good care of her.

Are you as happy and as cheerful as she was? You are not blind: you have eyes and can run about and see everything. You can go where you like, and read as much as you want. But are you as happy as this poor girl? If you

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wish to be happy in this world, remember my advice today: Do as the little blind girl did. Seek the Lord early, and you shall find Him.

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*For Younger Readers*

## The Old Man and God’s Mercy

An old man was very sick. Another man visited him; he came to help him sort out his affairs.

When they finished what they had to do together, the old man asked, “Have you not got a word for a poor sinner?”

The visitor was surprised to hear him speak like this because everyone knew that the sick man was really godly. What could he say? the visitor asked himself.

Then the visitor remembered words from the Book of Micah, in the Old Testament, which tell us that God delights in mercy. He is glad to show kindness to sinners, like forgiving their sins.

The visitor went away. But the next day he had a letter from the old man’s daughter. She wrote to say that her father died. And she said something else: what the visitor said about God delighting in mercy made her father very happy. God was indeed kind to him.

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## “What Think Ye of Christ?”

“Pilate, what is your verdict concerning Jesus Christ?”  
“*I find no fault in this Man.*”

“And you Judas, who have sold your master for silver, have you some fearful charge to hurl against Him?”

“*I have sinned, in that I have betrayed the innocent blood.*”

“Pharisees, what is your charge?”

“*He eats with tax-gatherers and sinners.*”

“And you, High Priest Caiaphas, what have you to say to Him?”

“*He is a blasphemer, because He said, ‘Hereafter ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven.’*”

“And you, centurion and soldiers, who led Him to the cross, what have you to say against Him?”

“*Truly this was the Son of God.*”

“And you, demons?”

*"He is the Son of God."*

"John the Baptist, what think you of Christ?"

*"Behold, the Lamb of God!"*

"And you, John the Apostle?"

*"He is the bright and morning Star."*

"Peter, what say you of your Master?"

*"Thou art the Christ, the Son of the Living God."*

"And you, Thomas?"

*"My Lord and my God!"*

"Paul, you have persecuted Him; what do you testify against Him?"

*"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."*

"Angels of heaven, what do you think of Jesus?"

*"Unto you is born a Saviour, which is Christ the Lord."*

"And Thou, Father in Heaven, who knowest all things?"

*"This is My beloved Son, in whom I am well pleased."*

Reader, what do you think of Christ? What does He mean in your life? Is He anything to you?

Taken from *Cheering Words*

## **"This Do in Remembrance of Me"**

*Rev K M Watkins*

In another two weeks, the Lord's Supper was to be dispensed in a minister's congregation. This was much on his mind, especially because it was his first communion in his new charge. For his morning sermon that Sabbath, the minister was led for his text to the Saviour's words when He instituted this ordinance the night before He died: "This do in remembrance of Me" (1 Corinthians 11:24).

Many readers will have been present in church when the Lord's death has been remembered in the sacrament of the Lord's Supper. They will have seen the communicant members leave their seats and go forward to sit at the Lord's Table at the front of the church. They will have seen the bread broken and the people eating of it. They will have seen the cup of wine and the people drinking from it. They will have heard the precious words of Christ quoted from 1 Corinthians 11: "Take, eat: this is My body, which is broken for you" (verse 24); and, "This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me" (verse 25).

They will have seen that the Lord's people take the Supper very seriously. Although it is just a simple table, with a little ordinary bread and wine, the



whole service is very solemn and very precious. Have you wondered why it matters so much to God’s people? At least part of the answer is this: the Lord Jesus Himself commanded them to do it, when He said, “This do in remembrance of Me”.

Christ gave this command as the *Head* of the Church. The Apostle Paul expressly said, “I have received of the Lord that which also I delivered unto you” (verse 23). The command came from the Lord. It is what He commanded by His own authority, “the same night in which He was betrayed”. In the first Lord’s Supper, there in the upper room, it was the Saviour who took the bread, broke it and gave it to His disciples. He then took the cup of wine and likewise gave it to them. With all His authority as the Church’s only Head, Christ commanded this to be done until the end of the world.

Everything the Church does is to be traced back to Christ’s authority. Before His ascension, He said, “All power [or authority] is given unto Me in heaven and in earth. Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you” (Matthew 28:18-20). You may have heard the Lord’s people and ministers talking of how difficult it can be to come to the Lord’s Table, because they feel so sinful and so unworthy. But Christ, the Head of the Church, has commanded them to do this in remembrance of Him, and “the voice of the Lord is powerful” (Psalm 29:4), persuading and enabling them to come, in obedience to Him. “Ye are My friends, if ye do whatsoever I command you” (John 15:14).

Many things are done in churches today without the authority of Christ. The minister’s sermon was during the period which most churches call “Easter”. Christ never told His Church to keep that. Easter is a man-made invention, just like Nadab and Abihu’s offering to the Lord of “strange fire . . . which He commanded them not” (Leviticus 10:1). The Lord never commanded anyone to remember His death by keeping so-called “Good Friday” once a year, with its processions and other unbiblical practices. Rather, He appointed the sacrament of the Lord’s Supper, saying, “*This* do in remembrance of Me”.

Likewise, the Head of the Church never appointed so-called “Easter Sunday” as a way to remember His resurrection once a year. That is done every week of the year, by keeping holy the Lord’s Day, the Christian Sabbath. With two Scriptural names for the first day of the week to choose from, certainly we should not be using the world’s word, *Sunday*, for it.

The minister went on to explain a second reason why the Lord’s people value the Lord’s Supper: Christ commanded it as the Church’s *Saviour*. To obtain salvation for sinners, He had to die for sinners. To obtain forgiveness of sin for them, He had to suffer the punishment of death for their sins. When

He said, "This do in remembrance of Me", it was in view of what He was about to do, in offering up Himself as a sacrifice to satisfy divine justice and reconcile His people to God.

So Christ's command, "This do in remembrance of Me", was His *dying* command. That means there was love in it as well as authority. He "loved the Church, and gave Himself for it" (Ephesians 5:25). What love that was! "Greater love hath no man than this, that a man lay down His life for His friends" (John 15:13). No wonder God's people value the Lord's Supper so much! It speaks of their Saviour's love in dying for their redemption.

Christ as the Redeemer took the bread and broke it. The bread pictured His body: "This is My body". Breaking it pictured His suffering for the salvation of His people: "My body, which is *broken* for you". As they take and eat the bread at the Table, His people may say, "He was wounded for our transgressions, He was bruised for our iniquities" (Isaiah 53:5). What could be more precious than that!

Christ also took the cup, containing the red wine as a picture of His blood. "This is My blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:28). That speaks of His death, in which He poured out His soul – as well as shed His blood – as an offering to God to atone for the guilt of His people's sin. His people have learned that "without shedding of blood is no remission" (Hebrews 9:22), because "the wages of sin is death" (Romans 6:23). They deserved to die in eternal torment for their sin, but Christ took their death upon Himself. That is pictured in the Lord's Supper. No wonder that they value it!

Now what do you think yourself of the Lord's Supper? "Is it nothing to you, all ye that pass by?" (Lamentations 1:12). From the cross we should be hearing the Saviour Himself taking up those words: "Behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger". The Saviour was made exceeding sorrowful in His sufferings, and He commanded the Lord's Supper to be kept as a way of keeping that saving love in remembrance.

At the Lord's Table, as God's children eat the bread and drink the wine, the symbols of their Saviour's death, they have the right to say that Christ "loved me, and gave Himself for me" (Galatians 2:20). Now can you say that? Have you put your trust in Him who died and rose again? Nothing is more important than that. And nothing is more precious than that. If you are saved through faith in the blood of Christ, you should value the ordinance that is intended to help you remember the death on which salvation depends. The Head and Saviour of the Church says to His people: "This do in remembrance of Me".

# Scripture and Catechism Exercises 2018-19

## UK Names for Exercise 2

**Senior Section:** *Dingwall:* Esther Ross. *Edinburgh:* Ross Campbell, Bradley Morrison. *Inverness:* Jessica Maton. *Llanelli:* Angharad and Abigail Cran. *North Tolsta:* Ruth Morrison. *Portree:* Hannah Macraird. *Tonbridge:* Joseph Playfoot.

**Intermediate Section:** *Beauly:* Deborah Maclean. *Edinburgh:* Esther Campbell. *Glasgow:* Cameron Ross. *London:* David and John Munns. *North Harris:* Hannah Jardine.

**Junior Section:** *Barnoldswick:* Calvin Middleton, Daniel van Essen. *Dingwall:* Catherine Campbell. *Edinburgh:* Jenna R Campbell. *Glasgow:* Hugh Ross. *Halkirk:* Annelise Hymers-Mackintosh, Nicole Campbell, Sarah Stewart, Donald Maclean. *Llanelli:* Carys Cran. *London:* Sarah Munns. *North Tolsta:* Angus and Uilleam Morrison. *Portree:* Catriona Macraird.

**Upper Primary Section:** *Aberdeen:* Julia Macleod. *Barnoldswick:* Samuel van Essen, Jael Fisher, Bethan Middleton. *Edinburgh:* Anna Cameron-Mackintosh, Fraser Campbell, Susanna Campbell. *Glasgow:* Elena Macleannan, Shona Ross. *Gloucester:* Madison Westlake. *Halkirk:* Grace Maclean, Fraser Stewart. *Inverness:* Callum Arie Morrison. *Llanelli:* Carwyn Cran. *Ullapool:* Tacita Angell. *Stornoway:* Naomi Morrison.

**Lower Primary Section:** *Aberdeen:* Kenneth Macleod, Cassia Soni. *Barnoldswick:* Ruth and Talitha Fisher, Susannah Middleton, Alexia van Essen. *Beauly:* Rebekka Fraser, Hudson Maclean. *Dingwall:* Neil Campbell. *Edinburgh:* Beth and Anderson Dickie, Alec Cameron-Mackintosh, Darcy and Joella Esson, Alice Hicklin, Finlay Morrison. *Glasgow:* Sarita and Christianna Fraser. *Halkirk:* Angus Hymers-Mackintosh, Catriona Maclean, Sophie Stewart. *Inverness:* Murray and Campbell Dickie, James Maton, Annamarie Morrison. *Laide:* Reuben Tamar. *Llanelli:* Sarah Cran. *London:* Ernest Campbell, Andrew and Daniel Macleod. *Ness:* Domhnall and Iain MacColl. *North Tolsta:* Rebecca and James Morrison. *North Uist:* Katie MacDonald. *Stornoway:* Faith Mackay, Emma Morrison, Kate and Calum Murray.

## Overseas Names for Exercise 2

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

**Intermediate:** *Auckland:* Rachel Campbell, Diana Jago. *Beaver Falls:* Ehud Kerr. *Connecticut:* Nathanael Mack. *Grafton:* Ronnie Zuill. *Texas:* Elijah Dawkins. *Wisconsin:* Julia Smith.

**Junior:** *Auckland:* John Campbell, Amelia Smith. *Castle Hill:* Jonathan Hickey. *Chesley:* Isabel Bouman, Kara Zekveld. *Grafton:* Marcus Optland, William Marshall, Mahala Zuill. *Texas:* Noah Dawkins, Claire Smith. *Wisconsin:* Jenna Smith.

**Upper Primary:** *Auckland:* Peter Campbell, Bryce Jago, Aaron and Owen Smith. *Beaver Falls:* Othniel Kerr. *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, Carl Smith, Olivia Smith. *Wisconsin:* Calvin Smith.

**Lower Primary:** *Auckland:* Joseph Campbell, Laura and Maria Jago, 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. *Münster:* Conrad Rösner. *Sydney:* Abigail and Ethan MacDonald. *Texas:* Adele and Alex Smith, Anastasia and Charlotte Smith, Louis Smith, Luke Smith. *Wentworthville:* David and Sarah Steel.

# Looking Around Us

## A Free Bet Led to a 10-year Gambling Addiction

A man took up the offer from a betting firm of a free online bet and it led on

to 10 years of addictive gambling. His addiction made him over £100 000 the poorer and left him, according to his own testimony, with his life in tatters. The BBC report about him called him “Gary”.

Gambling is a serious scourge in the UK. A recent study by a group at Glasgow University led them to conclude that there are 340 000 problem gamblers in the country, and 55 000 under-16s have reported that they have problems. Gambling is not only a serious problem; it is a sin. It involves people trying to get their hands on money that is not theirs – coveting what belongs to others. And people like “Gary” are carried along by a form of excitement that cannot be satisfied.

Notice that he was tempted into starting to gamble by *one* free bet. Just one. And how many people are drawn into a course of sin by committing the sin once! We should ask God to keep us from starting to commit particular sins. Yes, we are to resist sin. But we are weak, and we very much need God’s help. How much we need His care!

### **A Missionary’s Coconut**

John G Paton was a well-known missionary from the south of Scotland who, in 1858, went out to the New Hebrides (now Vanuatu), a group of islands in the Pacific Ocean. Sadly, his wife and baby son died soon after they came to the islands. But Paton persevered and, in spite of many difficulties, he continued to declare the gospel to the islanders. And God blessed his work.

When he came back to Scotland, Paton brought with him a coconut shell he had picked up from a beach on the island of Aniwa. He used it to gather collections to support his work in the New Hebrides, as he went about telling congregations about what he was doing on these far-away islands.

Recently the coconut shell turned up, mounted on a wooden stand, at an auction in Glasgow and was sold for £938. A sympathetic article appeared in *The Herald*, which quoted a representative of the auctioneers stating, “I would say he is Scotland’s most famous missionary, with the exception of Dr [David] Livingstone, of course. His story is very interesting and has all the things people enjoy reading about.”

The best book to read to get Paton’s interesting story is his *Autobiography* (available from the Free Presbyterian Bookroom). Other books are available, some shorter or easier to read, but none of them tells his story so well. Paton believed that God had sent him to the other side of the world to spread the gospel, and he gave himself to the work with his whole heart. Let us, whatever our work may be, seek to do it to God’s glory.

**Price £1.00**