

The Young People's Magazine

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

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



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Number 10

Is All Done?

Ralph and Ebenezer Erskine were two noted ministers in Scotland in the 1700s. One of them told of a man who had been to church. He came home earlier than usual after the service. Someone asked him: "Is all done?" (Perhaps it was his wife and she had been looking after the little children in the family.) She meant: Is everything finished?

He answered, "No. All is said, but all is not done." What did he mean? He meant that, although the minister had finished speaking, there were things to be *done*. This is how we too should react to every service when the Word of God has been faithfully preached.

First of all, we should try to *remember* as much as we can of what has been said. That applies not only to the sermon, but also to the other parts of the service. If the minister has been explaining some part of Scripture, we should try not to forget what it means. It may be very helpful to us at some time in the future to know its meaning.

Second, the minister may have been speaking about *sin*. He may have pointed out how serious sin is, because it is committed against a holy God. The minister may have pointed to particular sins, some of which we are guilty of ourselves. He may have warned the people not to be careless about their souls. He may have spoken, for example, about living for the things of this world rather than for God's glory, about telling lies and breaking the Sabbath. He may have spoken of the duty of turning away from these sins.

When the service has come to an end and the minister has finished speaking, has all been done? Well, have you asked God to help you turn from such sins? Have you asked Him for grace to repent of committing these sins? Are you sorry that you have ever being guilty of these sins? Unless you are repenting, your doing is not over. Indeed, believers need to ask God for grace to *go on* repenting of their sins, to go on turning away from them, so that they hate them more and more.

Third, the minister may have been speaking about *Christ* – that He is the Son of God, who became man, that He lived a perfectly-holy life in the place of sinners, that He suffered the punishment due to sin instead of them, that

He rose from the dead on the third day, that He went up to heaven, and that He has been exalted “to be a Prince and a Saviour, for to give repentance . . . and forgiveness of sins” (Acts 5:31). The minister finished speaking, but what about your response?

What should your response be? First, you are to remember what he said, especially because the minister speaks in the name of God; it is as if God was speaking directly to you. You are to remember what was said and to think over it. You need to be saved; you need your sins to be forgiven; you need a new heart and a new life. These are all parts of the gift of salvation, which Christ is exalted to give to sinners. No one can *earn* salvation by trying to keep God's commandments better, or by doing some deeds of kindness or anything else that you think may please God. No, salvation must be received as a free gift.

The minister should call you to look away from yourself for salvation, as the Erskine brothers did when they preached. You are to look to Christ to save you; you are to believe in Him as the only Saviour from sin. He can save sinners; no one else can. When the minister has finished his sermon, you are to ask yourself: Is all done? Is everything finished? Have I believed on the Lord Jesus Christ? Unless you have believed in Him, you cannot say you have done what you ought to do when you hear God's Word.

If you have believed in Christ, you will get to heaven. And God will take care of you on all your journey through this world. Yet you cannot afford to become careless about your soul. When a service is over, you will still have to ask: Is all done? Specifically, you need to ask yourself such questions as these: Have I learned something about God's Word that I did not know before? Have I trusted again in Christ? Did I learn something more about how I should live in this world? Do I hate sin more than before? Do I feel more dependent upon God's help than ever I did in the past?

You may find some of these questions – perhaps all of them – difficult to answer. And certainly we should not jump to conclusions about our spiritual state. It is dangerous for anyone to imagine that they are converted when that is not so. But let us ask God to direct us as we consider how we are spiritually. In particular, we should always ask for God's blessing before we go to church. We should ask Him to give His Holy Spirit to apply to our souls what we hear. And after the service is over, we should pray again for God's blessing: that we would still get good from it and especially that He would give us grace to do what we were pointed to in the service.

We should pray that we would not be forgetful hearers but “doers of the Word” (James 1:22). We should pray that this would be so, not only at public worship, but also at family worship and when we read the Bible ourselves.

The Injured Bird

Rev K M Watkins

When we saw it in the distance, far up the beach, it looked like a penguin, a black bird with a white front. Getting closer, it was clear that it was a guillemot, a common seabird on the coasts of north-west Scotland. Its wing was injured and it could not fly. We picked it up in a fleece, took it home, put it in the shelter of a cardboard box, and arranged with the animal protection society to take it to the vet to see what could be done.

A number of things were wrong with the poor guillemot, each one picturing what is wrong with every sinner who has not trusted the Lord Jesus Christ for salvation.

1. The bird was *in the wrong place*. Guillemots keep to rocky areas near to the sea, but this one was away from the water, on the largest expanse of sand in the area, on a beach backed by dunes. Sinner, you are in the wrong place! It may seem right to you, like the far country seemed to the prodigal son, at least to begin with. But this life you live, in sin and misery, is not the place you were made for. You were made to glorify God and to enjoy Him for ever. That is your right place, and every other place is wrong. You do not belong anywhere but in reconciled fellowship with God, just as the prodigal belonged at home, reconciled to his father.

2. The bird was *alone*. Guillemots usually keep together in colonies. They nest together. They fly together. They fish and feed together. But this one was all on its own. The rest had left it behind. They were not interested in it anymore. The sinner may think that he has many friends, but in the end they will all forsake him, just as the prodigal's friends left him alone to fend for himself once his money ran out. It was his money they loved, not him. Sinner, you do not have a single true friend that will be both able and willing to help you in the day of your greatest trouble. Unless you find Jesus Christ, "the friend of publicans and sinners", you will have to face death and judgment and hell all on your own.

3. The guillemot was *not moving*. It was stuck where it was. It was neither flying nor walking, even when we approached it. That is the way sinners are. They are stuck. It seems that nothing will move them from their life of sin. Whatever one says, whatever warnings one gives, whatever invitations one issues, whatever happens to them and to others, they can remain unmoved by it all. Israel was like that. Even though the Lord assured them that He took no pleasure in their death and ruin, but rather in their repentance and salvation, yet they continued the same. So the Lord pleaded with them:

“Why will ye die, O house of Israel?” (Ezekiel 33:11). Is He saying the same to you?

4. The guillemot was *injured*. Its wing was damaged and it could not fly. Do you recognise yourself? You have been severely injured by Adam's fall into sin. The wings of your soul are incapable of soaring up to worship God or flying anywhere to serve Him. By nature, you cannot even mount up to Christ on wings of faith, to escape the wrath to come. “No man can come unto Me” (John 6:65). You need God to give you saving faith. Then you will fly to Christ for salvation.

5. The guillemot was *in danger*. It would soon be spotted by a predator, whether animal or bird, and it would not be able to defend itself for long. The sinner too is in great danger, whether he feels it or not. Spiritually he is in a wilderness full of wild beasts that are ready to attack and destroy him. The devil goes about as a roaring lion, seeking to devour souls. The world threatens at one moment and allures the next, all to ensure that the sinner stays on the broad way that leads to destruction. The flesh, the sinner's own corrupt heart, is deceitful above all things and desperately wicked. Surely one day you will fall by these enemies! If you saw your danger, you would cry out for help.

6. The guillemot was *unable to get food or drink where it was*. Even if not attacked and killed, it would die of hunger and thirst. Sinners are similar. However much they provide for the things of this life, they leave their souls unfed and unwatered. “Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?” (Isaiah 55:2). In the far country, the prodigal was hungry enough to eat pigs' food, whereas back in his father's house, even the servants had “bread enough and to spare”. On his return, he was treated to a feast. Likewise, the gospel welcomes sinners to a spiritual feast. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. . . . Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness” (Isaiah 55:1,2).

7. The guillemot *tried to reject our help*, striking at us with its sharp beak. It thought that we were a danger, but we meant the bird no harm. We were only trying to help it, to get it to safety. You may have heard the saying, “Do not bite the hand that feeds you”. Left to themselves, sinners do the same. The Lord Jesus Christ means them no harm, as He stretches out the arms of the gospel all day long to save them (see Romans 10:21). But they are “disobedient and gainsaying”, refusing the gospel's kind offers. They exclaim, “Art Thou come to destroy us?” (Mark 1:24). Afraid that the gospel will ruin their lives, spoil their enjoyments, take away their liberties and hamper their

relationships, they reject it. But although the gospel will bring to an end the sin involved in those things, nothing could be better for a soul! The gospel saves from hell's torments. O then, learn from the guillemot, and "see that ye refuse not Him that speaketh" (Hebrews 12:25).

Disabled and Contented

In Woolwich, London, there was once a man whose surname was Gregory; he was probably a minister. A kindly woman had asked him to visit a poor man who lived nearby. When Gregory went to the man's cottage, he found him alone; the man's wife had gone to get some milk from a kind neighbour. Gregory was shocked to see such a pale, thin man. He was sitting in a chair, but held in an upright position by some contraption, made up of cords and belts, hanging from the ceiling. For more than four years this poor man had not been able to use his arms or his legs; while all his joints were swollen and sore.

Gregory asked, "Are you left alone, my friend, in this deplorable situation?"

"No," the man answered, "I am not alone, for God is with me." And only his lips and his eyes moved as he spoke. He was extremely disabled and was suffering very much; yet he had the wonderful support of feeling God's presence even when no one else was with him.

Gregory moved nearer the man and noticed an open Bible sitting on his knees. His wife had placed it there before she went out; it was propped up by a special cushion and was open at one of his favourite Psalms.

His visitor then sat down beside him and they talked together. Gregory realised, from what his new-found friend said, that he got a small amount of money every week, probably from some local body that looked after the poor. He asked the man how his other needs were supplied.

"It is true, as you say, seven shillings a week would never support us. But when it is gone, I rely upon the promise I found in this Book: 'Bread shall be given him; his waters shall be sure'. And I have never been disappointed yet; and so long as God is faithful to His Word, I never shall." In other words, God would always supply his needs, because He is always faithful to His promises.

Gregory asked him if he ever felt tempted to complain under the pressure of his difficulties.

"Not for the last three years. Blessed be God, for I have learned from this Book in whom to believe." And some life appeared in his pale face as he

said so. Then he went on: "And, though I am aware of my weakness and unworthiness, I am persuaded that He will not leave me, nor forsake me. And so it is that often, when my lips are closed with lockjaw, and I cannot speak to the glory of God, He enables me to sing His praises in my heart." (Lockjaw is often called tetanus. It is an infection that often causes people's muscles in their neck and jaw to lock, which makes it hard for them to open their mouth.)

During Gregory's later visits he usually found the man with his Bible on his knees. Gregory often went to call in this cottage to get good for his own soul as well as to try to help the man. The disabled man always showed the same contented spirit, for God was blessing him as he was reading God's Word.

What an example this man should be to us, who may be free from illness and disability! How ready we may be to complain about little things, things that are just a little inconvenient for us! But are we paying real attention to God's Word? Do we believe that God is in control of everything that happens to us? Do we seek God's help and support in all our circumstances? Do we feel an obligation to obey the command, "Be content with such things as ye have"? Have we a right to the promise that follows this command: "I will never leave thee, nor forsake thee? If we have that right, "we may boldly say, The Lord is my helper" (Hebrews 13:5,6). How wonderful is the comfort, whatever our situation, that flows from believing that God is saying to us that He actually is our helper.

The Tabernacle and Temple

7. The Sacrifices

Rev J B Jardine

Last month's part of this Youth Conference paper spoke of the people who had duties in the tabernacle and temple – the priests and the other Levites, but especially the high priest. A type was explained as "a thing or a person that is used to represent a spiritual truth; the fulfilment of that spiritual truth – in its antitype – belongs to the future".

5. The sacrifices of the tabernacle and temple. The sacrifices of the Old Testament formed part of God's plan to open up the truth about the great atoning sacrifice of Christ the Saviour. These sacrifices derived all their efficacy from their relation to the atonement of Christ. The sacrifices offered up were typical of the sacrifice offered up on Calvary.

The only animals sacrificed were oxen, sheep, goats, turtle doves and

pigeons. The animals had to be without blemish and considered clean.

Sacrifice kept Israel close to God. Yet God had no pleasure in sacrifices as such. It was the offerer that he regarded. God had no delight in sacrifices and offerings unless the heart and life of the offerer were in harmony with Him. To present the victim, lay on hands, sprinkle the blood and dispose of the sacrifice all show that the animal was a substitute for the offerer.

(1.) *The blood.* The sacrifice was slain in such a way that all the blood flowed at once out of the body into a sacred vessel kept for that purpose. Blood is the symbol of life – its loss signifies death. The symbolical effectiveness of the sacrifices arose from presenting the blood of the slain animals on God's altar. It was the only means used to obtain pardon and acceptance with God, for "without shedding of blood is no remission". "For the life of the flesh is in the blood", God said, "I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Leviticus 17:11). The life of every creature is bound up in its blood.

It is the life of the sacrifice that atoned for sin through the pouring out of its blood. Its blood was shed and brought before God, and He graciously accepted it, so that He pardoned and accepted the sinner. One life was a substitute for the other. This is the teaching of Isaiah 53, as it points to Christ.

(2.) *The daily sacrifice.* Each morning and evening the priests sacrificed a lamb in the name of all the Jewish people. The Ten Commandments were read as part of the morning service. This lamb was bought from the annual temple tax, paid voluntarily by every Jew in the world. This gave every Jew an equal share in the offerings, even if they lived at a great distance. There was an extra morning sacrifice on the Sabbath. After the daily morning sacrifice, individuals could bring their own offerings as an atonement for sin, for special ceremonies or simply as an offering of thanksgiving.

(3.) *The burnt offering.* This was the kind of sacrifice offered up morning and evening by the covenant people. The altar was commonly known as the "altar of burnt offering." The burnt offering was only for those already standing within the bounds of the covenant. The offerer brought a male bullock or lamb or kid without blemish. The offerer placed his hand on the offering before it was slain. The priest slew it, sprinkled the blood around the altar and then burnt the flesh. The main element in this sacrifice was the consecration of the offerer to the service of God.

God has made a provision to meet the guilt and sinfulness of His people in Christ. Christ's sacrifice has delivered them from the guilt of sin and, through His Spirit, from the power of sin.

(4.) *The sin offering.* The sin offering was a restoring sacrifice. The

offerer had been excluded from fellowship with the Lord because of some sin or defilement. A sin offering was needed to restore the relationship (Leviticus 4-5). It dealt with sins of ignorance which fell below the level of presumptuous sins – sins committed deliberately. It covered sins not committed in absolute ignorance but arising from temptation, infirmity and passion. Within the covenant of grace, God has made provision for keeping believers in fellowship with God, in spite of their sins, temptations and moral frailties (1 John 1:9).

(5.) *The trespass offering.* The trespass offering was concerned with the “holy things of the Lord” – because the offerer had defrauded or unrighteously withheld his dues in the sacred things of God. The New Testament lays particular emphasis on the burnt offering, but refers also to the sin offering and trespass offering. The sacrifice of the Redeemer meets all the needs of every case. He made a satisfaction of infinite value and merit.

Free Presbyterian Church of Scotland

4. The New Church

Rev J D Smith

Last month's section of this Youth Conference paper spoke about reaction to the Declaratory Act that was passed in 1892 and changed the foundation of the Free Church. A number of men at the General Assembly in 1893 were opposed to the Act, but only Rev Donald Macfarlane followed through on his objections and protested against it. He could not stay in a Church that had changed its foundation. In July 1893 a Presbytery was formed which was called “The Free Church Presbytery of Scotland”.

At the next meeting of Presbytery, in Portree on 14 August 1893, the Presbytery adopted the Deed of Separation. This document states the reasons for separating from the Declaratory Act Free Church of Scotland. Later on, those who separated took the name, “The Free Presbyterian Church of Scotland”. Students were licensed, ministers were ordained, and the Church continued to grow.

Later on, the Declaratory Act Free Church took legal action and put Rev Donald Macfarlane and Rev Donald Macdonald out of their churches and manses. As has been well pointed out by others, they were given the use of these churches and manses when they became ministers, on condition that they would be faithful to their ordination vows. And now they were evicted from their manses for precisely the same reason – because they would not compromise but continued faithful to their vows to assert, maintain and defend the whole doctrine contained in *The Westminster Confession of Faith*.

At least some of the Constitutional Party looked down on the small movement which was the Free Presbyterian Church of Scotland. One minister even called it “the most mischievous movement in modern times”. But they themselves had said that the Free Church of Scotland would be dead whenever the Declaratory Act was passed. What should be done but take a stand and preserve the witness and principles of the Church? Yet, when the moment of truth arrived, they failed to make that stand. They claimed that the Declaratory Act was not binding, that it was a dead letter. But later on, when the people of the Constitutional party had the majority and were back in power (because the majority of the Free Church had united with another Church) – one of the first things they did was repeal the Declaratory Act. But if it was a “dead letter”, why did they feel the need to withdraw the Act?

We must be willing to endure criticism and even persecution for standing on the side of truth and righteousness. The Saviour said, “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you” (Matthew 5:11,12).

Think for a moment how important the stand was that was made in 1893. The stand was for a greater cause than even the events that led to the formation of the Free Church in 1843. At that time, a disruption occurred because the state interfered with the Church by placing ministers over congregations without their consent. By 1893, the Church itself was allowing *false teaching* in its congregations. The struggle was about the doctrines of God’s Word, nothing less. It was a battle over whether the Bible was God’s Word or not, as someone put it at the time: “Bible or no Bible, *Confession* or no *Confession*”.

In one of the documents explaining the separation made in 1893, these reasons are given: “By this [Declaratory] Act we consider that the constitution of the Church has been altered and vitiated [damaged] where [the Church] ought to hold it most sacred and inviolate. And secondly, by the Declaratory Act (1892), the Church as a whole has become involved in the guilt of the past backsliding, which, as we have said, was the source of our sincerest grief, in a way in which [the Church] was not involved before this Act came into law.”

Before the Declaratory Act was passed, many parts of the Free Church were guilty of backsliding. Now, by the Act, the whole Church was guilty of the backsliding which had led to the Church loosening itself from the *Confession of Faith*, its chief standard after the Bible. To stay in that Church was to identify yourself with its backsliding. How thankful we should be that

the Lord gave Mr Macfarlane grace to separate from the Declaratory Act Free Church and conserve and continue the witness of the Free Church of 1843!

The witness continued in Scotland and also spread to other parts of the world. In the early 1900s an African named John Radasi was trained by the Church for the foreign mission field in his own continent. This led to the Church's Mission in Zimbabwe. Eventually congregations were established in Canada, Australia and New Zealand, and later on in Ukraine, and preaching stations were established in both Texas and Singapore in the year 2000.

For Junior Readers

The Sailor's Proverb

There is an old sailor's proverb which says, "He who will not be ruled by the rudder must be ruled by the rock". When the boat is at sea, the rudder is used to steer it. The proverb means that the rudder has to be used along with the chart that shows where the dangerous rocks and shoals lie; or else the ship could end up on the rocks and be wrecked.

You can also apply this proverb to your life. The true rudder of life is surely the fear of the Lord – wanting not to offend God by our sins. Solomon, the wisest of all men, often refers to the fear of the Lord in the Book of Proverbs. For example, "The fear of the Lord is the beginning of wisdom" (9:10).

Think of someone who has no religion. He does not attend any church. Clearly "there is no fear of God before his eyes" (Psalm 36:1). He refuses the rudder that is set before him in the Bible. As he meets with difficulties in life, like stormy seas filled with hidden rocks, he is surely heading for a terrible shipwreck!

What about those people who seem to be respectable, decent and kind, yet they have no hand on the rudder of their lives? They too are not marked by the fear of the Lord. For them also, hidden rocks lie in their way and they will perish in their sins unless they turn to the Lord.

The Bible is the only book that explains what sin is, and what its results are. It tells you: "The wages of sin is death". The Word of God warns you about the rocks. Do you wish to escape the rocks of eternal judgement? There is only one way. Jesus said, "I am the way, the truth and the life". Will you not pray that God would put His hand of infinite love on the rudder of your life and lead you to the Saviour, who says, "Him that cometh to Me, I will in no wise cast out".

Job tells us: "The fear of the Lord, that is wisdom; and to depart from evil

is understanding”. And David says, “Come, ye children, hearken unto me: I will teach you the fear of the Lord” (Psalm 34:11). Do you seek to have His fear in your heart and to keep away from all the sins and evils which surround you and would destroy your soul? (Perhaps you could look up and write out some of the verses which tell you about the fear of the Lord.)

J van Kralingen

How to Be Thankful

The woman was poor and she felt very dull. She thought she had nothing to be thankful for. Her minister tried hard to persuade her that she had solid reasons for being thankful to God, but with no success. He pointed out that she had received many good things – some of them spiritual, some not. She replied that *she* had “nothing in body or soul to be thankful for”.

The minister silently prayed to God for wisdom and then asked the woman: “Does your neighbour’s husband drink when he is out and beat her when he comes home?”

“Yes”, she agreed.

“Does your husband do so to you?”

“No”, she answered reluctantly.

“Well then, should you not thank God that you have a kind husband?”

The woman did not answer. So the minister repeated his question several times until the woman agreed. And he told her that he would not leave the house until she promised to thank God on her knees for this mercy every day, morning and evening. After she agreed to do so, he told her: “I have now shown you one thing which you have to be thankful for, and you must keep your promise till I see you again”.

Several days later he came back and found a very different woman waiting for him. She told him: “I have longed to see you; I have wished to thank you. For a morning or two, I did as I promised, but I did not rightly feel what I said. Then one day, when I was thanking God that I had a kind husband, I thought I should thank Him that I had healthy children. And when I was thanking Him for that, I thought I should thank Him that I had bread to put in their mouths. And when I was thanking the Lord for that, I thought that I should thank Him that I had clothes to put upon their backs and a house to cover their heads. And so, when I was thanking God for one thing, another came into my head, and another still, and now I do not know where to stop, but how to thank Him enough; and I feel so happy.”

How many things *we* have to thank God for! May we thank Him from the heart for all the good things we receive!

For Younger Readers

John's Prayer

John Baily's mother was a very godly woman. She taught her children from the Bible and prayed for them often. John listened to what she told him and he trusted in Jesus Christ when he was very young. He now wanted to do what was right; he did not want to sin against God.

It was John's mother who kept family worship with the children. His father did not; he was not a godly man. One day, when John was just 11 or 12, his mother asked him to pray at family worship. His father was outside the room but could hear him.

The father was now very ashamed that he had not kept family worship but had left it to his wife; he had not done his duty. He became very sorry for how he had behaved. God taught him that he was a sinner and showed him how to be saved from sin – by believing in Jesus Christ. John's father trusted in Him as the One who came into the world to save sinners. God used John's prayer to make his father think seriously about his sins and his need of being saved from these sins.

Jesus still saves sinners. And even young sinners need to be saved. Ask Him to save you, even when you are still young.

Looking Around Us

When Sin Is Found Out

A woman called Isabella disappeared from Manchester in June 1969. She was then 35 years old and would now be 85. She was married with three children. Her family believe that she left Manchester hoping to work somewhere else for a period of time, but they never saw her again or heard anything about her. Police believe she could still be alive and there is no record of her death; so she is still classed as a missing person.

One thing we can be sure of is that God knows the answer to the mystery. He knows what happened to this woman: whether she is still alive or has died. If she is still alive, He knows where she is, what she did with the rest of her life and why she did not contact her family again.

But something may have happened to her; she may have been murdered. Again, if that was the case, God knows everything about the crime. He knows exactly who committed the murder and, in His providence, He is able to bring evidence to light that would lead to a trial – evidence that could result in the murderer being convicted.

When the Children of Israel were preparing to cross the River Jordan to enter Canaan, the land God had promised them, two tribes, Reuben and Gad, wanted to stay where they were. They wanted to farm the fertile land on the east side of the Jordan. They were allowed to settle on that land, but they promised to help the other Israelites to conquer Canaan. It would be sinful to break that promise, and so they were warned: “Be sure your sin will find you out” (Numbers 32:23).

That warning is still relevant for everyone. Yet it may not be fulfilled in this world. Some people’s sins will not find them out in this life but only after they die. In particular, their sins will be made known before everyone on the Day of Judgement.

Some murderers, for instance, have been very successful in hiding their sins, escaping conviction for many years. But the murderer perhaps has an argument with a friend, who in revenge goes to the police to report the criminal. Or some other piece of evidence may turn up that links him to the crime. Or his conscience may become so active that he himself goes to the police and confesses his sin; even in his own conscience, his sin has found him out.

Have your sins found you out? Have they so disturbed your conscience that, before God, you have asked the question posed by the jailer in Philippi: “What must I do to be saved?” The answer Paul and Silas gave him is the one you need today: “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:30,31). Those who believe will be forgiven; all their sins will be covered over; God will never bring up their sins against them, not even on the Day of Judgement.

All believers will be brought safely to heaven. God always watches over them. None of them will be lost.

Scripture and Catechism Exercises

General Information 2020-21

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

Please read the following rules carefully before you begin:

1. Your section *for the whole year* is decided by your age on *1 October 2020*. Stay in that section for the three sets of exercises. You may miss a prize or award by changing sections.
2. Exercises are to be in the correctors' hands by November 30, March 31 and June 30. So you have about two months in which to do each exercise. Please send it in time in case you lose marks for being late. You should say on your first answer paper if you wish your name to appear in *The Young People's Magazine* to show that the corrector has received your exercise.
3. Each entry is to be the work of the person whose name is on it, except for beginners in the Lower Primary Section, who are allowed a little help.
4. Prizes will be given in all sections except Lower Primary, and awards of books will be given to everyone in each section who does the three exercises. The names of the award and prize winners will be published in *The Young People's Magazine*.
5. Teachers and others working with young people can arrange for groups to do the exercises, and correctors will be glad to hear from them.
6. The exercises are based on the Bible Reading Cards which will be distributed through the ministers of the congregations (or they may be obtained from the Free Presbyterian Bookroom, 133 Woodlands Road, Glasgow, G3 6LE). It is very important for you to read God's Word every day. The exercises this year are based on the following Bible readings from cards B and C: *Exercise 1*: 1 Samuel 26 to 2 Kings 6, and 2 Corinthians 5 to Hebrews 13. *Exercise 2*: 2 Kings 7 to 2 Chronicles 18, and James 1 to Revelation 22, Matthew 1-11. *Exercise 3*: 2 Chronicles 18 to Job 26, and Matthew 12 to Mark 16.
7. The exercises are also to be found as pdf files, at <http://www.fpchurch.org.uk/spiritual-help/scripture-and-catechism-exercises/>. When they are printed out, space is available for the answers.

Exercise 1 2020-21

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 November.

Senior Section (15 years old and over)

UK answers to *Mrs J Hicklin, 13 Burnbrae Loan, Bonnyrigg, EH19 3FR.*

Old Testament

1. Read 2 Samuel chapter 7.
 - (a) What did David desire to do after God had given him rest from all his enemies? (1)
 - (b) God sent a message to David by Nathan the prophet. He reminded David of all God had done for him. List three things God had done for David. (3)
 - (c) List four things God promises to do for David in the future. (4)
 - (d) What does David say in his prayer to show: (1) how unworthy he feels of these blessings, (2) how great God is, (3) how blessed the people of Israel were. (6)
 - (e) Find and write out a verse which is a good prayer for us when we read God's promises in the Bible. (2)
2. Read 2 Samuel chapter 9.

- (a) What does David ask in verse 1? (2)
- (b) What does Ziba tell David about Mephibosheth? (1)
- (c) How did Mephibosheth behave when he came into David's presence? (3)
- (d) What reason does David give for showing him kindness? (1)
- (e) What did David do for Mephibosheth? (3)
- (f) Many people have drawn an analogy between David's treatment of Mephibosheth and the Lord's treatment of sinners. What similarities can you see? (Think of (a) Mephibosheth's condition, (b) David's status, (c) his attitude to Mephibosheth and (d) Mephibosheth's response.) (2,1,2,1)

New Testament

1. Read the Epistle of Paul to Philemon.
 - (a) What does Paul thank God for, when he thinks of Philemon and his fellow Christians? (1)
 - (b) Why is Paul writing to Philemon and what does he want him to do? (See verses 12,16) (2)
 - (c) What special reason does Paul give that Onesimus should be received and forgiven? (2)
 - (d) It is likely Onesimus had been a slave of Philemon who had run away. Why would Paul not keep Onesimus with him until he had heard from Philemon? (2)
 - (e) List three things that Paul writes to show how much he cared for Onesimus. (3)
2. Read Colossians 3:12-14. How has Paul shown:
 - (a) kindness (b) humbleness of mind (c) consideration for Philemon? (3)

Memory Exercise

Learn by heart and write out from memory the answer to Question 26 in the Shorter Catechism:
How doth Christ execute the office of a king? (3)

Intermediate Section (13 and 14 years old)

UK answers to *Mrs E Couper, 17 Duncan Street, Thurso, Caithness, KW14 7HU.*

Old Testament

1. Read 1 Kings 17.
 - (a) What two places did the Lord command Elijah to go to? (2)
 - (b) How do we know that the widow was poor? (2)
 - (c) What did Elijah ask from the poor widow? (3)
 - (d) Describe in your own words how Elijah brought the widow's son to life. (4)
 - (e) What did this miracle prove to the widow? (2)
2. Read 2 Kings 5:1-15.
 - (a) In what ways was Naaman a "great man with his master"? (3)
 - (b) Who worked for Naaman's wife? (2)
 - (c) What did she want for her "lord"? (2)
 - (d) Why did the King of Israel "rend his clothes"? (2)
 - (e) What message did Elisha send to Naaman? (2)
 - (f) Why was Naaman so angry with the message? (3)
 - (g) What happened to Naaman's flesh after he washed? (2)
 - (h) What did he now confess about God? (2)

New Testament

1. Read Colossians 3.
 - (a) List three evils Christians should "put off"? (3)
 - (b) List three graces Christians should "put on"? (3)
 - (c) What should they "put on above all things"? (1)
 - (d) Why especially should we forgive one another? (2)
 - (e) Write out the verse which tells us to be "thankful". (2)
 - (f) In what way should we sing "to the Lord"? (1)
 - (g) What are children commanded to do? (1)
 - (h) Why should they do this? (1)

2. Read 1 Timothy 6.

- (a) Quote two verses which speak about contentment. (4)
- (b) What is "the root of all evil"? (2)
- (c) What was Timothy to "follow after"? (3)
- (d) Who gives us "richly all things to enjoy"? (1)

Memory Exercise

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

What is the Fifth Commandment? (3)

Junior Section (11 and 12 years old)

UK answers to *Mrs M Logan, 188 Willowbrae Road, Edinburgh EH8 7QH.*

Old Testament

1. Read 1 Kings 10:1-13.

- (a) Who came to visit Solomon? (1)
- (b) Why did she come to see him? (1)
- (c) In your own words, describe how she felt after finding out about Solomon's wisdom and prosperity (verses 6-7 will help). (1)
- (d) What did she give to Solomon? (3)
- (e) Read Matthew 12:42 and say who is referred to: "a greater than Solomon is here" (1)

2. Read 1 Kings chapters 17 & 18 and complete the table.

What Elijah said	Who did he say it to?
(a) "Fear not; go and do as thou hast said" (middle of chapter 17)	
(b) "Go tell thy lord, Behold Elijah is here" (middle of chapter 18)	
(c) "I have not troubled Israel: but thou and thy father's house" (middle of chapter 18)	
(d) "How long halt ye between two opinions?" (middle of chapter 18)	
(e) "Cry aloud: for he is a god" (middle of chapter 18)	
(f) "Go up now, look toward the sea" (end of chapter 18)	

(6)

3. Now answer the following questions about (a) to (f) from question 2. (Question 3a matches Question 2a etc.)

- (a) What 2 food items did this person have in the house? (1)
- (b) Who was "thy lord"? (1)
- (c) In what way had the person and his father's house troubled Israel? (1)
- (d) What were the "two opinions"? (2)
- (e) Who was the god to whom they cried? (1)
- (f) On the seventh visit, what did this person see? (1)

New Testament

1. Read Ephesians 6:11-17, which describes the armour the Christian must put on.

Complete the following:

- (a) Put on the whole _____ of God.
- (b) Stand therefore, having your _____ girt about with _____.
- (c) The breastplate of _____.
- (d) Your _____ shod with the preparation of the _____ of _____.
- (e) The shield of _____.

- (f) The _____ of salvation.
 (g) The _____ of the _____ which is the word of God. (11)
 2. In your own words, explain why the Christian needs this armour (verses 11,13,16 will help). (2)
 3. Read Hebrews chapter 4.
 (a) Why did the word preached not profit those that heard it? (1)
 (b) What is sharper than a two-edged sword? (1)
 (c) What two things are we encouraged to ask for at the throne of grace? (1)
 4. Read Hebrews 13:1-6.
 (a) Write out the precious promise that is given in this section. (2)
 (b) Now write out what the believer's response to this promise should be. (2)

Memory Exercise

Learn by heart and write out from memory the answer to Question 42 in the Shorter Catechism:
 What is the sum of the ten commandments? (3)

Upper Primary Section (9 and 10 years old)

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

Old Testament

1. Read 2 Samuel 23:1-5.
 (a) What is the name of "the sweet psalmist of Israel"? (1)
 (b) Did he make up his own psalms? (1)
 (c) Who gave him the words to use in the psalms? (1)
 2. Read 2 Samuel 22:1-4, a psalm of thanksgiving.
 (a) When did David speak the words of this psalm? (1)
 (b) In verse 2 David describes the Lord as "my rock". Write out six other ways in which he speaks of his Lord.
 My _____, My _____, My _____, My _____, My _____, My _____. (3)
 (c) Who alone is worthy to be praised? (1)
 3. Read 2 Samuel 22:17-20. These verses describe what the Lord had done for David. For example, "He drew me out of many waters". Write out two other things which He did:
 He _____; He _____. (2)
 4. Read 2 Samuel 22:47-51.
 When David has almost finished this psalm, he says what he will do for the Lord. Write out two of the things he says:
 I will _____; I will _____. (2)

New Testament

1. Read Ephesians 6:13-18, which tells of the armour provided by God to help the Christian stand up against his enemies. Match the word on the left with its partner on the right. The first has been done for you.
- | | |
|-------------------|---------------|
| loins _____ | truth |
| breastplate _____ | salvation |
| feet _____ | Word of God |
| shield _____ | peace |
| helmet _____ | righteousness |
| sword _____ | faith |
- (5)
2. Read Philippians 2:5-11.
 Complete the sentences below by using a word from this list: *worship, servant, cross, man*.
 Christ Jesus was both God and _____. He was an obedient _____. He died on the _____. He is the living Lord and everyone should _____ Him. (4)
 3. Read Colossians 3:17-23.

- (a) Write out the instructions these verses give to these people:
 (1) Wives, (2) Husbands, (3) Children, (4) Fathers, (5) Servants. (5)
- (b) Fill in the missing words.
 Everything we do should be done with our _____ and as if we were doing it
 for the _____. (2)

Memory Exercise

Learn by heart and write down the answer to Question 21 in the Shorter Catechism:
 Who is the Redeemer of God's elect? (3)

Lower Primary Section (8 years old and under)

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

Old Testament

Elisha often ate at a kind woman's house. She and her husband made a special room for him.

- What were two of the things in the little chamber (room) on the wall. (2 Kings 4:10)
- Did the woman have any children? (2 Kings 4:14)
- The woman and her husband were given a son, just as Elisha said would happen. The son grew, but then he died. What did his mother do? (Fill in the missing words.) She went up and l_____ him on the b_____ of the m_____ of G_____. (2 Kings 4:21)
- The mother knew that God could use Elisha to help her. What did she say to her husband? It shall be _____. (2 Kings 4:23)
- What was the name of Elisha's servant? (2 Kings 4:25)
- Could Gehazi waken the child? (2 Kings 4:31)
- After Elisha prayed and stretched himself on the child, how many times did the child sneeze before he opened his eyes? (2 Kings 4:35)

New Testament

Fill in the missing words in Questions 2,3,4,6.

The Bible tells us how to behave before God and with people

- If people do evil (wrong things) to us, should we do the same to them? (1 Thessalonians 5:15)
- Instead what should we always follow? Ever follow that which is g_____. (1 Thessalonians 5:15)
- R_____ evermore. (1 Thessalonians 5:16)
- P_____ without ceasing (stopping). (1 Thessalonians 5:17)
- What are the brethren asked to do in verse 25? (1 Thessalonians 5:25)
- The g_____ of our Lord J_____ Christ be with you. A_____. (1 Thessalonians 5:28)

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