

# The Young People's Magazine

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

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



***February 2022***

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**Cover Picture:** Sharp Island, near Sai Kung, Hong Kong.

## The Young People's Magazine

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# The Young People's Magazine

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February 2022

Number 2

## The Wrath to Come

**T**he Bible speaks of “the wrath to come”. Why can the holy God be angry? It is because He is holy, so holy that He cannot treat sin lightly. He is the infinite God, who made us; He is our Creator. So we are to obey Him, to obey Him in everything. If we come short of complete obedience, we are sinning against Him, and the righteous God cannot pass that by. If He is to be true to Himself – and He always will be – He must punish sin.

God’s anger is very different to human anger. God’s anger is His settled purpose to punish sin. When human beings are angry, they are usually more or less out of control; they are not able to restrain themselves as they should, and they are sinning in doing so. When people lose their temper, they *may* go on to do really terrible things, even to kill a close friend. But when God is angry, it is completely different; He is acting in a way that is totally under His control. And there is no limit to His power when He punishes sinners.

God may punish sin in this world. He brought the flood upon the ungodly in Noah’s time, because of how far they had gone away from Him into sin. God has often brought wars and diseases as punishments for sin. So we should not be surprised when God brings punishments today, not only on individuals but on communities and nations, when they ignore God and live as if He did not exist.

But “the wrath to come” refers, not so much to God punishing people in this life, but to punishing them in eternity – punishing them for ever in hell, punishment that will go on and on and on. It will never stop. No matter how long God’s anger will go out against a sinner, there will always be more punishment to come. There will always be further wrath to come, further punishment to be experienced. How solemn!

Yet we have no right to despair. In this world, there *is* hope for sinners, even although God must punish sin. But if God must punish sin, how can the sinner escape from the punishment which he deserves? How can he avoid the wrath to come? The answer is that God has provided a substitute, one who can endure the punishment instead of the sinner, one who can take the sinner’s place and face the wrath of God.

Obviously, if the substitute is to face God's anger, this must be no ordinary person. Indeed it must be God's own Son who takes human nature and endures the full force of God's wrath. And this is what He did. He became man; He suffered and died, in enduring God's wrath in the place of sinners. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). What love! What marvellous kindness to sinners who are in no way worthy of it! We just do not deserve it at all.

And yet God presses us to receive the blessings of salvation. He says, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). If we believe on the Lord Jesus Christ, the Son of God, we will be saved; we will escape the wrath of God, the wrath that will keep on coming against unbelieving sinners. If we believe, we will not perish but have everlasting life; we will be in heaven for ever – but *only* if we believe in Christ, if we trust in the glorious Saviour who came into the world to rescue sinners.

This is what happened in Thessalonica, a city in Greece that Paul visited. There he and others preached the gospel, the good news about Jesus Christ coming to save sinners. The gospel was blessed to many people there; it came to them not "in word only, but also in power, and in the Holy Ghost" (1 Thessalonians 1:5). So often, when the gospel is preached, there is no effect on unbelieving sinners. The minister speaks words, but that is all; no one believes. But in Thessalonica it was different; the Holy Spirit applied the words of the preachers to the souls of many hearers, and they believed; they were "delivered . . . from the wrath to come" (1 Thessalonians 1:10).

How terrible to refuse this salvation! If you are still refusing Christ and the salvation He has provided, you are refusing the wonderful deliverance from the wrath to come. That wrath will never come out against those who believe in Christ; that is indeed a great deliverance. But there is something else that makes it terrible to refuse: you are sinning against Christ by your unbelief. He did so much to save sinners, and yet you treat it as a very light matter. To treat lightly Jesus' sufferings unto death is a very great sin.

We live in an age where almost everything encourages us to reject the Bible and its teaching about the wrath to come, and about Christ as the Saviour from the wrath to come. But to reject the Bible and its teachings is very dangerous, because the Bible is inspired by God and is completely reliable. From beginning to end, the Bible gives us the truth. Let us ask God to show us the way of salvation and to make us willing and able to trust in Christ, who took the place of sinners, so that they might be delivered from the wrath to come.

Our time in this world is short, even if we are still young; it is very, very

short compared with the endlessness of eternity. Let us make good use of every opportunity we have to seek the Lord, while He may be found; He can only be found during the short time we will live in this world. Let us make good use of the Bible, of the preaching of the Word of God, and of prayer.

Let us heed the call to believe in the Lord Jesus Christ. Apart from faith in Him, our future must be altogether bleak, always expecting the wrath of God that is still to come. But listen once more to God's kind call to sinners: "Believe on the Lord Jesus Christ, and thou shalt be saved".

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## Felix Neff: Pastor of the High Alps

### 3. In Mens and La Baume

Neff was born in Switzerland in 1798. He was converted while serving in the army. After leaving the army, he began visiting the villages round about Geneva to read the Bible to people and explain it. In last month's article we saw him preaching in Grenoble and then in Mens, towns in south-east France. He spent time teaching young people, in Mens and the surrounding districts, about the Bible, and many of them were converted.

These young people no longer felt attracted by the things of the world as they did before. When they came together, they talked about how they were influenced by the things of God. They often gathered to pray and speak together. When other people heard about this, they called them "Marys"; whoever first thought of this name must have had enough Bible knowledge to remember Mary of Bethany, who "sat at Jesus' feet, and heard His word"; she listened carefully to what Jesus had to say. Yet Neff said nothing to the young people about their gatherings; he was afraid that to praise them would make them proud.

After Neff had moved away from Grenoble, they wrote him short letters and he replied. He told them in one letter of his fears that any of them would turn "from the good way through the love of the world". He directed them to be faithful, to God and to His commands.

That God had converted some of them made him joyful, he said, but he was sad to think of others who were shutting the eyes of their souls against the beams of gospel light. He thought of one girl in particular, who seemed to have been converted, but her family treated her badly and she gave in to what they wanted her to do, or not to do. It is not clear what happened, but she continued coming to Neff's Bible classes.

He believed that she had indeed been converted, but one must be careful, when people fall away, to consider the real and solemn possibility that they

were never converted in the first place. We must be specially concerned if we ourselves fall back into the ways of sin. Even if someone has to come to that conclusion, there is every reason to be worried, but no reason at all to despair. Christ still calls to that person: "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). Neff told the rest of the young people: "Watch and pray lest you also, through fear, fall like her. Remember Lot's wife."

Neff believed that God's work was continuing, in spite of his own weakness. However dry and barren he might feel in his own soul, he wrote, he would go on preaching the love of God. He added in humility and faith: "The same Almighty power which caused the waters to gush from the flinty rock in the desert, can also make rivers of living water to flow from my lips (see Exodus 17 and Numbers 20), although I should not retain a single drop to quench my own thirst" – the thirst of his soul.

He tried to start a Bible society in the district, but that did not prove possible. Instead he began an association to distribute religious tracts. Those involved decided to collect money to start off the project. Yet many of those who thought the Bible society was a good idea were afraid that not enough money would be gathered. But they were wrong. And through these tracts, Scripture truth found its way into almost every home in Mens and the surrounding district.

La Baume was an attractive village in the area, where the gospel had never been preached, as far back as anyone could remember, until Neff began to visit it. He found the local people respectful and they listened to him attentively but, after some time, only four or five of them seemed to be thinking seriously about where they would spend eternity.

One Sabbath evening, Neff preached to them about the birth of Jesus, but he felt very concerned that so many of them were still careless about their souls. He suddenly stopped speaking, put his hands in front of his face and began to pray, probably silently. Those who had been listening to him did not move from their seats. No one said anything until someone sitting near Neff asked him if he was unwell.

He answered, "No, my friends, I am not unwell. But my mind is filled with grief at the thought that most of you have perhaps already forgotten the solemn truths you have just been hearing. But remember that God has said in His holy Word: 'Today if ye will hear His voice, harden not your hearts'. Again it is written: 'Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it'."

These solemn warnings made a deep, lasting impression on many of those who heard them. Several of them burst into tears, realising their serious

condition before God as lost sinners. That evening saw the beginning of a revival of true religion in La Baume. There had been godly people in the village in the past, but that godliness had disappeared. Now, once again, local people were doing what their ancestors used to do: they were reading the Bible, keeping family worship and observing the Sabbath.

Among those to whom Neff was preaching in Mens, there were several godly young men who showed an earnest desire to learn more about the Bible and its teachings. Neff was anxious to encourage them and offered to give them something of a general education. They made good progress and two or three of them told him that they felt called to be ministers. Neff already believed that these men had the spiritual qualifications they needed, as well as the ability to learn. They went away to study in a college in Montauban, about 450 kilometres to the west of Mens.

Neff often wrote to these men. In one of his letters, he told them that he often prayed earnestly that God would protect them from pride and vanity, and especially that they would not be drawn away from the truth by the many temptations which they were exposed to. “Keep close to Jesus,” he wrote, “the source of all light. Hold steadfastly to the Head [of the Church, Jesus], for without Him you can do nothing.”

Among the students at the college in Montauban, there were some who were trying to work out answers to questions that just cannot be answered – because God has not given us the answers to such questions in the Bible. Neff warned his friends not to get drawn into these discussions, because they might well be drawn away from what God *has* revealed. The actual teaching of the Bible is what we should focus on, because it is reliable; nothing else in religion is.

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## Prisoners and Sinners

*Rev K M Watkins*

People in prison have sinned against God’s laws just as we all have. But also they have broken the laws of their country. If you could visit a prison and speak to the prisoners, you would find that they view their crimes in very different ways. Perhaps they view their sins against God in those different ways also. If we consider five different kinds of prisoner, it might help us to see how we view our own sins.

The *first* kind of prisoner denies that he did the crime he was found guilty of. He lies about it, trying to get out of his punishment. He says that the witnesses in court were telling lies about him. According to him, the court

was mistaken, and condemned an innocent man. He rejects the decision of the jury and the sentence of the judge, insisting on his innocence.

This is like the sinner who refuses to admit that he has sinned. He tries to cover it up. But “he that covereth his sins shall not prosper” (Proverbs 28:13). The sinner will never find God’s blessing as long as he goes on like that. “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8). The sinner who denies his sin is cheating himself by denying the truth. “If we say that we have not sinned, we make Him a liar, and His word is not in us” (1 John 1:10). The sinner who refuses to admit his sin is, in effect, saying that God is lying, because God bears witness that he has sinned. The sinner who refuses to confess his sin has no place for God’s Word, which speaks against him. In the end, like the man without the wedding garment, such sinners will be speechless – the law condemns them so “that every mouth may be stopped, and all the world may become guilty before God” (Romans 3:19).

The *second* kind of prisoner admits the crime that he was found guilty of. He agrees that he did it. But he insists that all the circumstances were not taken into account by the court. If they had been, he would not have been sentenced to prison. Yes, he did it, but for one reason or another it was not his fault. He had no choice, or he did not know any better, or he cannot be held responsible. Perhaps he appeals to his upbringing and background. If these were appreciated, he would not have been condemned. He was more a victim of his crime than a doer of it. Therefore it was unfair that he was sent to prison. It was someone else’s fault.

Some sinners view their sins like this. They agree that they have broken God’s law. But they say that they cannot be blamed for that, because it was not their fault. It was the fault of their childhood, or of the evil examples that they have seen, or the pressure of sinful people around them at the time, or the difficulty of the situation they were in. They themselves are good people, they want to think, but through no fault of their own they got caught up in sins. They could not help it. Therefore, to condemn them as sinners is to treat them unfairly. If all their difficult circumstances were properly understood, they are sure that no charge of sin could be made to stick. Like Eve, they ate forbidden fruit, but it was not their fault, for the devil deceived them. Like Adam, they ate forbidden fruit, but it was not their fault, but the fault of other people giving it to them.

The *third* kind of prisoner knows very well that he has committed terrible crimes, and now he is in despair. Although he will get out of prison one day, yet he despairs of ever getting his life back on track. He gives up hope. He is sure that the wrong he has done can never be put right. Even if he gets out

of prison, he fears that he will always be rejected and condemned as a man who served time in prison. Therefore the only life he can see for himself when he gets out is the life of the criminal.

Some sinners are like this. They can become so consumed by their sins that they cannot see any way to stop sinning. They may even know that God condemns them, but they refuse to believe that God is ready to forgive them. Judas Iscariot confessed that he had sinned, but instead of turning to God in repentance, he gave up all hope and hung himself. The sinner in Corinth was in danger of this too, for Paul was afraid that he could be “swallowed up with overmuch sorrow” (2 Corinthians 2:7). This is the sorrow of the world that works death, where the sinner gives up any hope of finding mercy, for he thinks his sins are unforgivable. He fears that no one has sinned like he has and found pardon. He feels that there is nothing he can do but continue in sin, for there is no mercy for him. “And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart” (Jeremiah 18:12).

The *fourth* kind of prisoner admits that he has committed a crime and deserves the sentence that came upon him. But he has no intention of leaving his life of crime. He will return to it as soon as he has served his time. He will try to avoid being caught, of course, for he never enjoys prison, but he does enjoy the fruits of crime when he is getting away with it. He is nothing but an unchanged criminal at heart. Such people are called “career criminals”.

There are sinners like this. They admit that they sin. But they are careless about it. Although there is the problem of being “caught” in the end, and being brought before the justice of God, yet all they can think about for now is enjoying the pleasures of sin for a season, and reaping the rewards that sin brings. They do not want to think about the endless misery of spending eternity in the prison of hell. They put that day far away and try to forget about it. Nothing is going to stop them spending their lives in serving sin.

The *fifth* kind of prisoner has been brought to his senses. He confesses his crime, hates it and hates himself for doing it, and grieves over the harm he has caused. He is patiently serving his sentence, acknowledging that he is receiving the due reward for his crime. But he is looking forward to his release, when he can begin a new law-abiding life outside the prison gates. He is determined never to return to crime.

Sinners like this are in a good place. They see the terrible mistake they made by sinning against God. In repentance, they have turned to God, saying, “I have sinned against heaven, and in Thy sight” (Luke 15:21). They would be content for any place in the Father’s house, and any portion of the Father’s food, and can hardly believe they could have a place in the Father’s

love. Having received forgiveness of sin through faith in Christ, these repentant sinners are determined to “go straight” and lead lives pleasing to God. As much as any reformed prisoner, their desire is to keep the law, not break it.

The five prisoners picture five kinds of sinners. We are all sinners – but which prisoner are we most like? Only the fifth obtains mercy. “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy” (Proverbs 28:13).

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*For Junior Readers*

## “But I Have God”

**H**ave you ever looked at a map of India? It is the seventh largest country in the world, by area. It is 13 times as large as the UK and there are 20 times as many people there, 1.4 billion! Can you even imagine a number that large? There is no one language in India that everyone speaks. There are 22 main languages, and over a hundred others! The main religion is Hinduism; more than half of the people follow it; there are also Muslims and some other religions. Only small groups of people call themselves Christian.

The first Christian missionaries of modern times who brought the good news of the gospel to India arrived at the very end of the 1700s. It was a huge thing in those days to travel to India. The journey was done by sea, taking five months from England to Calcutta which is in the north-east corner of the country! And the first missionaries knew very little of what lay ahead of them before they left.

Perhaps the best known of the early missionaries is William Carey who has been called “the father of modern missions”. He was brought up in the south of England and at the age of 14 became an apprentice shoemaker. Among his master’s books, William came across a commentary on the New Testament, where he saw writing in Greek for the first time (the New Testament was first written in Greek). He was so interested by this strange language that he found someone in a local village who could teach him the basics of Greek. This was the beginning of his love for languages, which was to make him so useful in India.

One of the apprentices he worked with was concerned about his soul and began to talk to William about spiritual things and to lend him good books. As a result of this he began to come to church regularly. He experienced a great change and he was brought to see himself as a helpless sinner and to depend on Christ as an all-sufficient Saviour. William found pardon and

salvation. He became a member of a chapel and, in 1787, the pastor of a chapel in Moulton (not far from Northampton).

The more William read the Bible, the more convinced he became that God expected Christians to share the gospel message with others, even people far across the ocean in heathen lands. This was not a popular view in 1787, even among the other ministers he knew. But a Christian man encouraged him and helped with money; so Carey went on studying and learned further languages – Hebrew, Latin and Dutch, as well as Greek, which he hoped would be useful to him. Eventually a group of 12 ministers set up the Baptist Missionary Society, and William Carey was their first missionary!

After many trials and a long, stormy sea voyage, William Carey and his family arrived at Calcutta in November 1793. At once he set about learning the local language with the help of an Indian teacher. Before long he was able to preach in Bengali and then was able also to speak Sanskrit well. After seven years' work, he rejoiced to baptize two Indian converts to the Christian faith. Shortly after that he published his first Bengali New Testament. In his lifetime he printed and distributed the Bible, or parts of it, in 44 different languages and different forms of some of the languages – a truly remarkable work!

He continued to face huge difficulties and trials – for example: sickness, the death of his 5-year-old son, the death of his first wife, then of his second wife. He had to move from place to place several times, he met disappointments and was short of money. He said at one point: “I am in a strange land, no Christian friend, a large family, nothing to supply their needs, *but I have God, and His Word is sure*”. Until his death, that was his comfort throughout the 41 years he worked in India – without ever going home to Britain.

One of the last people to visit him before his death in 1834 was Alexander Duff, a Scottish missionary to India. He was deeply impressed with Carey's years of missionary service and wanted to talk to him about them. As he was leaving, Carey sat up, “Mr Duff,” he said in a weak voice, “you have been speaking about William Carey. When I am gone, say nothing about William Carey; speak only about William Carey's Saviour!” *J van Kralingen*

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*For Younger Readers*

## God Always Sees

A man walked into a store. He wanted to buy something. It may have been some big bags of flour or rice, or something else.

He spoke to Robert, someone he knew, who worked in the store.

He asked Robert to give him more than he should have got for the money he was going to pay. It was not honest, but he told Robert: "Your master is not in". He was suggesting that, because Robert's boss was not in the store, he would never know that Robert had done wrong.

How did Robert answer? He said, "My Master is always in".

Who was his "Master"? It was God. Robert knew that God could always see him; so he wanted to be always honest, whoever else could see him or not see him.

Ask God to make you always honest. Ask Him to help you always to remember that He can see you wherever you are, even if no one else can see you.

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## Looking Around Us

### Moving with the Times

The Church in Wales – similar to the Episcopal Church of Scotland – has a new Archbishop. He declares that the Church "needs to move with the times", referring particularly to some moral issues.

In fact, too many churches have moved with the times, when they should have remained firmly anchored to the Bible. They should have gone on believing just what the Bible says. God has given us the Bible. And it tells us that, in contrast with everything in this world, He does *not* change. He is always the same. The Psalmist, speaking to God, says that the earth and the heavens – the whole universe – "shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture [a garment] shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end" (Psalm 102:26,27).

God does not change; so the Bible which He has given cannot change. The times may change, and we may, for instance, use different forms of transport from what people used in Bible times. We may use cars and aeroplanes rather than donkeys and horses, but we are not to change what we believe about how we should live. We should live by the Ten Commandments, as revealed in the Bible. They do not change; so our morals should not change. They should always remain the same.

Nor should we change what we believe about God and ourselves and all

the other teachings of the Bible. We should believe that “God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth” (the teaching of the Bible summed up in *The Shorter Catechism*, Answer 4). And however much the times change and the beliefs of people who reject the Bible, we must not change our views of anything that the Bible teaches.

Paul writes to his “beloved brethren” in Corinth: “Be ye steadfast, *unmoveable*” (1 Corinthians 15:58). They were not to move away from what Paul and other godly preachers had taught them; they were not to move away from any of the teachings found in the Scriptures. Nor may we. We are to value the testimony of a Church that holds to the Bible and refuses to move with the times. That is what the Free Presbyterian Church of Scotland seeks to do. But let us not be content with knowing these things outwardly. We must trust in the Lord Jesus Christ, who died for sinners, as the Bible teaches.

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## Scriptural Teaching on the Family (2)

*Matthew Vogan*

The first section of this Youth Conference paper, printed last month, began to answer the question, Does the family have a future? The answer continues here.

The impact of family breakdown on children has been very widely studied. Hundreds of studies were brought together by the Joshua Rowntree Foundation. The results are stark and clear; children from unstable families:

- tend to grow up in households with lower incomes, poorer housing and greater financial hardship than families that stay together (especially those headed by lone mothers);
- tend to earn less when they become adults than children from families that stay together;
- are at an increased risk of behavioural problems, including bedwetting, withdrawn behaviour, aggression, crime and other antisocial behaviour;
- tend to perform less well in school and to gain fewer educational qualifications;
- are more likely to be admitted to hospital following accidents, to have more reported health problems and to visit their family doctor oftener;
- are more likely to leave school and home when young and more likely at an early age to engage in immoral relationships rather than get married, and to become pregnant outside of marriage;
- tend to report more symptoms of depression and higher levels of smoking, drinking and other drug use, during adolescence and adulthood.

If we ignore the stability of the family we ignore the stability of society. The 2021 report into racism cited family structure as the main factor in poor life outcomes for black young men. That is code for family breakdown and single-parent families. But no one wants to accept that this is so. No doubt people experience real racism, but there are also moral factors in the way that people's lives are shaped.

What this tells us is that what God reveals in Scripture as the way we must live in marriage and as families is true. If we choose to go against God's will and commandment, we are also going against the way that we have been designed to live, against the way that society is meant to prosper, against the very nature of reality.

Added to this social situation, we have various cultural and political pressures that serve to undermine the family and even attack it. It is not difficult to think of many such pressures, especially in Scotland.

The Named Person scheme was intended to assign a public official to each child in a way that had clear potential to undermine parental authority. And the smacking ban has usurped the role of parents in relation to discipline. Then there is the new definition of marriage, gender change, bringing in an agenda for children's rights. Also environmentalism seeks to dictate the size of a family, and so we could go on.

Then there is teaching in schools about relationships and parenthood that, even from the age of three, promotes all kinds of "families" as equally valid although they are contrary to the biblical pattern. In the same curriculum, the authority of parents is undermined and self-centred individualism promoted.

Given the nature of these trends and social agendas it is ironic that the UN Declaration of Human Rights states that "the family is the natural and fundamental group unit of society and is entitled to protection by society and the state". Of course, not everyone who is undermining the family wants to abolish it, but it is still true that everything that undermines the family helps those who *want* to abolish it.

The journalist Ross Douthat has written of a wider tendency to take "power away from the family" to "the system" in "the coming world of post-familialism". Post-familialism means moving beyond the family as the most basic unit of civilisation. It is replaced by individualism and personal fulfillment. Even where families exist, modern life seems to have eroded relationships; anyone can witness this when a family eat out at dinner and everyone is glued to their own devices and disconnected from each other.

Of course, technology has benefits. Sometimes it helps to connect and co-ordinate family members and their activities. In some cases, parents may read together with their children in a new way and share other interests

together. Parents may have more time for their family if technology is used so that they work in a more flexible way. These positives can also turn into opposite negatives. Yet the technology is not the problem, but rather how we choose to use it.

Expressive individualism drives our culture; this is the idea that we find our basic meaning only when we express our own feelings and desires. We are thought to be most authentically ourselves when we perform outwardly what we are feeling inwardly. Anything that restrains or restricts our ability to do this is seen as the great enemy. The very idea that moral authority may deny what we choose for our happiness and freedom is viewed as restricting, even morally wrong. But true freedom is living in the way God has designed us: to love Him above all, and our neighbour as ourselves.

We posed the question, Does the family have a future? If we were to answer this question from Scripture we would note that God ordained marriage and the family at creation for His glory and the good of humanity. So there is reason to expect that He will continue to sustain it and bless it. Perhaps He will allow it to become greatly undermined in particular places and times, but not permanently. The Lord has a purpose of preserving a godly seed in the Church. "As for Me, this is My covenant with them, saith the Lord; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isaiah 59:21).

Indeed, there are many promises that the family of those that fear God will be preserved in future generations:

"One generation shall praise Thy works to another, and shall declare Thy mighty acts" (Psalm 145:4).

"A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just" (Proverbs 13:22).

"In the fear of the Lord is strong confidence: and his children shall have a place of refuge" (Proverbs 14:26).

"Thou shalt see thy children's children, and peace upon Israel" (Psalm 128:6).

"He blesseth the habitation of the just" (Proverbs 3:33).

"The just man walketh in his integrity: his children are blessed after him" (Proverbs 20:7).

"The children of Thy servants shall continue, and their seed shall be established before Thee" (Psalm 102:28).

"I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them" (Jeremiah 32:39).

# Scripture and Catechism Exercises 2021-22

## Exercise 2

All answers from *overseas* should be sent to *Miss Naomi Clemence*, 60 Dougalston Gardens South, Milngavie, Glasgow, G62 6HT. The correctors should have your answers before the end of March. These exercises are based on Psalm 129 to Isaiah 40, and John 7 to Acts 19.

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

UK answers to *Mrs J Hicklin, 22 Lasswade Road, Eskbank, EH22 3EF.*

#### Old Testament

Read Ecclesiastes 1 and 2.

1. Write out a verse near the beginning that could be a summary of the Book's message. (3)
2. What reasons does Solomon give for saying that "much labour" is vanity? See verses 8, 9, 11. (3)
3. Solomon was very wise.
  - (a) Did he find satisfaction in his wisdom?
  - (b) Find and write out a verse in chapter 1 where he sums up the outcome of his search for satisfaction in wisdom. (3)
4. How did Solomon try to find satisfaction in pleasure and material possessions? (See chapter 2:3-8) (6)
5. In verse 13 Solomon says that wisdom is better than folly. Why does he still say that wisdom is vanity? (see verses 14-16) (3)
6. Summarise in your own words what Solomon says in Ecclesiastes 8:14. (2)
7. The expression "under the sun" is often used in this book.
  - (a) What do you think it means?
  - (b) Does it provide us a clue to where true satisfaction is to be found? (3)
8. Read Ecclesiastes 12:13-14.
  - (a) What conclusion does Solomon finally come to about how we should live our lives?
  - (b) What reason does he give for this? (4)

#### New Testament

Read John 14.

1. In verse 1 Jesus tells them not to be troubled. Why might they have been troubled? (Look at John 13:33.) (2)
2. Jesus gives them many reasons not to be afraid in this chapter. Find and write out a verse (or consecutive verses) where Jesus promises them:
  - (a) a home in heaven
  - (b) answers to prayer
  - (c) the comfort of the Holy Spirit
  - (d) His own presence
  - (e) teaching about things they could not understand
  - (f) peace in their souls (12)
3. The disciples were poor and faced opposition and danger if they remained true to Jesus. In comparison Solomon lived an easy life with everything he could wish for. Who do you think lived a happier life and why? (3)
4. Look at the last verse of John 16. Are the disciples promised an easy life? Why should they be cheerful in spite of this? (2)

#### Memory Exercise

Learn by heart and write out from memory the answer to Question 36 in the Shorter Catechism: What are the benefits which in this life do accompany or flow from justification, adoption and sanctification? (3)

### Intermediate Section (13 and 14 years old)

UK answers to *Mrs M Munro, 3 Borve, Isle of Harris, HS3 3HT.*

#### Old Testament

1. Read Psalm 132. What does David mean in verse 5 by finding a place for the Lord and an habitation for the Almighty? (See 1 Kings 8:18-19 and 6:2-3) (2)

2. Read Psalm 136 verses 5-9 and 10-21. Which two events in the history of Genesis are referred to in these verses? (2)
3. Read Psalm 139. This Psalm is about God's perfect knowledge of us both outwardly and inwardly.
  - (a) Show from verses 7-12 how the psalmist explains why he cannot escape from God's presence. (4)
  - (b) What is he praying for in the last two verses of the psalm? (3)
4. Read Psalm 146.
  - (a) In whom should we not put our trust and why? (2)
  - (b) In whom should we put our trust and why? (3)
5. (a) How is the fear of the Lord described in the following verses?  
 Proverbs 1:7 Proverbs 8:13 Proverbs 9:10 Proverbs 10:27 (4)
  - (b) How does the fear of the Lord, as described above, differ from the "fear" spoken of in Proverbs 1:26,27? (2)
  - (c) What conclusion did the preacher arrive at in the final verses of Ecclesiastes 12? (3)

#### New Testament

1. Read John 7:1-6 and 25-46, Acts 1:14.
  - (a) What are we told about Jesus' brothers at the beginning of the chapter? (1)
  - (b) Acts 1:14 shows that a change has taken place. What change was it? (2)
  - (c) The people had their own ideas as to who Jesus was. State two ideas they put forward? (2)
  - (d) What argument, from Scripture, did the Jews put forward as a reason for not believing that Jesus was the promised Messiah? (1)
  - (e) Explain why they understood this prophecy wrongly. (1)
  - (f) What reason did the officers give to the chief priests and the Pharisees for not arresting Jesus? (1)
2. Read John 14. Jesus comforts his disciples and promises them that a Comforter will come.
  - (a) Why did the disciples not need to be troubled? (verses 1-4) (2)
  - (b) Who was the promised Comforter? (verses 16-17) (1)
  - (c) What would this Comforter do for them? (verse 26) (2)
3. Read Acts 2:1-12. Jesus' promise of a Comforter is fulfilled.
  - (a) In your own words, describe what happened to the apostles when they were gathered together on the Day of Pentecost. (3)
  - (b) What effect did this have on the people? (2)
4. Read Acts 10:1-29.
  - (a) Describe Peter's dream. (2)
  - (b) How did the dream influence Peter when the men came to the house he was staying in? (2)

#### Memory Exercise

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

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

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

#### Old Testament

1. In Proverbs chapter 30:21-31, we read of four small creatures which live on the earth and are very wise. Say what they are and explain why each one is wise. (6)
2. Read Isaiah chapter 40.
  - (a) Who is the voice referred to in verse 3? (See Matthew 3:3) (1)
  - (b) Who is the shepherd referred to in verse 11? (See John 10:11) (1)
  - (c) What four things are promised to them "that wait upon the Lord"? (2)
3. Read Ecclesiastes chapter 12.
  - (a) In verses 3-5, people in old age are described. Complete the table matching the parts of the body listed below to the words used in these verses: eyes, hands/arms, legs, white hair, teeth, body.

Description	Parts of the body
Strong men	
House	
Keepers	
Grinders	
Almond tree	
Windows	

- (b) What is referred to as "his long home"? (See Job 17:13.) (3)  
 (c) What is "the conclusion of the whole matter"? (1)

#### New Testament

- Read Acts chapter 2.
  - In your own words, describe what happened to the apostles when they were gathered together on the Day of Pentecost. (verses 2-11) (4)
  - What effect did this have on the people? (2)
  - Who preached the great sermon on the Day of Pentecost and how many were converted? (2)
- Read Acts chapter 12.
  - Who put Peter in prison and why did he do this? (1)
  - What was Peter thinking as he followed the angel? (1)
  - What did he realise when he "was come to himself"? (1)
  - What happened when Peter knocked on the door? (2)
  - Many were praying for Peter at this time. What does this teach us about prayer? (2)

#### Memory Exercise

Learn by heart and write out from memory the answer to Question 46 in the Shorter Catechism: What is required in the first commandment? (3)

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

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

#### Old Testament

- Read Proverbs 6:16-19. How many things here does the Lord find abominable? (1)
- Read Proverbs 30:24-28. How many small but wise creatures do we read about? (1)
- Read Ecclesiastes 3:1-8. How often do we read about a time, beginning with "a time to be born" and ending with "a time of peace"? (1)
- Read Psalm 130. How many times does the psalmist use the word Lord / LORD when speaking to God? (1)
- Read the first and last verse of the last five psalms: 146, 147, 148, 149 and 150. How many times is the command given "Praise ye the Lord"? (1)
- Read Isaiah 9:6. The verse speaks about the Son of God. How many names are given to Him? (1)
- Read Isaiah 38:5. How many years did the Lord promise to add to the sick King's life? (1)

#### New Testament

- The Gospel of John contains the seven "I am" sayings of Christ. Write out each complete statement. Then fill in the missing word in the following sentences, choosing from these words: *die, life, fruit, only, saved, soul, darkness.*

(a) John 6:35. "I am the \_\_\_\_\_."

- As bread gives life to our body, so Jesus brings life to our \_\_\_\_\_. (2)
- (b) John 8:12. "I am the \_\_\_\_\_." (2)
- He that has Christ shining in his heart need never walk in \_\_\_\_\_. (2)
- (c) John 10:7. "I am \_\_\_\_\_." (2)
- He that comes to God, through Christ, the door, will be \_\_\_\_\_. (2)
- (d) John 10:14. "I am the \_\_\_\_\_." (2)
- The good Shepherd gave His \_\_\_\_\_ for His sheep. (2)
- (e) John 11:25. "I am the \_\_\_\_\_." (2)
- Whosoever believes in Christ shall never \_\_\_\_\_. (2)
- (f) John 14:6. "I am \_\_\_\_\_." (2)
- Christ is the \_\_\_\_\_ way to God, the Father. (2)
- (g) John 15:5. "I am the \_\_\_\_\_." (2)
- If we are joined to Christ by a living faith we shall bring forth much \_\_\_\_\_. (2)

### Memory Exercise

Learn by heart and write down the answer to question 85 in the Shorter Catechism:

What doth God require of us, that we may escape His wrath and curse due to us for sin? (2)

## Lower Primary Section (8 years old and under)

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

### Old Testament

1. We read many things about the fear (loving respect) of the Lord, in the book of Proverbs.

Fill in the missing words.

- The fear of the Lord is the b\_\_\_\_\_ of k\_\_\_\_\_. Proverbs 1:7
- The fear of the Lord is to h\_\_\_\_\_ e\_\_\_\_\_. Proverbs 8:13
- The fear of the Lord is the b\_\_\_\_\_ of w\_\_\_\_\_. Proverbs 9:10
- In the fear of the Lord is s\_\_\_\_\_ c\_\_\_\_\_. Proverbs 14:26
- The fear of the Lord is a f\_\_\_\_\_ of l\_\_\_\_\_. Proverbs 14:27
- What does the fear of man bring? Proverbs 29:25
- But if we trust in the Lord what will we be? Proverbs 29:25

### New Testament

Complete these things that Jesus said about himself

- I am the l\_\_\_\_\_ of the w\_\_\_\_\_. John 8:12
- I am the d\_\_\_\_\_: by me if any man enter in he shall be s\_\_\_\_\_. John 10:9
- I am the g\_\_\_\_\_ shepherd: the good s\_\_\_\_\_ giveth his l\_\_\_\_\_ for the s\_\_\_\_\_. John 10:11
- I am the S\_\_\_\_\_ of G\_\_\_\_\_. John 10:36 (at the end of the verse)
- I am the r\_\_\_\_\_ and the l\_\_\_\_\_. John 11:25
- I am the w\_\_\_\_\_, the t\_\_\_\_\_, and the l\_\_\_\_\_: no man cometh unto the Father, but by m\_\_\_\_\_. John 14:6

## Overseas Names for Exercise 1

**Senior Section:** *Auckland:* Rachel Campbell, Amelia Smith. *Calgary:* Kharis Chang. *Carterton:* Aaron Verheij. *Chesley:* Isabel Bouman, Kara Zekveld. *Connecticut:* Nathanael Mack. *Fountain Inn:* Ehud Kerr. *Gisborne:* Thomas Schuit. *Grafton:* William Marshall. *Singapore:* Naomi Chai Shi.

**Intermediate Section:** *Auckland:* John and Peter Campbell, Aaron Smith. *Calgary:* Khloe Chang. *Carterton:* Blake Verheij. *Fountain Inn:* Othniel Kerr. *Grafton:* Levi Kidd. *Hendrik-Ido-Ambacht:* Elize Poolman.

**Junior Section:** *Auckland:* Owen Smith. *Carterton:* Chelsea Verheij. *Fountain Inn:* Isabel Kerr. *Gisborne:* Brooklyn and Shona Hembd. *Münster:* Clara Rösner.

**Upper Primary Section:** *Auckland:* Joseph Campbell, Keith Smith. *Calgary:* Karsten Chang. *Chesley:* Angela Tuinier, Daniel Kuiper. *Gisborne:* Preston Hembd. *Grafton:* Harrison Kidd. *Sydney:* Ethan Macdonald, Sarah Steel.

**Lower Primary Section:** *Auckland:* David and Marion Campbell, Daniel Smith. *Calafell:* Valentina Nayach van Essen. *Carterton:* Lana and Mila de Boer, Ruby Verheij. *Chesley:* James and Matthew Kuiper, Meleah Tuinier. *Fountain Inn:* Tala-Linn Kerr. *Gisborne:* Andrew and Ashley Hembd. *Münster:* Conrad Rösner. *Santa Fe:* Scout Smith. *Sydney:* Jackson Campbell, Abigail, Hugh and Lachlan Macdonald, David and Emily Steel.

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## UK Youth Conference 2022

The Conference will be held, God willing, at Strathallan School, Forgandenny, Perth, PH2 9EG, from Tuesday, April 5, to Thursday, April 7. The lower age limit is 16. The cost is the same as before: £50 for those in full-time employment and £25 for others. Payment may be made by cheque to the Free Presbyterian Church of Scotland; to pay by bank transfer contact: nm.fpchurch@btconnect.com. Please apply early – if possible, by the middle of March (to Free Presbyterian Church, 133 Woodlands Road, Glasgow, G3 6LE, or use the e-mail address shown above). If necessary, you can contact Rev J B Jardine by phoning 01859 502253. Further details about the Conference will be sent to applicants later. The titles listed below are those which were finalised when the contents of the Magazine were sent to the printers.

### 1. The Law of God

The Difference Between Right and Wrong . . . . . *Rev Keith M Watkins*

### 2. David Livingstone

Why He Deserves to Be Remembered . . . . . *Rev D W B Somerset*

### 3. Historical Tour to St Andrews

Scotland's Early Reformers . . . . . conducted by *Rev David Campbell*

### 4. George Wishart

Preacher, Reformer, Martyr . . . . . *Rev David Campbell*

### 5. Lessons from the Life of Jacob

His Relevance for Today . . . . . *Rev J B Jardine*

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