

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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Volume 87

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Number 9

A Good Man in a Bad Time

Oliver Heywood was born in 1629 near Bolton, now part of Greater Manchester. His parents were godly, which was a great privilege. And he was still young when he himself began to show signs of godliness.

After studies in the University of Cambridge, he came to Coley, a place on the moors above Halifax, in Yorkshire. He had agreed to preach in the parish church there for six months. In fact, he was ordained two years later as the parish minister and stayed on in the district for 52 years, until he died.

At the age of 26, Heywood very much wanted to find a wife. Wisely, he prayed about the matter. He many times thought he had found a young woman who would become his wife, but it did not work out. This disturbed him and again he reacted wisely: he prayed more often and more earnestly that God would give him a wife. He recognised that, if God would give him more communion with Himself and make him live in a godly way, that too was a great blessing.

Young people today, looking for a wife or a husband, would do well to follow Heywood's example and pray to God for a suitable partner in life (not a partner to live with *as if* they were husband and wife although they have never married, but someone they have vowed before God, at their wedding, to love, and to remain faithful to, for the rest of their life).

God did give Heywood a wife, Elisabeth Angier. After their marriage, he noted three matters with thankfulness: (1.) It was God who gave him a wife *in answer to prayer*. That made him see her as an even greater blessing to him. (2.) This blessing came in God's time, and he knew that God's time is always best – even although he had become impatient because he was still single. (3.) His marriage came about in God's way.

Heywood and his wife had three sons. Sadly one died as a baby, but the other two lived to become useful ministers. When the first of them was born, Heywood noted that his child was a fallen son of Adam; so he wished three things for him: to be born again, to be adopted into God's family and to be justified – accepted by God as righteous, because of Christ's saving work.

Heywood went on: "I desire not great things for him in the world, but

good things for his soul to prepare him for another and better world. . . . I now see and feel more . . . God's infinite love and my parents' warm affection for me than ever before. . . . What father's love can equal God's? What mother's affection will run parallel with His? . . . Let me love God with all my might and soul." Are these *our* strongest desires today, both for ourselves and for others whom we love?

But Heywood was afraid that he would love his little baby too much. Yes, parents should love their children very much and do all they can to care for them, but we can go too far and give them a place in our hearts that should belong to God. It is very easy to fall into the sin of idolatry. Heywood told himself that, while he could not love God too much, he could easily sin "in overloving dear relations".

Someone's words about another minister were applied to Heywood: He "speaks to God like one that really believes [in] a God and whose business in the world is most with God". Heywood was a man who believed what God has said; indeed he believed *all* that God has said. God speaks to us in the Bible, and that is what Heywood would have told his hearers when he preached to them in church. He would have told them that God created all things, including human beings. Because God is the Creator, He has authority over everyone in this world; He has the right to tell us how we should live and even how we should think.

Heywood would also have taught his people about Adam's fall into sin and that he then represented everyone who will ever live. This means that when Adam fell, everyone fell – each of us included. So we are all sinners; none of us has escaped the effects of Adam's first sin. And "the wages of sin is death" (Romans 6:23); in particular, the result of anyone going on in sin throughout life is to face eternal death in hell.

Yet, while Heywood would have stressed these solemn matters about sin and its consequences, he would not have stopped there. He would have gone on to speak about God's remedy for sin: "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).

Heywood would also have emphasised that Christ Jesus is the *only* Saviour. As Peter told his hearers in Jerusalem long before, there is no "salvation in any other: for there is none other name [no other person] under heaven given among men, whereby we must be saved" (Acts 4:12). This is to be saved from sin, from the guilt of sin and from its power, because of what Christ did in suffering and dying in the place of sinners. Heywood believed these things; he knew that they were highly important. He would have set them repeatedly before the people to whom he preached.

And when he *prayed*, he spoke as someone who really believed what God was saying to him in the Bible. He prayed as a sinner; he knew that God is holy and that His commands are holy. So he needed to be forgiven, and he asked God to forgive all his sins, for Christ's sake. He knew too that, because he had a sinful heart, he needed to be made holy, and when speaking to God, he would ask to be made holy. He knew that God is an infinitely great Being and that he, sinner that he was, needed to depend on God every moment. So he would ask God to keep him from evil and to help him in everything that he did, especially in preaching the gospel.

Heywood was also someone "whose business in the world [was] most with God". He spoke to his wife and his sons; he loved them; he did what he could to help them; and he did what he could to help the people in his congregation. But most important for him was his relationship with God. When he was trying to help people in his congregation – by preaching to them, for instance – he was acting as God's servant. He preached to his people as one whom God had sent to them as their minister.

Whatever he did, the most important thing for him was to obey God, to do everything as one who was conscious that he was in the presence of God. And no doubt he tried to pray about everything he did. That is how we should seek to live too. We ought to treat other people well, to love our neighbour as ourselves. But we must do everything to *God's* glory. We are to bear in mind that, whoever else is involved in what we are doing, we are doing it in the presence of God. We must always seek to keep all His commandments, which is what Heywood sought to do.

Yet this godly minister had his troubles. We have already noticed his loss of a child. But when Charles II became King of England and Scotland, he and his governments became persecutors. They wanted the King to have total authority, not only over the country, but over the Church, and no minister who believed otherwise was allowed to take services. Yet Heywood, as much as possible, preached in people's houses.

Often he gathered with others for "a private day of seeking the Lord in prayer". On one such day, Heywood was asked to pray first and he went on for three hours "pouring out my soul", he said, "before the Lord, principally on behalf of His Church". It needed much grace to speak to God in prayer for that length of time in a way that the others present would find profitable. But we can safely say that Heywood did have that degree of grace.

May we seek to follow Christ sincerely through this world, depending always on His grace and care. Someone said of Heywood at the end of his life: "He dared to be good, in a bad time". We live in another bad time; Heywood is a worthy example for us to follow – after Christ.

The Law of God

3. The First Use of the Law

Rev K M Watkins

In the first article, we saw that the moral law of God is summarised in the Ten Commandments and sets out the permanent difference between right and wrong. In the second article, we reviewed the eight guidelines of *The Larger Catechism*, that help us to interpret the Ten Commandments. Now we turn to the question of how the law of God is to be used. What is its purpose? How can it be useful to us?

The law was of great use to Adam and Eve in the Garden of Eden before they sinned. Under the covenant of works, perfect obedience to God's law was the condition upon which the promise of life depended. But Adam did not keep the law. He disobeyed it and sinned against God. The law cannot give eternal life now. The covenant of works cannot promise us anything now. Instead it condemns anyone who depends on their own attempts to keep it.

So of what use is the law of God now, in this fallen world, where no one is able to keep it perfectly? Does it have any relevance any more? Does it still have any useful purpose? Well, it certainly does have its uses. John Calvin, the sixteenth-century Reformer based in Geneva, identified from Scripture three uses of the law. This "threefold use of the law" has been a mainstay of Reformed theology ever since. The first use is to restrain evil and encourage good in this fallen world. The second use is to convict sinners of their sin. The third use is as a rule of life to the Lord's people. (Calvin had the sequence of the first two the other way round.)

The *first* use of the law is to *restrain evil and encourage good* in this fallen world. Thus the law, through what Calvin called its "dire threats" for disobedience, is a curb on what is wrong and a spur to what is right. This has been described like this: "Through fear of punishment, the law keeps the sinful nature of both Christians and non-Christians under check". Without the moral law holding it back, the sinful corruption that is in all people would break out into actual sins much more and much worse than it does already. The desire for sin is itself sinful, so sinners are guilty before God for their sinful thoughts and desires, but many times the law holds them back from outwardly committing sin.

Even people who have never heard of the Ten Commandments are conscious of a difference between right and wrong, and this comes from God's law speaking in their souls. Such people do not get the distinction between good and evil perfectly correct, but they still know something of the

difference. In Romans 2:14,15, Paul wrote about the Gentiles. Not being Jews, they did not have the Old Testament, where the Ten Commandments were recorded. But they were still influenced by God's law. Outwardly they would do some of the things that it required. This was because their consciences were at work, accusing themselves and others when they disobeyed the law, or excusing when they obeyed it. This was through "the work of the law written in their hearts".

When people do things against the law of God, however faint their knowledge of the law, their consciences can condemn and wound them, and other people can criticise them for that sin. The dislike of this inclines them to avoid what is outwardly wrong. For example, they seek to limit speaking cruel and unkind words, because of the sense of unease and guilt which it brings. That comes from the law of God. When they seek to do what they know is right, this gives them a comforting feeling in their conscience. That comes from the law of God too.

Of course, fallen sinners cannot do any truly good work, fully measuring up to God's law, but they may do some things that are helpful to others, and they may avoid some things that are harmful to others. All human beings know that there is a difference between right and wrong, and although their sinful ignorance confuses the sharp distinction between the two, a hazy difference is still made, and this inclines them outwardly to law-keeping and against law-breaking.

This stops the world being much worse than it is. If sinners were left to the full outworking of their desperately wicked hearts, fearfully dreadful sins would fill the world all the time. The dim knowledge of God's law holds people back from the full practice of many sins. It can even hold back people's inward thoughts and imaginations from being as evil as they would otherwise be.

This applies on a national scale too. To the degree that the law of God influences a country's laws, it restrains what is wrong and encourages what is right. As far as rulers and judges implement the law of God, Romans 13 teaches that these "rulers are not a terror to good works, but to the evil" (verse 3). Therefore we are told: "Do that which is good, and thou shalt have praise of the same: for he [the ruler] is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (verses 3,4).

Every nation's laws should be based on all of the Ten Commandments, and that includes the first table as well as the second. Laws made by human governments cannot take to do with the thoughts and intentions of people's

hearts, but those civil laws should encourage the true religion of the Bible, and they should prohibit the outward practice of false religion and the worship of idols.

The Establishment Principle – the state's duty to support the true Church and the gospel – is rooted in the First Commandment. God's moral law knows nothing of what men call "freedom of religion". The one true and living God has never given men permission to worship any god other than Himself. It is the duty of all, including nations as nations and rulers as rulers, to support true religion and to do all that is open to them to suppress false religion. Attempts to worship the true God in ways not appointed in His Word should be prohibited by civil law, thus implementing the Second Commandment. Blasphemy and Sabbath laws should be enforced in every nation, according to the Third and Fourth Commandments. This will restrain what is wrong and encourage what is right in every nation.

This is the first use of the law. We should study the Ten Commandments more and more. It can hold us back from doing many sinful, shameful things. We hope to look at the second and third uses of the law in future articles.

Felix Neff: Pastor of the High Alps

9. Illness and Weakness

In 1823 Neff became pastor of a large mountainous area in the High Alps district of France. He began his work energetically, seeking the good of souls. Last month, we saw how Neff's work among Roman Catholics was blessed.

For his first three years and more, as a pastor in the High Alps, Neff enjoyed good health and gave himself fully to his work – doing more than most ministers could have imagined possible for one man. Every week he preached repeatedly, climbing up steep paths to reach the passes between the high mountains and get from one community to another to proclaim the gospel. Nothing, it would seem, held him back from this work, which was really God's work. No doubt that was why he kept going at such a pace.

But after less than four years in the High Alps, Neff began to feel less well; in the summer of 1826 he began to experience stomach symptoms. Yet he kept on with his work; he especially wanted to continue instructing young teachers as he had done the previous year in Dormilleuse. He seems to have suffered a lot of pain, and no painkillers were available in his time. His journeys through the mountains were particularly difficult that winter; snow nearly two metres deep was lying on the ground, while gale-force winds blew continuously for several days, so that snowdrifts blocked all the passes.

As well as suffering stomach pain, Neff developed pains in his chest. And about the end of March 1826, when he was making a 36-mile journey on foot, he was crossing the edge of an avalanche when he slipped and bruised his knee badly. Yet he was determined not to give up readily his demanding activity, even though he was unwell.

In a letter Neff wrote from Dormilleuse in the middle of January 1827, he told about the severe weather in the district: unusual amounts of snow, severe winds and many avalanches, one almost reaching Dormilleuse. One Sabbath evening, his students and some other people were returning from a service at nearby La Combe, when they were very nearly swept away by one of these avalanches. They were climbing up in two groups and the avalanche rolled down between them. Neff acknowledged God's goodness to them: "The Eternal One, who controls the waves of the ocean, exercises the same complete power over the snows and the glaciers and He can, whenever He will, preserve His children in the midst of threatening dangers".

Neff noted that it was due to the dangers faced by such villages in winter, and no doubt the difficulty of getting to them, that the people living there had survived in times of Roman Catholic persecution. In other districts at the time, the Protestants had been completely wiped out.

Neff mentioned in his letter that the room where he taught the students had a wooden floor, glass windows, benches and an iron stove to keep them warm. This was in contrast with other schools at the time, which were held in dark, damp buildings occupied by both people and animals, where the students had to go on with their work in a smoky atmosphere because there was no chimney, and with dirty water dripping on them from the roof. This no doubt also described the normal living conditions of the people in that district at the time, which Neff would often, if not always, have shared.

After the school session was over, Neff set off for another valley. On his way, he stopped in every village where he could hold a service. After some days, he was exhausted and he had to remain for some time in a place called Arvieux. His injured knee caused him a lot of pain and he felt weak because, it would seem, he was repeatedly vomiting. For the first time in his life, Neff confessed, he knew what it was to be completely exhausted. He realised that he needed medical help, but there was no doctor nearby.

One evening, when he was even more unwell than usual, a number of people from his congregation gathered round his bed. He used the opportunity to speak to them about their souls. Looking back, he wrote, "How much more desirable are pain and sickness than health and energetic activity – if the soul is always strengthened as I was on that occasion!" He could then, he said, "glory in affliction". His body was becoming weaker, but grace in

his soul was becoming stronger. Good health and physical energy are very useful, and Neff had a full share of these for a long time, but it is far more important to have spiritual blessings.

Neff was becoming more and more unwell; so he decided to go to Geneva, where he could consult a doctor. He was sorry to leave his new-found friends in Arvieux, especially those who had taken him into their house and looked after him. It was only recently that this family had turned from Romanism to become Protestants. He really appreciated their kindness to him in his illness. He felt too that the people in Arvieux were overmuch attached to him, and perhaps too dependent on him, feeling that he was "such a poor worthless creature".

In late April, Neff left Arvieux. Two of his friends from that village went with him. They had hardly been walking for an hour when they met four young men from Dormilleuse who had come to find out how he was. They had already walked 24 miles, but they walked on with him to another village, where they spent the night. The next morning one of them went to Freissinière, hoping to get a horse on which Neff could ride.

The people of Dormilleuse were very concerned about Neff's health, and a large party from the village set out, hoping to meet their minister at a place called Queyras but, as things turned out, they met him before he reached there. Neff spent a few days resting in Queyras and afterwards he felt much stronger; so, ever the pastor, he decided to visit again the people in some of the nearby communities.

Continuing on his way to Geneva, Neff came to the district which included Mens, where previously he had spent time preaching. He was glad to hear that "a great number of souls" had been converted there. While he stayed in Mens, he preached several times every Sabbath and held meetings every other evening. And throughout the day, people kept coming to him asking his advice.

Neff's efforts in that district were not confined to Mens; men would come there with horses to bring him to their villages. When he would arrive at a village, he would find lots of people waiting to hear him preach. "Never did the [spiritual] harvest appear so abundant," he commented, "as it did now," in the district around Mens. Requests to preach were coming to him from every direction. He felt sad that he did not have the same energy as in the past.

Neff would gladly have stayed on in Mens, but he was becoming more unwell and his friends persuaded him to continue on his way to Geneva. He was very weak when he reached the city, but then he seemed to get better and everyone hoped for a good recovery. Neff could not be idle; he often conducted prayer meetings and took short trips to preach in nearby villages.

He felt that he had got his strength back and was considering returning at once to his people in the High Alps. But in a few days it was clear that his illness was indeed serious. When he was not able to go out to preach, he wrote down his thoughts on Bible passages and sent them to various friends. Later his friends persuaded him to have these meditations published.

When it became clear to his doctor that his treatments were having no effect, he advised Neff to go to a place called Plombières, where there were mineral springs; people believed that to drink them was good for one's health. Neff made the journey slowly and was able to preach in every place where he stopped. He thanked God that he found "scarcely a single district in western Switzerland in which a revival of religion has not begun" in spite of "oppressive laws and the deeply rooted enmity of the people" against true religion.

An End: What Does It Mean?

John Hall

John Hall was a minister in America 150 years ago. This article comes from a book he wrote to explain the answer to the first question in *The Shorter Catechism*, "What is man's chief end?" The answer, as I hope most readers know, is: "Man's chief end is to glorify God, and to enjoy Him for ever". The article has been edited.

When we see a bridge, a telescope, a canal, a railway, or anything else that man has made, we believe at once that it was made for some particular purpose. In these and similar cases, the things are so familiar to us that we know the purpose for which they were made. A bridge is to get people safely over a river; a telescope is to make us able to see objects too far away for the eye to see without help; a railway is to carry travellers and goods from one place to another.

When we see something that has been formed with care, we may not be able to tell or imagine what it was intended for. Yet we should at once conclude that the person who made it designed it for some use. Usually we should not think that any man would expend his time and labour in making articles merely for the sake of making them, without having some object in view for them.

So when we see a man busily employed at some particular work every day, as a carpenter with his wood, or a weaver with his loom, we normally conclude that each of them has something that he wishes to accomplish – some one purpose on which his mind is fixed. The carpenter is not sawing and planing and measuring and fitting, merely to destroy his boards of wood

and to pass away his time. The weaver is not sitting from morning till night, with his hands and feet in constant motion, for amusement. No, in each of these and all such cases in which we see a sensible man so employed, we at once believe – and may almost be said to know – that he has some object in view; that something is to be made; and that after a time we shall see that he was all the time occupied in making a table, a carpet, or a picture.

So natural is this belief to us that, if we should notice even an animal employed in some regular work, we should conclude that it had some purpose: as when we see a wren busily collecting twigs, an ostrich digging a hole in the sand by the shore, or a beaver persevering in gnawing at the trunk of a large tree.

Now, in all these examples, the object or purpose may be called the *end* which the different workers have in view. The man who with great study and toil invented and then made a telescope, and the little wren who was so active for a day or two in gathering sticks, each had an end to accomplish. The end of the one was to be able to see the stars more distinctly; the end of the other was to make a nest. So the end of every machine or work is the purpose which it was designed to bring about. The end of a printing press is to print books; of a mill, to grind; of a pump, to raise water.

It is called the end because, when that is done, the work is finished – what was needed has been brought about. The end of a watchmaker, in sitting down to his toil, is to make a watch. [Hall is describing an old-fashioned kind of watch.] And the watchmaker does not stop till the watch is complete with its works, face, hands, case, and all that is necessary for his purpose. Then the watchmaker has attained his end.

Again, the watch has an end. It is to tell the hour and minute correctly. Until it does this, it does not fulfill its end. If it moves too fast or too slow, or stops, or breaks, it does not fulfill the purpose for which it was made, and it must be repaired or altered until everything is right. Only then does it attain its end.

And what I have just said of both the watch and the watchmaker having their ends – one as the maker and the other as his workmanship – is true of the other instances that have been mentioned and of all others of the same kind. Everything is expected to fulfill the purpose for which it was designed. And if it does not, and the maker has done his part well, then there must be some fault in the thing itself. The materials may have been bad; or something has affected them. Wood that appeared sound may turn out to be rotten; or machinery may have been ruined by some hard substance getting into it. In such cases the things that are made do not fulfill their end: and yet it may have been no fault of the workman. Still he loses his end.

For Younger Readers

The Soldier's Bible

Samuel Proctor was a British soldier long ago. He and some others were sent to fight some enemy soldiers in a forest.

Suddenly, Samuel felt himself knocked backwards. What was it that happened? He looked down to see. He found that a small ball made from lead, and fired from a gun, had hit him on his hip.

I am sure he was very thankful that the ball did not go into his flesh. What protected him? It was his Bible, which he carried with him in his pocket. The ball went nearly halfway into the Bible. If the Bible was not in his pocket, the ball would have killed him.

I hope Samuel read his Bible, to learn about God and His way of saving sinners. I hope God saved Samuel's soul and made him holy. That is even more important than keeping someone from being killed by a shot from a gun. Ask God to save your soul. And listen to what the Bible has to say to you.

A Reformation Tour

4. St Andrews – Early Martyrs

Rev David Campbell

This year's Youth Conference took place at Strathallan School, near Perth. The Conference included a tour of Reformation sites, mainly in St Andrews. Previous articles recorded remarks that were made on the way to St Andrews. The article last month spoke particularly about Robert Bruce and Alexander Henderson.

5. St Andrews: the Martyrs Monument. A good place to begin a walking tour of the town of St Andrews is the Martyrs Monument. This prominent marker near the shore was erected in 1843 – the year of the Disruption in the Church of Scotland – and is 45 feet high (15 metres). There is very little written on the monument, but it is a prompt to all who pass it to read more of the history of the Protestant martyrs in Scotland. The inscription, which is found on two sides of the monument, reads as follows:

“In memory of the Martyrs Patrick Hamilton, Henry Forrest, George Wishart and Walter Mill, who in support of the Protestant Faith suffered death by fire at St Andrews, between the years MDXXVIII [1528] and MDLVIII [1558]. The Righteous shall be in Everlasting Remembrance.”

There are, of course, significant names omitted which are worthy of being remembered. Since we intend to speak about three of the men (Patrick Hamilton, George Wishart and Walter Mill) mentioned on the monument later, at the spots where they gave their last testimony, this is a suitable opportunity to speak of the other martyrs briefly. These are mentioned in John Foxe's *Book of Martyrs*, which has been correctly described as a classic "that is likely to last as long as our language is spoken". A useful pamphlet containing Foxe's account of the Scottish Martyrs was published by the Scottish Reformation Society recently (2017) and I would encourage you all to get it and read it carefully.

Henry Forrest. While Patrick Hamilton is often referred to as the first Protestant Martyr of Scotland, we will draw attention later to Paul Craw, who was burnt at the stake here in St Andrews nearly 100 years before him. Another name on the monument is closely connected with Patrick Hamilton. John Foxe has the following to say about Forrest, this worthy martyr:

"One Henry Forrest, a young inoffensive Benedictine (that is, a monk of the order of St Benedict, known as the Blackfriars), being charged with speaking respectfully of Patrick Hamilton, was thrown into prison; and in confessing himself to a friar, owned that he thought Patrick Hamilton a good man, and that the articles for which he was sentenced to die might be defended. This being revealed by the friar, it was received as evidence, and the poor Benedictine was sentenced to be burnt.

"While consultation was held with regard to the manner of his execution, John Lindsay, one of the Archbishop's gentlemen offered his advice to burn Friar Forrest in some cellar, 'for', said he, 'the smoke of Patrick Hamilton hath infected all those on whom it blew'. This advice was taken and the poor victim rather suffocated than burnt." Here we see the effect that the Protestant witness was having in spite of the violent opposition of the Roman Catholic Church and the rulers.

Other martyrs. John Foxe mentions several others who, following the deaths of Patrick Hamilton and Henry Forrest, were willing to suffer for "professing the truth of the gospel". Two who died together were David Stratton and Norman Gourlay. "When they arrived at the fatal spot [Foxe does not say where it was] they both kneeled down and prayed for some time with great fervency. They then arose, when Stratton, addressing himself to the spectators, exhorted them to lay aside their superstitious and idolatrous notions, and employ their time in seeking the true light of the gospel. He would have said more but was prevented by the officers who attended." This was in 1534.

Five worthy men were similarly put to death on the Castle hill at Edinburgh

on the last day of February 1538. They are named by John Foxe as follows: Thomas Forret (who for a considerable time had been a dean of the Romish Church), Killor and Beverage (two blacksmiths), Duncan Simson (a priest) and Robert Forrester (a gentleman). They were burnt together. Sadly, no memorial or notice of the testimony of these otherwise-unknown men exists to remind the multitudes visiting Edinburgh's Castle hill of the faith for which they so courageously suffered.

Different spellings for Thomas Forret's name have been given, some calling him Thomas Forrest. He is also known as the Vicar of Dollar – a village in Fife – and was converted from Romanism through studying the works of Augustine. Forret witnessed against indulgences and the oppression of the clergy and was opposed by them in part because of his own diligence among the people as a minister. He is said to have memorised three chapters of the Bible every day.

In 1539 – the year following the Castle-hill martyrdoms – two others, says Foxe, “were apprehended on a suspicion of heresy, namely Jerome Russell and Alexander Kennedy, a youth of about 18 years of age. These two persons, after being some time confined in prison, were brought before the Archbishop for examination. In the course of which, Russell, being a very sensible man, reasoned learnedly against his accusers, while they in return made use of very opprobrious [scornful] language.

“The examination being over, and both of them deemed heretics, the Archbishop pronounced the dreadful sentence of death, and they were immediately delivered over to the secular power in order for execution.” The account of the death of these two worthy men should be better known. And in placing it on record again here, we recall the text on the Martyrs monument: “The righteous shall be in everlasting remembrance”.

“The next day, they were led to the place appointed for them to suffer; in their way to which, Russell, seeing his fellow sufferer have the appearance of timidity in his countenance, thus addressed him, ‘Brother, fear not, greater is He that is in us, than He that is in the world. The pain that we must suffer is short, and shall be light, but our joy and consolation shall never have an end. Let us therefore strive to enter into our Master and Saviour's joy by the same straight way which He hath taken before us. Death cannot hurt us, for it is already destroyed by Him for whose sake we are now going to suffer.’

“When they arrived at the fatal spot they both kneeled down and prayed for some time; after which, being fastened to the stake, and the faggots lighted, they cheerfully resigned their souls into the hands of Him who gave them, in full hopes of an everlasting reward in the heavenly mansions.”

Our tour will now take us to the Church of St Salvador which is within the

grounds of St Andrews University. There we will consider the life and martyrdom of Patrick Hamilton.

The next article will concentrate on this worthy Scottish martyr.

For Junior Readers

Harvest

Those of you who live in the countryside may recently have noticed large fields of golden grain looking ripe and ready for harvesting. This is the season for the wheat harvest – wheat is the most widely grown crop in the UK. As you will know, it is ground into flour and used in, for instance, bread, cakes and breakfast cereals, a very important crop.

A good harvest is something we should not take for granted. Crop diseases, lack of rain or bad weather could all cause crops to fail. This would have serious consequences for the country. So a successful harvest is something we should be thankful for – thankful to God for!

This is why the Lord appointed the Feast of Weeks in the time of Moses (see Exodus 34:22). It was one of the three great Jewish feasts each year, in Old Testament times. It was a day set apart to give thanks to the Lord for the harvest and to rejoice in His goodness.

In some countries, the end of the harvest is celebrated by a carnival. The festivities include music and dancing, eating and drinking. One year, at the end of harvest in France, a teenager called Alain decided to walk to a small village which celebrated the harvest with such festivities. He had a religious upbringing but was living without God.

It was a beautiful summer's day and, on his way, he passed a field where the farmer and his family had just finished harvesting their crops. What did he see? He saw the family get down on their knees together in the field! He could not hear their words, but it was clear that they were praying and thanking God for the good harvest. This scene made such a deep impression on Alain that it was the means of prompting him to seek the Lord. In due course it led to his conversion. How much better this was for him than a day at the worldly activities of the carnival!

Surely you too should acknowledge the Lord's goodness in providing your daily bread and all the needs of your body. But much more important is His provision in the gospel for the needs of your soul. What did Jeremiah say of the Jews in his time? "The harvest is past, the summer is ended, and we are not saved."

Is that the case with you? Will you not then seek the Saviour who said, "I

am the bread of life: he that cometh to me shall never hunger; and he that believeth on Me shall never thirst. . . . Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life.”

J van Kralingen

The Power of God's Word

Charles Chiniquy was for many years a Roman Catholic priest in Canada. After he was converted he gave up Romanism and became a Protestant minister. One day, near the end of a prayer meeting, he stood up and told the people who he was. He assumed some of them would not know him although he was working in that area.

He told them that, since he had last attended that prayer meeting, about 350 families had given up their Romanism and become Protestants. Altogether 850 families in the district – out of a population of more than 6000 – had turned away from Roman Catholicism. They had done so in spite of the persecution they suffered after they had changed their religion, and they had remained firm in following the Bible. They were very poor; and perhaps the persecution made it more difficult to find work.

Chiniquy told the people about a young girl who came to his house one morning; she was probably not more than 12. “What do you want?” Chiniquy asked her.

“Mr Chiniquy, I want to live with you,” was the girl's answer.

“But you have a father and mother, have you not?” Chiniquy said.

The girl explained that they were Roman Catholics.

Was she not a Roman Catholic? Chiniquy asked her.

“No”, she told him; she was no longer a Roman Catholic.

“Why, my dear little girl! You have never been to our meetings, I think. I have never seen your face before.” Chiniquy wondered how she could say she was no longer a Roman Catholic? He asked who had taught her.

“No one”, she said. And she had never been to any of his meetings, she told him.

“Then”, he asked her, “how do you know anything but to be a Roman Catholic?”

The girl put her hand inside her dress and pulled out a little New Testament in French and placed it in front of Chiniquy. “Since I have read that,” she explained, “I can no more be a Roman Catholic.”

“And why not?” was the next question.

The girl picked up the New Testament, turned over the pages to Romans

5:1 and said, "It reads here: 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ'". Then she turned to Ephesians 2:8 and said, "Again it says, 'By grace are ye saved through faith; and that not of yourselves: it is the gift of God'". She went on to read from Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved".

Chiniquy now asked, "And what do you do?"

"I believe on the Lord Jesus Christ", was her tearful answer.

Chiniquy could see that it was God the Holy Spirit who had taught this young girl the way of salvation. And He had done so through the Word of God, without any other means.

Let us learn a few lessons:

1. God is able to do wonderful things in bringing many people in a short time from an unscriptural religion to follow the truth, at least outwardly. He did this through Chiniquy's ministry to Roman Catholics. We should not assume that all of them were truly converted and believed on the Lord Jesus Christ, but hopefully many of them did.

2. *The Shorter Catechism* tells us that "the Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners" (Answer 89). In this case it was the *reading* of the Word of God that the Spirit used to convert this girl.

3. You should go to church whenever that is possible, so that you can hear the Word of God preached. You will also hear the Bible being read. And you should read the Scriptures at home. Ask God to bless to your soul both the preaching and the reading. You cannot tell in advance which the Lord may be pleased to bless to you. Ask Him to help you understand the way of salvation through these means that God has appointed.

4. Another part of the worship in church is prayer. You may say that you can pray for yourself. That is true; you ought to pray for yourself again and again. But in church the minister will pray for you as well as for the other people present. Another point is that other people present will take up the minister's petitions and send them up to God. How good to have many of God's people pray together for you!

5. God is able to convert children as well as grown-ups. And, whatever age you are now, ask God to change your heart before you get any older. It is dangerous to put off seeking the Lord till some time in the future; you may never get round to seeking Him and so lose your soul. He tells you: "Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isaiah 55:6). The best time to seek the Lord is *now*; He will not be near to you for long. Life is short, and there is the serious danger of hardening your heart against Him, so that you never believe in Him but go on in your sins.

Scripture and Catechism Exercises 2021-22

UK Prizes and Awards

Senior Section

Prizes. *Barnoldswick:* Claudia van Essen. *Inverness:* Lois Maton. *London:* John and David Munns. *Glasgow:* Cameron Ross.

Awards. *Brighton:* Katharine Hills. *Llanelli:* Jonathon Cran. *London:* Sarah Munns. *Halkirk:* Annelise Hymers-Macintosh.

Intermediate Section

Prizes. *Dingwall:* Catherine Campbell. *Inverness:* Jenna Campbell. *Glasgow:* Elena MacLennan, Hugh Ross. *North Tolsta:* Uilleam Morrison. *Edinburgh:* Fraser Campbell.

Awards. *Aberdeen:* Julia Macleod. *Barnoldswick:* Bethan Middleton, Daniel van Essen. *Halkirk:* Donald Maclean. *Southampton:* Chloe, Jonathon and Lydia Wilkins. *Ullapool:* Tacita Faith Angell.

Junior Section

Prizes. *Barnoldswick:* Sam van Essen. *Dungannon:* Hannah MacLeod. *Edinburgh:* Anna Cameron-Mackintosh. *Glasgow:* Violet Marr, Shona Ross. *Inverness:* Susanna Campbell, James Maton, Anna McSeveney. *Tandragee:* Ethan Brown.

Awards. *Dingwall:* Donald Allan MacColl. *Halkirk:* Grace MacLean, Fraser Stewart. *Inverness:* Murray Dickie. *Stornoway:* Emma Morrison, Naomi Morrison.

Upper Primary Section

Prizes. *Aberdeen:* Cassia Soni. *Barnoldswick:* Alexia van Essen. *Beauly:* Hudson Maclean. *Dingwall:* Neil Campbell. *Edinburgh:* Darcy and Joella Esson, Alice Hicklin. *Halkirk:* Angus Hymers-Mackintosh, Catriona Maclean. *Inverness:* Campbell Dickie. *North Tolsta:* Rebecca Morrison. *North Uist:* Katie Macdonald. *Portadown:* Nathan Macleod.

Awards. *Aberdeen:* Kenneth Macleod. *Barnoldswick:* Susanna Middleton. *Beauly:* Rebekka Fraser. *Dingwall:* Iain MacColl. *Edinburgh:* Alec Cameron-Mackintosh. *Glasgow:* Evan Marr. *London:* Earnest Campbell, Andrew Macleod.

Lower Primary Section

Awards. *Aberdeen:* Philip Macleod. *Dingwall:* Heather Campbell, Mairi and Charlotte MacColl. *Dungannon:* Sarah Macleod. *Edinburgh:* Julia Cameron-Macintosh, Anderson and Samuel Dickie, Leah and Matthew Hicklin. *Glasgow:* Joel Marr. *Halkirk:* Sophie Stewart. *Inverness:* Molly Campbell, Harvey Dickie. *London:* Lydia Campbell, Daniel and Benjamin Macleod. *North Harris:* Finlay and Margaret Jardine. *North Tolsta:* James Morrison. *Portree:* Murdo Macraird. *Southampton:* Benjy Wilkins. *Tandragee:* Aaron Brown.

Overseas Names for Exercise 2

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. *Grafton:* William Marshall. *Singapore:* Naomi Chai Shi.

Intermediate Section: *Auckland:* John and Peter Campbell, Aaron Smith. *Calgary:* Khloe Chang. *Carterton:* Blake Verheij. *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. *Fountain Inn:* Zerubbabel Kerr. *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:* Katharine and 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. *Woodstock:* Jo-Anne Heikoop.

Looking Around Us

When People Will not Turn to God

God has made us and He provides for us food and clothing and many other good things. We should acknowledge that in the UK, and some other countries, we are much more prosperous than in other parts of the world, and far more prosperous than people were, say, 150 years ago.

But do we thank God for His gifts to us in providence? I hope readers of this *Magazine* say grace before and after their meals. But do we thank God from our hearts? It is one thing to say the right words; it is another to feel truly thankful. And if we are thankful, we should want to listen to Him and keep His commandments.

Sadly, very few people in our time listen to what God is saying to them. They do not want to listen; they do not want to obey Him. They feel like the people in Jesus' parable, who said "We will not have this man to reign over us" (Luke 19:14). People generally do not *want* God to rule over them.

Should it then be a surprise to us if God begins to give people today less of the good things of this life, after so many years of rebellion against Him? The war in Ukraine has caused terrible tragedies and destruction to many in that country. But other countries experience the side-effects of that war, particularly in the huge increases in the price of petrol, gas and electricity. We may also note the problems caused by the lack of rain in many parts of the UK. It is God who gives us sunshine and showers, or withholds them.

Surely God is speaking to us when these problems arise and when many wonder how they will pay the higher prices. God is telling us to return to Him. How sad when our response leads Him to say, as He did to Israel long ago: "Yet have ye not returned unto Me, saith the Lord" (Amos 4:6). Let us not follow the multitudes in their godlessness, their refusal to acknowledge God and to respect His demands for obedience. Let us realise that this life will not continue and that there is a lost eternity for those who will not turn to Him through Jesus Christ. He commands us to believe on the Lord Jesus for salvation. May we take God seriously now, before it is too late!

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