

# 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*



***October 2022***

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**Cover Picture:** St Salvator's Chapel, St Andrews. See page 188.

## The Young People's Magazine

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# The Young People's Magazine

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## Vanity of Vanities or Perfect Enjoyment?

**H**enry Martyn was respected as a very godly man. He was born in Cornwall, in south-west England, in 1781; he was a prize-winning student at Cambridge University and could have enjoyed a successful career there after he graduated. Instead he listened to God's call to become a missionary and arrived in India in 1806 as an army chaplain. He learned some of the languages of the country and preached to the local people in their own tongues. Within just two years, he had translated the Bible, as well as other books, into Hindustani.

Martyn also translated most of the Bible into the Persian language while he was in India. To improve that translation he realised that he would have to move to Persia, now known as Iran, and work with those who had spoken the language all their lives. When his work there was finished, he decided to return to England. But he was now far from well and he died in 1812 when travelling through Turkey, on his way home.

Charles Bridges, who spent part of his time as a minister in south-west England, wrote a book about Ecclesiastes, one of the parts of the Bible written by King Solomon. When Bridges speaks about the words, "vanity of vanities; all is vanity" (Ecclesiastes 1:2), he makes clear that Solomon was referring to the vanity of "the whole world, with all the pleasures and profits and honours and endeavours and business and events that are under the sun". But he was not referring at that point to true religion; it most certainly is not vain – not then and not now.

Bridges quotes Martyn's desire, "May I have Christ with me in the world". This was indeed a godly man's desire. And those who go to God realising that everything in this world is vanity – vain and empty, what will never satisfy our deepest longings – are going to find real, solid satisfaction in Christ, something that they will never lose. Martyn found that real satisfaction for himself and never lost it. And that will be so with us if we seek Christ and find Him.

On the other hand, Bridges comments that people "are so willing to be deceived that they [grasp] the very shadow of profit"; it is not real profit that

they take hold of; what they grasp is of no advantage to them; it just *seems* that it will give them enjoyment. So Jesus asked, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

The answer should be obvious: even if the man gains the whole world, he does not gain any real profit at all if he loses his soul. Especially he does not profit in the long run and he will lose everything when, unsaved, he passes into the awfulness of a lost eternity. However enjoyable people may find the entertainments of this world, the enjoyment does not last; it is likely to be followed quickly by the ordinary, humdrum activities of life. And, as time goes on, what once gave enjoyment may no longer give any pleasure at all.

Most serious of all is what follows death for those who have not found Christ: it is an eternity of punishment. And that eternity of punishment will certainly follow such people because they have not sought Him seriously. God has made us; so He has a right to tell us how we should live. We are to live in obedience to what He commands. Especially we are to trust in the Lord Jesus Christ as the One who came into the world to save sinners. "This is His commandment" (1 John 3:23), the Bible tells us.

We need to remember that, in this life, we can expect to meet difficulties; we need not be surprised when things go wrong. But what a blessing if, by God's grace, it becomes natural for us to pray, to commit all our difficulties to God, who is always able to help us!

Think of what David says after getting himself into huge difficulty in the presence of King Abimelech: "I sought the Lord, and He heard me, and delivered me from all my fears" (Psalm 34:4). And many others since then could say the same. They got into serious difficulties; they prayed to God as the One who was able to deliver them; He heard them and He delivered them – not only from their difficulties but also from their fears. How good God is to those who trust in Him!

We very much need God's help in this life. But, even more, we need God's help for eternity. We need Him to prepare us for heaven; we need Him to forgive all our sins and make us holy.

All who enter heaven can expect, says Bridges, "perfect enjoyment". But people do not take seriously the perfect blessedness of heaven – no more than they take seriously the awful punishment of hell. They ignore God. Instead of seeking Him, Bridges points out, they "cry for more and more of the world". They do not realise the vanity of everything in the world, apart from the spiritual blessings that God gives.

He gives us many good things in this world, many of them absolutely necessary for life to continue – not least, our food and drink. And we should thank God for all these things. Yet it is so easy to remember our need of food



and drink and clothes, for instance, and to forget, or ignore, completely our need of spiritual food, spiritual drink and spiritual clothing. All these we can have through the Scriptures. So we must make good use of the Scriptures and ask God to bless them to us.

We may think of Henry Martyn's sad journey through Turkey and his passing away from this world without a friend near him. We might apply to him the words, "vanity of vanities, all is vanity". But that is to ignore something that was unseen, but very, very real. It was the fact that, when he died, his soul went straight to heaven. God brought him into the perfect enjoyment that He has prepared for everyone who trusts in Christ Jesus.

We need wisdom from God to understand, firstly, that we need to keep in mind the vanity of things in this world – their emptiness and the fact that they do not last, and the further fact that we will be taken away from them by death.

Secondly, we need wisdom from God to understand that spiritual blessings never come to an end – not in this life and certainly not in the perfect enjoyment that God gives to His children when He brings them to heaven. Ask God to make you willing to turn away from the vain things of this life and to choose the enjoyment that can never come to an end.

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## The Law of God

### 4. The Second Use of the Law

*Rev K M Watkins*

The moral law of God, summarised in the Ten Commandments, teaches the absolute difference between right and wrong. We have seen that the first use of the law is to restrain evil and encourage good in this fallen world. We hope to come to the third use next time: that it is a rule of life for the Lord's people. Now we look at the *second* use: to *convict sinners of their sin*.

"By the law is the knowledge of sin" (Romans 3:20). Sin is missing the mark and falling short of the standards set by God's law. When a sinner comes to a right knowledge of the Ten Commandments, he realises that he has never done anything perfectly right, but has always done what is wrong. The law shows that he is not right himself. In his heart and character, he is altogether wrong. Through the law, the convicted sinner learns that he has offended God, that he has never pleased God, and that God condemns him. Being under the law as a covenant of works, and being unable to keep it,

he sees that the law can only curse him. "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Galatians 3:10).

A sinner awakened by the law often tries to put things right by attempting to do the works of that very law. But if he is going to be converted, the Holy Spirit must convince him that his repeated failures prove the impossibility of pleasing God by his own works. He finds that he cannot stop sinning against God's laws. He cannot even *begin* to obey them perfectly. However much he tries, he cannot escape the law's curse by any efforts of his own. The Spirit uses the law to bring him to the end of all his attempts to make himself right with God. "By the works of the law shall no flesh be justified" (Galatians 2:16).

What can the sinner do now? The law has wounded him, but it cannot mend him. Only the gospel can do that. In the hand of the Holy Spirit, the law prepares the sinner for Christ. Samuel Bolton, an English Puritan and member of the Westminster Assembly, said, "It is the sharp needle of the law that makes way for the scarlet thread of the gospel". The law pierces the sinner to the depths of his soul. Now he knows that he needs help. Now he feels his need of healing. After the law has opened up the wound, only Christ's blood, in the gospel, can bind it up.

The law drives sinners to Christ, so that they look to get right with God by believing the gospel, not by trying to do the works of the law. In this way, "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4). The law of God, with its inflexible difference between right and wrong, cuts sinners off from any hope of getting help from it, leaving them no alternative but to turn to Christ in the gospel, by faith.

The believer looks to Christ, who was "made under the law" (Galatians 4:4) for His people. Christ kept all God's laws throughout His life on earth. He fulfilled all righteousness by His perfect obedience. And He took the punishment for all His people's sins against God's law. All their guilt was heaped upon the sinless Saviour who died in their place. "Cursed is every one that hangeth on a tree" (Galatians 3:13). Christ hung upon Calvary's accursed cross to pay the price for sin. It is only through the gospel that the sinner can be saved. But it is the law, in its second use, that convinces the sinner of his need for the gospel.

Examples of this second use of the law are many. The Saviour used the Seventh Commandment to convict the woman of Samaria. When He told her to call her husband and she denied having one, He put in the needle of the

law, saying, "Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband" (John 4:17,18). She had gone from one husband to another, and now she was living in sin with a man to whom she was not married. After this, she spoke of Christ as "the Man which told me all things that ever I did" and "the Christ" (John 4:29). Her repeated transgressions against the Seventh Commandment convinced her of her need of the Saviour.

Saul of Tarsus is another example. On the Damascus road, the Lord brought him to see that what he thought was so right – persecuting the Church – was actually very wrong. Saul had been breaking the Sixth Commandment when breathing out threatening and slaughter against Christ's disciples. He had been breaking the First Commandment too, because he had refused to receive the Lord Jesus as true God and his God. In Romans 7, Paul speaks of the law making him conscious of his sin. He was "alive without the law once" (verse 9), meaning that he thought he was keeping the law before he properly understood it. But then he was shown how wrong he was. The Lord used the Tenth Commandment to convict him of sin: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (verse 7).

There is the Philippian jailor too. He went to sleep without a second's thought about the cruel way he had thrown Christ's servants Paul and Silas deep within the prison. But the earthquake awoke him at midnight, and thinking that the prisoners had all escaped, he was afraid of the terrible things the Roman authorities would do to him. So he was about to kill himself. Suicide is wrong. It is never right. It breaks the Sixth Commandment. Paul cried out, "Do thyself no harm". That is, Do not break the law of God by killing yourself. Not only did that stop the jailor in his tracks, it was also used to convict him of sin, because "he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, What must I do to be saved?" (Acts 16:29,30). Thus the law opened the way for the gospel, for he was told, "Believe on the Lord Jesus Christ, and thou shalt be saved" (verse 31).

This second use of the law is an intensely personal and urgent matter for us all. Christ said, "They that are whole have no need of the physician, but they that are sick" (Mark 2:17). He is the gospel Physician, the only one who can heal our souls of the sickness of sin. But just as people do not go to the doctor's surgery unless they feel ill, so none of us will go to Christ for salvation unless we know the disease of sin and how it is destroying us. It is the law of God, in its second use, applied by the Holy Spirit, that will convince us of that. And that will take us to Christ for grace and forgiveness.

# A Reformation Tour

## 5. St Andrews – Patrick Hamilton

*Rev David Campbell*

This year's Youth Conference included a tour of Reformation sites, mainly in St Andrews. Last month's article spoke of four Scottish martyrs named on the Martyrs Memorial in St Andrews. The tour will now walk through the town and consider different people and events associated with the Scottish Reformation. Our first stop will be in the heart of the University of St Andrews, where Patrick Hamilton was martyred.

**6. *St Salvador's Chapel.*** This chapel dates from the fifteenth century. It was founded in 1450 by Bishop James Kennedy as part of St Salvador's College sometime after the founding of the University in 1413. Most of what can be seen today was constructed in the twentieth century and is an attempt to recover the old practices of the Roman Catholic worship in the Middle Ages. The roof of the chapel was replaced in the nineteenth century after the chapel had fallen into considerable disrepair. The old stone roof, like the one we will see at the Blackfriars Abby later, fell in on itself through neglect.

There are only two features in the chapel worth noticing. One is the remains of the tomb of Bishop Kennedy, who founded the chapel, which suffered from the destruction of idolatry at the time of the Reformation. Some indication of how ornate it once was can still be seen. This reminds us of the portion of Scripture in Isaiah 22 where Shebna the scribe is told that he will be removed from his office. "What hast thou here? And whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? Behold the Lord will carry thee away with a mighty captivity and will surely cover thee" (Isaiah 22:16,17). This is what took place at the Reformation, when the whole Romanist structure with its hierarchy was removed, and replaced with the biblical form of government and worship, which we are privileged to have preserved in the Reformation Church.

The other feature in the chapel is the simple wooden pulpit. Some think that this was used by John Knox or, at least, can be dated to the period of his ministry. Others are of the view that it dates from the seventeenth century. Either way, it is a very old and well-preserved example of the pulpits of the period and its position in the Church would have replaced the focus on an altar and the ceremonies of the Roman Catholic worship. The Protestant Reformation restored the centrality of preaching to the Church as the main and most prominent means of grace. Notice should be taken of the sounding board over the pulpit and also the lower enclosure for the precentor.

*Patrick Hamilton* (1504-1528). The main reason we have come to this church is to recall the life of Patrick Hamilton – commonly referred to as the first martyr of the Scottish Reformation. We can only give you a very brief summary of his life in the time we have available. You should read about him in John Foxe’s *Book of Martyrs* for yourselves. Patrick Hamilton was of the royal line and a close relation of the King, James V. He was born in either 1503 or 1504 in Lanarkshire.

Patrick was educated in Linlithgow. His father was Sir Patrick Hamilton, captain of Blackness Castle. He and many of the Scottish nobles, along with their king, James IV, were killed at the Battle of Flodden in 1513, when Patrick was only about 10. In 1517 – the year that Luther nailed his famous 95 theses to the door of the Church in Wittenberg – Patrick enrolled in the University of Paris. He graduated in 1520 and went to Leuven in modern Belgium. Here he is known to have had access to Luther’s works. He enrolled under another great scholar, John Mair (or Major) in St Andrews University in 1523, where he was a colleague of the famous George Buchanan.

By 1527, Hamilton was preaching the doctrines of the Reformation that he had taken up when he was studying on the Continent. This eventually brought him to the notice of James Beaton, the Archbishop of St Andrews, who summoned him to be tried for heresy. He fled to Germany at this point, where he met Martin Luther and also William Tyndale. He became a student in the new University of Marburg in 1527. It was here that he composed what is known now as *Patrick’s Places*. These were originally points of doctrine put forward for public debate at the University. They were translated into English and are the earliest production of Protestant doctrine from the Scottish Reformation. They include some very beautiful and clear statements of doctrine.

Returning to Linlithgow in the autumn of 1527, he preached widely. He also married at this point. The growing acceptance given to his preaching stirred up the opposition of the Archbishop, who, instead of summoning him to be tried, cunningly invited him to preach freely at St Andrews. At the same time the Archbishop arranged for the King, James V – a cousin of Hamilton – to go on a long pilgrimage to the north of Scotland.

The trap being set, Hamilton was accused of heresy for the doctrines he taught over this period in St Andrews. He was arrested secretly under cover of darkness and imprisoned in the Castle. A friar, Alexander Campbell, was appointed to prosecute him, after having told him falsely that he agreed with some of his observations about the Church. A long list of charges laid against him were then pressed on him in a trial before the Archbishop. Nearly all the

accusations were for holding the truths of the gospel that he preached. He defended himself humbly and faithfully, amidst dreadful abuse and interruptions from the friar. The outcome of the trial had already been decided and there was extreme haste in having him condemned to death.

*The scene of Hamilton's martyrdom.* It was known that some of Hamilton's friends and some supporters of the Reformed doctrines were on their way to rescue him, and it was also feared that the King would prevent the execution going ahead if he heard about it. The victim of the Archbishop's enmity was therefore to be burnt alive on the very next day after his trial. We can go outside the chapel to stand on the very spot where Patrick Hamilton was burnt at the stake. It is marked in the pavement by his initials PH. John Foxe says that, when he was brought to the appointed place, a very large number of people had assembled, and that "the greatest part of the multitude would not believe it was intended he should be put to death, but that it was only done to frighten him, and thereby bring him to embrace the principles of the Romish religion". The account of his sufferings should be read with much attention.

"When he arrived at the stake, he kneeled down, and for some time prayed with great fervency. After this he was fastened to the stake and the faggots placed round him. A quantity of gunpowder having been placed under his arms was first set on fire which scorched his left hand and one side of his face, but did no material injury, neither did it communicate with the faggots. In consequence of this, more powder and combustible matter was brought, which being set on fire, took effect, and the faggots being kindled, he called out with an audible voice: 'Lord Jesus, receive my spirit! How long shall darkness overwhelm this realm? And how long wilt Thou suffer the tyranny of these men?'"

John Foxe continues, "The fire burning slow put him in great torment; but he bore it with Christian magnanimity. What gave him greatest pain was the clamour of some wicked men set on by the friars, who frequently cried, 'Turn, thou heretic; call upon our Lady; say, *Salve Regina* [Hail Queen, referring to the Virgin Mary] etc.' To whom he replied, 'Depart from me, and trouble me not, ye messengers of Satan'. One Campbell, a friar, who was the ringleader, still continuing to interrupt him by opprobrious [scornful] language; he said to him, 'Wicked man, God forgive thee'. After which, being prevented from further speech by the violence of the smoke, and the rapidity of the flames, he resigned up his soul into the hands of Him who gave it."

This gracious young man, who was savingly converted and who prized the doctrines of the gospel and was earnestly engaged in teaching them to

others, was to be a shining light and example to those who came after him and who suffered for the same cause. He is an example for us today not to be ashamed of the gospel of Christ and to be willing, in the ways that the Lord may call us to it, to suffer shame for the blessed name and truth of the Saviour as Hamilton did at such great cost. His witness should stir us up to learn, know and prize the same glorious gospel truths for which he suffered.

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## **Felix Neff: Pastor of the High Alps**

### **10. Back in Geneva**

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. We have seen how Neff became ill and eventually returned to Geneva to consult a doctor, who recommended him to go to Plombières, in France, in the hope of getting good from the mineral springs there.

**I**n Plombières, Neff found lots of people suffering from almost every imaginable illness. He felt pity for them and also a strong urge to preach the gospel to them. He observed that, if they were not completely taken up by their pleasures, their thoughts were absorbed by their illnesses. Neff felt that “not a single individual appeared even to think about eternity”.

In Plombières, he met a woman whose husband was an important official in the district of Vosges, in north-east France. She made sure that the local people, and all the Protestant visitors she could find, knew that Neff would hold a service every Sabbath. Lots of people came to his first service, some of them belonging to places outside France. Though he had never before preached to such a gathering of well-off people, Neff spoke to them with the same energy and faithfulness as when he preached to the poor people of the Alpine valleys. The next Sabbath, quite a number of Roman Catholics came to hear him. So great was the interest in Neff’s preaching that two large rooms could hardly contain all who came. Many of them, and not only Protestants, pressed him to visit the communities where they normally lived.

As time went on, Neff’s health seemed to improve. His friends suggested that he should take more food. He did so but, within a few days, he was much worse again. Presumably he then had to stop preaching.

Neff had thought that he would not be able to cope with not being able to preach. But he was wrong; when that time came he felt completely calm. He thanked God for the calmness, recognising that “the things which are impossible with men are possible with God”. Yet he prayed that God would bring him back to his work among the people of the High Alps.

He wrote to the people of his congregation in October 1828. In fact, he no longer had the strength to write; so he would call his mother to sit at his bedside and write down what he dictated to her. Neff assured the people of his congregation that he still prayed for them. He could recall passing, when he was with them, "through the valleys and over the mountains, along those little paths which I have so often trodden. I find myself again in the cottages and the vineyards, where I talked on the things of God with those who are dear to me in Christ Jesus."

He told them that what made him sad was to think of those who seemed to have been convinced of sin; they had given up various worldly activities and were asking, "What must I do to be saved?" Many others had gone on to believe in the Saviour, but, Neff wrote, those who were now causing him sadness "became tired of the way; they no longer feared 'the wrath to come'; they forgot both the threatenings and the promises [of the Bible]; and at length they fell asleep"; they became careless about their souls. They were, he feared, preparing themselves for everlasting sorrow, and they would have no excuse because they had turned away from Christ.

Neff told his people to take warning from those who had fallen away. He quoted the verse, "Let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:12). Then he went on: "Let us watch and pray; and, distrusting ourselves, let us place unlimited confidence in Jesus". Neff's words in his letter seemed so full of life that his people in the Alpine valleys imagined that his health was improving and that he might soon be back among them. Indeed he did regain enough strength to make his way back to his mother's home in Geneva. But, only a few days after arriving, he became worse than ever and was able to eat very little indeed.

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*For Junior Readers*

## The Wrong Road

**H**ave you heard of the Gobi Desert? Do you know where it is? It is the largest desert in Asia, covering a vast area, twice the size of France. It stretches from the south of Mongolia into the north of China. It is known as a cold-winter desert and is also very dry; water is hard to find. As in other deserts, there are oases, where there are sources of water. Trees and other plants grow there, and some people live around the oasis. Any journey across the desert, going from one oasis to the next, has to be planned very carefully and the travellers have to make sure that they carry enough food and water to last that distance.



In the early twentieth century, before World War 2, three Christian missionaries crossed the Gobi five times; they were distributing Scriptures, spreading the gospel and tending to the sick. As you can imagine, they endured many hardships: thirst, sandstorms, blizzards, threats from bandits and many other discomforts and dangers. A camel driver who knew how to get around the desert, which tracks to follow and where the oases were, went with them on these journeys.

At Sandy Well Oasis they spoke with some soldiers who were there to guard the road as it was in an area near China's border. The soldiers told them a very sad story. A few days before, they had been at their lookout post just before sunset. They spotted something in the distance moving close to the ground. Could it be a wolf? But no, it did not move like an animal. Then one of the crawling figures stood up and they saw it was a boy. When they went to find out, they found a woman with three young children, all nearly dead from hunger and thirst. They helped the poor travellers into the oasis and gave them shelter in a broken-down inn.

The missionaries went to speak with the woman and gradually pieced together her story. She had a dazed look, and with her were a boy of 12, a child of 4 and a small girl. Ten of them had set off together from the previous oasis – herself and her husband with their 6 children, plus her husband's father and brother.

After three stages of the journey they came across a camel track which they hoped would be a short cut to where they were going. But although they kept walking, they met no other travellers and, more seriously, found no water. First her father-in-law went off to look for water. He was away for a long time; so then her husband and his brother went to look for him. None of them returned; all were lost in the desert, where everything looked the same.

She was left there alone with her six children. The baby cried and cried and then died. They had no choice but to set off again, hoping to find the right path. Two more children died on the way. Eventually they had no strength to walk and could only crawl along the road.

That was when the soldiers spotted them. "If only we had not left the road", she murmured. "We took the wrong road", she repeated; "we took the wrong road!"

What a sad story! But what about you? You also are on a journey – a journey to the great eternity which lies ahead of us all, after we die. You have the Bible to tell you the way you should go. Jesus said, "I am the way". It is through Him alone that you can obtain salvation and reach heaven at last.

But how many people wander from the right way, thinking they will join it again at some later time! Worldly friends, worldly pastimes and entertainments lure away them from the narrow way which leads unto life, onto the broad way which leads to destruction (Matthew 7:13). The wise man in the Book of Proverbs warns us solemnly in two different places: "There is a way which seemeth right unto a man, but the end thereof are the ways of death". Should you not be aware of this danger? Beware of taking the wrong road through life!

*J van Kralingen*

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*For Younger Readers*

## Arthur's Sabbath School

A young boy, named Arthur, went to stay for a few weeks with some kind friends. They lived about five miles from his own home. While he was with them, he went for the first time to a Sabbath school.

He soon got very interested in his Bible lessons and the stories which the teacher told the pupils. And he enjoyed the library books. I suppose he could take them away with him to read, and bring them back later. He thought the Sabbath school was the nicest place he had ever seen.

After a while, Arthur went back to his own home. There was no Sabbath school in his village, and he missed it. He did not know what to do.

Later he *did* know what to do. He decided to walk, every Sabbath, the five miles to the school he so much enjoyed. He did so until bad weather started – wind and rain probably. Then it was much too far for him to walk to the school.

He told his teacher how sorry he was that he would not be able to come any more. He wished he could live nearer.

His teacher told him, "Arthur, you must try and set up a school where you live. And I will come and teach it." How kind she was!

Arthur was very happy. "I'll try it", he said; "that's what I will do. O how nice it would be if we could manage it!"

It was not long before Arthur went to visit his teacher. He looked very pleased and very important. "I've got a school," he told her; "a

good many promised to come.” And he asked her to come over the very next Sabbath. “I told them all that you would”, he said to her.

The teacher promised to go, and the very next Sabbath she went to Arthur’s village. If all the children came along who promised Arthur that they would come, she would have had 60 children waiting for her. I am sure she was very glad to be able to tell these children what the Bible teaches.

If you are able to go to a Sabbath school, I hope you enjoy it and that you ask God to bless to you what you learn. He is able to do so.

*Adapted from The Christian Treasury*

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## Looking Around Us

### The Queen’s Death

Queen Elizabeth II has died. She lived to the great age of 96, but no matter how long people live, they must die. We too must die, and we need to be prepared to meet our Maker then, though we do not know when it will be. No man can come into His presence unless they are holy, and no one can be holy unless God will make them so. How much we need to ask God, for the sake of Christ, to make us holy. He is able to change our hearts and lives so that we will begin to be holy and ready to die when that time comes.

Let us remember that death is not the end of our existence. Our existence will never come to an end. At death our soul will “return unto God who gave it”, and He will send it either to heaven or to hell, according to how we have lived in this world and whether we have believed in Christ or not. Then, at the resurrection, death will be reversed; our bodies will be raised from our graves and each soul will be reunited with its body. After the resurrection, each person – body and soul together – will exist for ever either in heaven or in hell. How absolutely important for us to be ready to die!

The Queen was respected for doing her duty, as she saw it. So should we. But let us be careful who they are to whom we owe this duty. Among them are parents: children are to obey their parents. And young people also have a duty to their teachers, for instance. Those who are older have a duty to their employers, to do a good day’s work honestly. But in everything our duty is to God especially, and we are to do our duty in the light of what He tells us in the Bible. So sometimes our duty may be *not* to obey – if we are told to disobey God. Not least, the Bible tells us to repent and believe the gospel (Mark 1:15).

# Scripture and Catechism Exercises 2022-23

## General Information

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

Please read the following rules very carefully before you begin:

1. Your section *for the whole year* is decided by your age on 1 October 2022. Stay in that section for the three sets of exercises. You may miss a prize or award by changing sections.
2. Exercises are to be in the correctors' hands before November 30, March 31 and June 30. So you have about two months in which to do each exercise. Please send it in time in case you lose marks for being late.
3. Each entry is to be the work of the person whose name is on it, except for beginners in the Lower Primary Section, who are allowed a little help, as is anyone in any section who has special needs.
4. Prizes will be given in all sections except Lower Primary, and awards of books will be given to everyone in each section who does the three exercises.
5. Teachers and others working with young people can arrange for groups to do the exercises, and correctors will be glad to hear from them.
6. The exercises are based on the Bible Reading Cards which will be distributed through the ministers of the congregations (or they may be obtained from the Free Presbyterian Bookroom, 133 Woodlands Road, Glasgow, G3 6LE). It is very important for you to read God's Word every day. The exercises this year are based on the Bible readings from cards D and A: Exercise 1: Jeremiah 47 to Daniel 4, and 2 Corinthians 5 to Hebrews 13. Exercise 2: Daniel 5 to Malachi 4, Genesis 1-23, James 1 to Revelation 22 and Matthew 1-11. Exercise 3: Genesis 24 to Exodus 34 and Matthew 12 to Mark 16.
7. The exercises are also to be found as pdf files, at <http://www.fpchurch.org.uk/spiritual-help/scripture-and-catechism-exercises/>. When they are printed out, space is available for the answers.
8. The names of those who complete the first two exercises and of the award and prize winners will be published in *The Young People's Magazine*. Because of data protection laws, those who are doing the exercises for the first time should indicate on their answer paper if they wish their name to be published.

## Exercise 1

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 November.

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

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

#### Old Testament

1. Read Lamentations 1. God's people are described here in a miserable condition.

- (a) What was there to be sad about in verses 1-7? (4)
  - (b) Why is the city in this condition? (2)
  - (c) Who has brought this suffering on the city? (verses 12-15) (1)
  - (d) Does the city feel unfairly treated and why? Quote the verse where you found an answer. (3)
  - (e) Who does the city finally turn to in her distress? (1)
  - (f) Look at 2 Chronicles 7:14. Is the punishment having its intended effect? (1)
- 2 Read Lamentations 3.
- (a) In the first part of the chapter, Jeremiah pours out his heart before God. List five things he complains about in verses 1-14. (5)
  - (b) Find and write out a verse where the tone changes from despair to hope. What do you think caused this change of tone? (3)
  - (c) State three things Jeremiah says about God in verses 22-36 that comfort him in his distress? (3)
  - (d) What is Jeremiah's resolution in verses 40 and 41? (2)
  - (e) Find and write out a verse where Jeremiah receives a comforting answer to his prayer. (2)

### New Testament

Read Hebrews 11.

- 1. How is faith defined in this chapter? (See verses 1 and 6) (3)
- 2. In what ways did the following people prove their faith by their actions?  
(a) Noah (b) Abraham (give two ways) (c) Isaac (d) Moses' parents (16)
- (e) Moses (f) the Israelites (g) Rahab. (16)
- 3. What wonderful promises does God give to those who live a life of faith? (See verses 14-16.) (2)

### Memory Exercise

Learn by heart and write out from memory the answer to Question 87 in the Shorter Catechism:

What is repentance unto life? (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 Ezekiel 33:1-20.
  - (a) Explain the duty of the watchman towards the people when he sees danger (the sword) approaching. (2)
  - (b) If he failed in his duty, what were the consequences for:
    - (1) the watchman (2) the people (2)
  - (c) What was the responsibility of the people when they heard the warning from the watchman? (2)
  - (d) What were the consequences for the people if they ignored the warning? (2)
  - (e) In the present day, who represents the role of watchman? (1)
  - (f) In the present day, what do we understand by the trumpet? (1)
  - (g) Explain in your own words the warning (v 14) and the appeal (v 11) that the Lord told Ezekiel to give to the people. (4)
- 2. Read Daniel 1:8-16.
  - (a) What was Daniel determined not to do and why? (3)
  - (b) What was his request to the prince of eunuchs? (2)
  - (c) Why was the prince of eunuchs afraid to agree to Daniel's request? (2)
  - (d) What agreement did they arrive at? (2)
  - (e) How was Daniel's faithfulness rewarded? (2)

### New Testament

- 1. Read Galatians 5:16-26. This passage is read before the Lord's Supper to make a distinction between those who have a right to sit at the Lord's Table and those who do not.
  - (a) List nine examples of the "works of the flesh". (4½)
  - (b) List nine "fruits of the spirit". (4½)
  - (c) What must take place before one can come to the Lord's Table? (Read also John 3:3.) (1)
  - (d) What is shown in the sacrament of the Lord's Supper? (Read also 1 Corinthians 11:26.) (1)

2. Read Ephesians 6.
  - (a) Quote the commandment from the Ten Commandments which is referred to here. (v 1-3) (2)
  - (b) What promise is given to those who obey this commandment? (2)
  - (c) State three groups of people, other than children, who are governed by this passage. (3)
3. Read 2 Timothy 4:6-8.
  - (a) What do you understand by Paul's words, "I am now ready to be offered, and the time of my departure is at hand"? (2)
  - (b) How does Paul summarise his life and ministry in these verses? (3)
  - (c) What was to be his reward? (1)

### Memory Exercise

Learn by heart and write out from memory the answer to Question 97 in the Shorter Catechism: What is required to the worthy receiving of the Lord's Supper? (3)

## Junior Section (11 and 12 years old)

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

### Old Testament

1. Read Ezekiel 37:1-14, which tells of the vision that Ezekiel saw in the valley.
  - (a) What did he see? (1)
  - (b) Read verses 7-10 again and place the numbers 1-4 in the right-hand column to put the following statements in the correct order as prophesied by Ezekiel:

Sinews and flesh were formed onto the bones.	
The wind came and breath came into their bodies and they lived.	
There was a noise and a shaking and the bones came together.	
Skin covered the bones.	

2. Read Daniel 2:31-49, which tells of Nebuchadnezzar's dream.
  - (a) Describe the image from its head to its feet. (2)
  - (b) What was remarkable about the stone that was cut out of the mountain? (1)
  - (c) What happened to the stone after it destroyed the image? (1)
  - (d) Which part of the image represented Nebuchadnezzar's kingdom? (1)
  - (e) Whose kingdom did the stone represent? (see v 44) (1)
  - (f) What request did Daniel make of Nebuchadnezzar? (1)
3. Read Daniel 3:1-25.
  - (a) What did Shadrach, Meshach and Abednego refuse to do? (1)
  - (b) What did they tell the king that their God was able to do? (verses 15-18). (2)
  - (c) Write out the words that tell us that the fire had no effect on them (verses 23-25). (1)

### New Testament

1. Read Philippians chapter 4.
  - (a) What should we be "careful" or worried about? (1)
  - (b) What should we do instead? (2)
  - (c) What passes all understanding? (1)
  - (d) Paul says, "I can do all things". How was this possible? (1)
2. Read 1 Thessalonians chapter 4:13-18 which tells us about the second coming of Christ.
  - (a) How are "the dead in Christ" described as they lie in the grave? (Verses 13-14 will help.) (1)
  - (b) What will happen to the dead and to the living when the Lord descends from heaven with a shout? (Verses 16-17 will help.) (2)
3. Hebrews 11:4-26 speaks of several Old Testament saints who had faith. Who, by faith:
  - (a) chose to suffer affliction with the people of God?
  - (b) was translated that he should not see death?
  - (c) judged Him faithful who had promised?
  - (d) offered unto God a more excellent sacrifice than Cain?

(e) went out not knowing whither he went?

(f) gave commandment concerning his bones? (6)

### Memory Exercise

Learn by heart and write out from memory the answer to Question 48 in the Shorter Catechism:

What are we specially taught by these words *before me* 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

1. Read Lamentations 3:22-27. In these verses we read of how good God is.

(a) Complete the words; they describe some of the goodness of God.

God is m\_\_\_\_\_ful

God is c\_\_\_\_\_ate

God is f\_\_\_\_\_ful. (3)

(b) What three things are we told that are “good” for us to do? (3)

2. Read Ezekiel 18:20-23 and verses 31-32.

(a) What will happen to the souls of those who do not turn from their wicked ways? (1)

(b) The Lord asks in verse 23, “Have I any pleasure at all that the wicked should die?” Write out the answer which the Lord gives, in another verse. (1)

3. Read Ezekiel 36:25-27. In these verses we read of what the Lord “will” do for

His people. Write out any four of these wonderful promises.

I will . . . .

I will . . . .

I will . . . .

I will . . . . (4)

### New Testament

1. Read Galatians 5:14-24.

(a) Fill in the missing words: Obedience to God’s law requires us to \_\_\_\_ our neighbour (everyone) as much as we \_\_\_\_ ourselves. (1)

(b) Paul lists sins here. Match the sin to the commandment which it breaks. Use your catechism to help you.

The sin of adultery    The second commandment

The sin of idolatry    The sixth commandment

The sin of murder    The seventh commandment. (3)

2. Read Colossians 3:5-9,20.

(a) This time, write down the number of the commandment which it breaks.

(1) The sin of covetousness    (2) The sin of lying (2)

(b) In verse 20, which commandment, if obeyed, pleases the Lord? Give the number of the commandment. (1)

3. Read Philippians 4:8 which tells us of things which we should be thinking about.

We sin in our thoughts as well as in the things we do. List six of these good things that should fill our thoughts. (2)

### Memory Exercise

Learn by heart and write down the answer to Question 42 in the Shorter Catechism:

What is the sum of the Ten Commandments? (3)

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

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

Younger ones may choose to answer only questions 1-5 in each section.

### Old Testament

A dream worried King Nebuchadnezzar, but when he woke up, he forgot what it was about. He told his wise men that, if they could not tell him his dream and what it meant, they would all be killed, including Daniel and his friends. Write down the missing words from Daniel chapter 2.

1. Daniel went home and told his friends, so that “they would desire (ask) mercies of the G\_\_\_ of heaven concerning this secret”. Daniel 2:18

2. God heard their prayers. “Then was the s\_\_\_ revealed unto D\_\_\_ in a night vision.” Daniel 2:19

3. Daniel thanked God. “I t\_\_\_ thee, and praise thee, O thou God of my fathers”. Daniel 2:23

4. Daniel told King Nebuchadnezzar his dream and explained how it showed what would happen to the kingdom. The king answered, “Of a truth it is, that your God is a God of gods, and a L\_\_\_ of kings, and a revealer of secrets”. Daniel 2:47

5. “Then the king made Daniel a great man, and gave him many great g\_\_\_”. Daniel 2:48

Write down the missing words from Lamentations chapter 3.

6. It is of the Lord’s m\_\_\_ that we are not consumed, because his compassions fail not. They are n\_\_\_ every morning: great is thy faithfulness. Lamentations 3:22, 23

7. The Lord is g\_\_\_ unto them that wait for him, to the soul that seeketh him. Lamentations 3:25

### New Testament

Hebrews, chapter 11, tells us of people who had faith. Write the names of people who had faith in these verses:

1. A\_\_\_ Hebrews 11:4

2. E\_\_\_ Hebrews 11:5

3. N\_\_\_ Hebrews 11:7

4. A\_\_\_ Hebrews 11:8

5. S\_\_\_ Hebrews 11:11

6. Did they all die in faith? Hebrews 11:13

7. Fill in the missing words. They were s\_\_\_ and p\_\_\_ on the earth. Hebrews 11:13

8. Those who have faith look forward to heaven. They desire a b\_\_\_ country, that is an h\_\_\_. Hebrews 11:16

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