

# 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*



***May 2023***

***Vol 88 • No 5***

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**Cover Picture:** Beaches on the Isle of Harris.

## The Young People's Magazine

**Published by** the Free Presbyterian Church of Scotland. Scottish charity number SC003545.

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**Material for the magazine** should reach the editor by the beginning of the previous month.

**Subscriptions, Renewals, Changes of Address** should be sent to the General Treasurer: Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; e-mail: wc.fpchurch@btconnect.com; tel: 0141 332 9283. The subscription year ends in December, and subscriptions should be sent in January each year for the following 12 months. Subscription rates, including postage, are: *Free Presbyterian Magazine* £28.50 (£2.20 per copy); *Young People's Magazine* £16.50 (£1.10 per copy); both magazines £43.00. All queries should be directed to the General Treasurer, not to the printer.

**Free Presbyterian Magazine:** The Church's main magazine is *The Free Presbyterian Magazine*. Send to the General Treasurer at the above address for a free sample copy. See above for subscription rates.

# The Young People's Magazine

Volume 88

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## Thinking: Muddled or Clear

Charles Darwin lived from 1809 to 1882. He did a huge amount to make the idea of evolution widely acceptable, especially through his book, *The Origin of Species*, first published in 1859. Today evolution has tremendous influence over the thinking of very many people, who assume that everything came into existence by some random series of chance events over a very long period of time, billions of years. In particular, they claim, human beings came into existence through a whole series of changes, as one type of creature developed into another, each of them more advanced than the one that came before it.

The main problem with the idea of evolution is that most people who believe in it assume that there was no Creator and go on to assume that there is no God. Darwin himself struggled with belief in God. At one time he had been studying for the ministry of the Church of England, but he gave that up. He did not throw off belief in God all at once, but some time before his death he confessed that he had become an agnostic – someone who claims not to be able to know if God exists or not.

In 1870 (11 years after *The Origin of Species* was published) Darwin wrote, “My theology [his ideas about God] is a simple muddle: I cannot look at the universe as the result of blind chance”; yet he claimed that he could not see any evidence for kindly design. But even more than in Darwin’s time, a great deal is now known about how complex creation is. For example, each individual cell in the human body is tremendously complicated.

How these cells could have evolved, step by gradual step, to what they now are, is impossible to understand. The only way that these cells could have come into existence is through the creative power of a Being of vast intelligence. And that being is God. What is more, God has revealed what He has done. He has given an account of His work of creation in the Bible, in Genesis 1. Not only that, but time and again in Scripture we find it clearly stated that God was the Creator of all things. Among these dozens of references is Psalm 121:2: “My help cometh from the Lord, *which made heaven and earth*” – in other words, He made the whole universe.

But what of Darwin's point about kindness, or the lack of evidence for it? At the end of the Creation account in Genesis 1, we read, "God saw every thing that He had made, and, behold, it was very good". In particular, it was very good for mankind. God showed His kindness to His creatures in making the earth as He did. But Darwin ignored one very important point, which God has also revealed: the great, serious fact of Adam's fall into sin. Because of sin, what God created is no longer a perfect world.

When writing to a friend in the United States, Darwin often ended his letters by confessing that he was in a muddle. One of his difficulties, which left him feeling muddled, was this: if human beings have evolved from "lower animals", and the mind of man has evolved from the mind of, say, a monkey, "would any one trust in the convictions of a monkey's mind, if there are any convictions in such a mind?" If evolution is true, Darwin is suggesting, how can the conclusions of any human mind be trusted? One might add, If someone claims that evolution is true, no one should trust what that person is saying.

But however unsafe human thought may be, the fact is that we can trust everything that God says. And we can trust everything that the Bible says because the whole Bible is a revelation from God. If we do not take into account what God tells us in the Bible, our thinking is likely to get into a fearful muddle. So we are to think God's thoughts after Him, as Augustine said (he was a leader in the Church in North Africa around 400 AD). In other words, whatever God has said is to become part of our thinking.

We just cannot trust claims that the whole universe – and, in particular, the earth and everything in it, human beings included – have evolved. In fact, these claims are not true. God has revealed the opposite: He created everything. That is what we should believe, and that should be the foundation for our whole view of the world.

We must also take into account the fact of sin: that we, in common with all Adam's descendants – not Jesus Christ, of course – have come into the world as sinners. This is revealed clearly in the Bible, but so is the remedy for sin: that "Christ Jesus came into the world to save sinners" (1 Timothy 1:15), and that "whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). So whoever will trust in Christ as Saviour, who died for sinners and rose again, will not perish in hell but will experience everlasting life in heaven.

There is much muddled thinking today about life in this world, about where we came from and about what lies before us beyond death. The only way to begin thinking *clearly* about these things, and many others, is to learn from the Bible, to believe its truths and, in obedience to its directions, to



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believe in the Lord Jesus Christ for the salvation of our souls. Then we will have Jesus, the Friend of sinners, to direct us through life and bring us safely into the blessedness of heaven for ever.

The quotations from Charles Darwin in this article come from the book, *Darwin and God* by Nick Spencer.

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## Jejana

### 2. Finding Christ

These articles were originally written in 1836. They are printed here with editing. Jejana belonged to the Khoikhoi people in South Africa. In last month's section we learned that she lost her mother when young and then lived as a slave in a farmer's family. She found out that she was a sinner and a man called David told her to pray, "O God, teach me! O God, help me!"

The Bible was read in the family where Jejana lived, but they did not realise that the bread of life was fit food for the souls of slaves. Yet so eager was this poor girl to eat the crumbs which fell from her master's table that, whenever he did read the Bible, she chose that time to go in to wash his feet. But her mistress soon noticed this, and ordered her not to come then. So she would softly creep near the door, or put her ear to the opening, hoping to catch the joyful sound of the Word of God. Yet this was thought an offence, and she was threatened with punishment if she did not stop.

Once, when her mistress was reading a chapter in the hall, where Jejana was churning cream to make butter, she stopped the churn. She hoped to catch some of the words, and she heard the verse, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you". She paid no attention to her mistress's anger, or to anything except her soul's great disease. She asked who had spoken the words she had just heard.

"They are not for you," was the answer of her unfeeling mistress, who considered it an unpardonable offence for her slave to believe that she had a soul. Jejana was now treated with unusual strictness, but this only gave emphasis to her prayer. With increased earnestness, she pled, "O God, teach me; O God, help me; for David says Thou wilt". Jejana waited confidently for the help she sought from the Lord.

The thought came into her mind that she should go and seek instruction in religion. She believed that the new thought was a voice from heaven, and at once obeyed. But her mistress's heart, like Pharaoh's, was hardened, and she would not let Jejana go. The same idea again powerfully impressed her mind, and she did not dare disobey, much as she dreaded her mistress's

displeasure. With pleading looks, she asked again for permission to go.

"Are you mad, Jejana," her mistress answered, "you used to be obedient. Why are you so altered?"

"I want to go and learn about God, for if I stay here I shall die."

"Die, then," was her mistress's reply, "for what are you better than a beast?"

"Mistress, I have a soul; the preacher told me so, and I feel if I stay here without God, I shall die and go to hell."

"If you ask me again, you shall be beaten from head to foot."

Jejana could say no more, but she went out to the bush, where she used to pray, and there she again sent up her earnest cry, "O God, teach me; O God, help me; for David says Thou wilt." And He who hears prayer, and will not despise it, heard her cry. By His power, He brought deliverance.

Now she thought she heard a voice from heaven saying, "Go out from this place and I will go with you". God does not speak like this today, yet He helped her. Soon a waggon caught up with her, and the driver allowed her to ride on the waggon. He brought her on the Saturday evening to what was then the village of Stellenbosch, where she waited with great anxiety for the dawn of the Sabbath – a Sabbath which was to bring life and salvation to her soul.

The missionary's text was Christ's words in John 6:37: "Him that cometh to Me I will in no wise cast out". He spoke about Jesus crucified for sinners, who is willing to save to the uttermost all that come to Him. The truth was applied with power to the heart of this poor, humble sinner, and she left the church with joy and gladness.

But the fugitive was soon missed and pursued. On the Monday, her master arrived and took her before the Landrost, the chief magistrate of the district, wanting her to be punished for her "crime". But the girl's striking account of herself interested her judge and made him talk with her more than is usual. Here, as well as in every other part of this remarkable story, God's providence was strikingly shown.

The truth about Jejana was brought out well, and the Landrost discovered that she had been most unjustly enslaved. So he declared her free. The master was obliged to set his victim free, and his rage knew no bounds for a time. At last he began to plead with her to return, promising to restore to her all the cattle her mother had left to her. But she could not live where God was not known. She had received a double blessing: one was freedom from sin and Satan; the other was freedom from the cruel bonds that made her the slave of a man. She was full of joy; she wished no more, and she decided to stay in the place where God had met her and blessed her.

Under the preaching of the good missionary and the teaching of the Holy

Spirit, she grew in the faith and love of Jesus, walking in all the commandments and ordinances of her God for 12 years. Then, sadly, she neglected God's command, "Watch and pray that ye enter not into temptation". Her heart began to go away from His testimonies. The first temptation to which she yielded was a dance. That night she could not look up to her heavenly Father with her usual confidence. The form of prayer indeed remained, but the Spirit had departed, not soon to return.

The first step in the slippery path of sin was followed by another, and another still more dangerous, till she made shipwreck of faith and a good conscience. For four years she followed the multitude to do evil, but the eye of the compassionate Redeemer followed the poor wanderer, and, in the multitude of His tender mercies, He brought her back. Yet, though He did not utterly remove His loving-kindness, He visited her transgression with a rod, and her iniquities with stripes (see Psalm 89:32); the children of God can never totally lose their faith.

Jejana was now a wife and the mother of two little ones. The eldest died suddenly, the other appeared to be in danger of death. She herself became ill. Now, in her affliction, she remembered God, who had been her hope and help in happier days, and in agony of soul she cried, "O God, spare my child, for it is innocent, and strike his guilty mother".

The child was spared and her own health restored, but no ray of light broke in on her soul; she was attacked by the most fearful temptation: Satan, the great enemy of souls, persuaded her that she had committed the unpardonable sin, and for four months she lingered on the borders of despair, not so much as daring to lift up her eyes to heaven. As she sat one day mourning over her lost condition, the Holy Spirit brought to her mind the words of Hosea 14:4: "I will heal their backsliding, I will love them freely; for Mine anger is turned away from him". And she again found peace at the cross of the Saviour, whom she had forsaken.

On this memorable day, as Jejana was standing at her door, with the tears of mingled joy and grief on her cheeks, a man came up. With a sad-looking face, he begged a cup of water. When she brought the water, she noticed that he was so troubled that he could not drink; probably he was shaking badly. Jejana made some comment to him.

"Not so troubled as my soul", he replied.

"Is your soul distressed?" she asked. "Go to the Saviour; I found Him this morning, and He is as ready to pardon and save and bless you." It was appropriate advice for him in his time of sorrow; he sought and obtained at the cross of the Son of God the relief he needed.

Warned and instructed by her fall, Jejana became more humble, watchful

and prayerful. And till now, a period of more than 40 years, she has walked humbly with her God. A large part of her life had passed without her experiencing the anxious care in rearing a young family that working people so often experience. Yet everyone must realise that man is born to trouble, and many a cloud of sorrow now arose to dim the path of this poor pilgrim. But she was strong in faith and earnest in prayer, sustained by the all-powerful God, and she could rejoice even in tribulation.

David, her husband, was obliged to leave his home to join the army that General Jansenn had raised to defend the Cape, and Jejana followed his footsteps. She was exposed to many trying situations. At last, when the troops were disbanded, she and her husband returned home. But she became less well and she was also told that she must look for another home. This filled them with sorrow, though God meant it for good.

One bright morning, they committed themselves and their little ones to God's care and guidance, and they went away to seek employment and a new home. In God's kindness they found an empty cottage on the Downs. They were given permission to live there and were soon settled in their new home. Though they now lived more than 14 miles from church, Jejana's seat there was seldom empty, for she loved God's "dwelling place".

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## Lessons from the Life of Jacob

### 6. More About Jacob's Character

*Rev J B Jardine*

Last month's section of this Youth Conference paper told about Jacob's life in Egypt after Joseph brought him there during the time of famine. It also began to discuss Jacob's character.

Throughout his early life, Jacob relied on himself to obtain physical blessings. He bought his brother's birthright for a bowl of soup and later deceived his father to acquire the blessing. In mercy God humbled Jacob. Laban tricked Jacob by giving him Leah as his wife, instead of Rachel. This forced Jacob to serve Laban for 14 years. Over the course of time, Laban dealt unfairly with Jacob. In every turn of events, little by little, Jacob was brought to humble himself under the mighty hand of God. He learned to rely on God instead of relying on his own abilities.

Jacob realised that God's goodness to him did not depend on his own righteousness: "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant" (Genesis 32:10). Just because he had started following God, he was not entitled to God's kindness.

Jacob saw himself as someone who is entirely dependent on God's mercy and goodness.

**Lesson Eleven.** *God will make all His people humble as He made Jacob humble, and He will make them realise that they are nothing apart from Him. God is the source of all the blessings they enjoy. They must recognise that they are completely dependent on Him. It is important for us to seek to become humble and see to how insignificant we are without the grace and love of God.*

*Jacob's attitude towards the promise.* In spite of all his faults, Jacob was spiritually awake. He sought spiritual blessings; he made progress in spiritual things under God's teaching. His faith in the end triumphed over sight, future blessings over present good, and the hope of the promised land in Canaan over all the comfort and honour of Egypt. Jacob's purpose in life was to wait for Jehovah's salvation (Genesis 49:18).

Jacob's fault in connection with the promises of God did not lie in despising them, as Esau had done, but in seeking them in wrong ways. His aim was right, but he was willing to "do evil that that good may come" (Romans 3:8). He was always tempted to work out his own providence. God's training was clearly directed to enlighten Jacob about the nature of His promise, to assure him that it was his by grace, and to awaken personal faith in God as the One who gives. God also made Jacob able to add to his "faith", by that "patience" without which no one can "inherit the promises" (Hebrew 6:12).

Jacob's superiority lay in his abiding trust in the living God. Faith made him covet "the best gifts." Faith enabled him to receive prophetic insight into the characters and future of Ephraim and Manasseh. His prophecy of Shiloh's coming defined the promise of Christ more clearly than it had been before: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be" (Genesis 49:10). The general promise of the "seed" sprung from Abraham, Isaac and Jacob was now limited to Judah.

Throughout Jacob's life, the Lord revealed to him His unchanging faithfulness, which Jacob's unfaithfulness could not change. "If we believe not, yet He abideth faithful: He cannot deny Himself" (2 Timothy 2:13). During Jacob's life, God often showed His faithfulness. The Lord appeared twice to him, calling him to return home (Genesis 31:3,13). God's work of restoration is crystallised in one crucial word, "return". Yet instead of returning to his country, Jacob journeyed to Succoth, then to Shechem (Genesis 33:17-19). But God had promised to be with Jacob and to keep him everywhere he went (Genesis 28:15). God made good His word and appeared to Jacob a third time, telling him, "Arise, go up to Bethel" (Genesis 35:1).

In Padan-aram God prospered Jacob and protected him against his unscrupulous, crafty father-in-law. He even condescended to speak to idol-worshipping Laban in a dream, telling him not to speak to Jacob “either good or bad” (Genesis 31:29). Just as God prevented Esau from harming Jacob, so He will prevent such enemies from doing harm to God’s people today. “No weapon that is formed against thee shall prosper;” He says to them, “and every tongue that shall rise against thee in judgement thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me” (Isaiah 54:17). Paul understood this; he wrote, “We know that all things work together for good to them that love God, to them who are the called according to His purpose” (Romans 8:28).

After Jacob’s sons slew all the male inhabitants of Shechem, both Jacob and his family were in great danger. But we read that “the terror of God was upon the cities that were about them, and they did not pursue after the sons of Jacob” (Genesis 35:5). God promised to protect Jacob in all places, and He faithfully kept His word. “For He shall give His angels charge over thee, to keep thee in all thy ways” (Psalm 91:11).

In Egypt the ever-faithful God prepared the heart of Pharaoh, the greatest monarch of the world at that time. Pharaoh welcomed Jacob and his family and “gave them the best of the land . . . Goshen,” and made Joseph’s brothers rulers over his cattle (Genesis 47:6). This was all working to fulfil the vision to Abraham that his seed would be in Egypt: “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years” (Genesis 15:13).

**Lesson Twelve.** *Faithfulness is one of the glorious perfections of God’s being. He is clothed with it. “O Lord God of hosts, who is a strong Lord like unto Thee, or to Thy faithfulness round about Thee?” (Psalm 89:8). It is essential to His being; without it He would not be God. One of His names is “the faithful God” (Deuteronomy 7:9). His faithfulness is “unto the clouds” (Psalm 36:5). He never forgets, never fails, never falters, and never goes back on His word. “It is of the Lord’s mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness” (Lamentations 3:22-23). We need always to meditate on God’s faithfulness. To grasp this truth will preserve us from worrying, murmuring, complaining, and it will lead to increasing confidence in God.*

**Conclusion.** These are some of the lessons we can draw from the life of Jacob. There is no doubt that his life can have many similarities to a present-day Christian’s walk.

God has a plan for each one of us. Consider Genesis 28:10-22. No matter who you are, God has a plan for you. This plan has already been laid out,

even before the foundation of the world. Remember *The Shorter Catechism*, Question 1, “What is the chief end of man?” and its answer, “Man’s chief end is to glorify God and to enjoy Him forever.” This is the ultimate plan that God has for each of us. We ought to be in real earnest to enter God’s kingdom. *Strive* to enter the kingdom of God. He will be glorified either in our salvation or in our destruction.

We need to realise that God is working with every believer today. He deals with them in the areas of their lives that still need to be developed. He will give them the courage, strength and faith to persevere to the end.

Jacob struggled from his birth to his death, more so than Abraham and Isaac. As Jacob struggled, so do believers today. They do not always understand the meaning of their struggles, but they must hold fast to the conviction that God is in control, and He uses their trials to help them grow up in the faith. Start today with laying all your burdens upon the Lord, and He will bring you peace in the midst of difficulty.

Let us seek first the kingdom of Christ and His righteousness, remembering that the friendship of the world is enmity against God. Take care what company you keep. Make sure that it is company that will benefit you for eternity. Make use of the company of the Lord’s people; they are saying to you: “Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel” (Numbers 10:29).

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*For Junior Readers*

## “Certainly I Will Be with Thee”

Reuben was 21 when the First World War started in 1914. He was a serious boy and searched the Word of God to guide him in every difficulty. In 1915 he began a job in London and saw one of the early German raids on the city by zeppelins, or airships. This made him think that it was his duty to volunteer as a soldier, even though conscription – which forced men to join the army – did not start until the next year.

In June 1916 he was sent to France, where most of the fighting took place. The last Sabbath evening before he left, he was able to attend chapel, and the minister read Exodus, chapter 3. The words in verse 12, which God spoke to Moses, “Certainly I will be with thee”, were of great comfort to him.

His letters home showed that his faith was in God as the God of providence, as well as the God of grace. They showed too that he knew he was safe until it was the Lord’s appointed time for him to leave this world. He felt that every day he was spared, in the face of much danger, was another

opportunity for giving thanks to God for keeping him safe. Another verse which encouraged him at this time was Isaiah 43:2: "When thou passest through the waters, I will be with thee", and he often found that the Lord was "a very present help in trouble".

In his letters home he acknowledged the Lord's care over him. He did not complain of the terrible circumstances he was in, but spoke rather of how he benefited from all the trials he was passing through:

"I believe I may say I have obtained some benefit from the terrible things happening around me. It has driven me to the mercy seat [to pray] more than once; I have read my Bible – perhaps I might say, have searched it for comfort – and surely I have learnt to pray from the heart, if I never knew before. The Psalmist says, 'It is good for me that I have been afflicted, that I might learn Thy statutes'. Again, in Psalm 57, 'Be merciful unto me, O God, be merciful unto me: for my soul trusteth in Thee: yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast'. These and other similar verses have, from time to time, cheered me up and encouraged me."

His bravery and devotion to duty in keeping his gun in action on the front line during a severe enemy bombardment were rewarded by three medals: a Distinguished Conduct Medal, the Military Cross, and the French Croix de Guerre. He did not boast about this; in fact he was afraid that it would make him proud and he went on praying that the Lord would still bless him and keep him as He had done in the past. Sadly, Reuben was killed in August 1918, just three months before the war ended, and he is buried in France.

What about you? I hope you will never have to face the awful times of warfare which Reuben did. But life can bring difficulties and trials of many different kinds. Satan and the world are the enemies of all who seek to follow God and His Word. And as you start out in life, you should pray that the Lord would be with you and help you to stand strong in the time of trouble and temptation.

How did the Apostle Paul tell the Ephesians to prepare for such times? He wrote, "Take unto you the whole armour of God, that ye may be able to withstand in the evil day . . . your loins girt about with truth . . . the breastplate of righteousness . . . your feet shod with the preparation of the gospel of peace . . . the shield of faith . . . the helmet of salvation . . . the sword of the Spirit which is the word of God . . . praying always".

You can look up Ephesians chapter 6 and read over these verses. Then you can think some more about what they mean for you and pray that the Lord will keep you in the face of whatever conflicts may lie ahead.

*J van Kralingen*



# A Reformation Tour

## 11. Blackfriars Chapel

*Rev David Campbell*

Last month's article looked at "two faithful ministers in St Andrews", Samuel Rutherford and Thomas Halyburton. The various orders of friars and monks in the Middle Ages have been mentioned before, and this article looks at one of the remaining buildings connected with the Dominican order, commonly called the Blackfriars.

**B**lackfriars Chapel is one of the prominent historic buildings in St Andrews; it features in many tourist brochures for the town. It is a fairly complete example of only a very few such ruins to be found in Scotland. The history of the destruction of the monasteries is often identified with the Reformers as an example of their supposed uncultured and reckless attitude towards the supposed superior artistic accomplishments of the old religion. This is a biased assessment and while there were excesses, the Reformers were not the barbaric destroyers of buildings they are portrayed to be. Many religious buildings in Scotland were destroyed by Henry VIII in the 1540s, several years earlier than the events of the Reformation.

The influence of the friaries and the monastical orders on the country was far from good. Their hypocrisy, greed and ungodly lives were a great source of irritation to the people. It was the common people rather than the Reformers directly who took into their own hands the removal of the friars from the monasteries and the destruction of the buildings. The first actual destruction of monasteries associated with John Knox was in Perth, shortly after his arrival back in Scotland.

The tumult there was, as Thomas M'Crie says, "quite unpremeditated and confined to the lowest of the inhabitants, or as Knox calls them, 'the rascal multitude' ". The Reformers supported the removal of idolatry but urged restraint in the destruction of buildings which could be used for other purposes. The destruction of the buildings was largely because they were of no further use to the people when the simple and biblical Reformed worship was established. The materials served a far more useful purpose in providing houses and other buildings for the people.

The Dominican order was set up by a monk called Dominic, from Toulouse in France, in 1215. As many as nine Dominican houses were erected in Scotland by 1300. Early houses were used as hospices as well as for religious purposes. In 1476 the Pope gave authority that the buildings "shall be named conventual houses, and the friars shall have liberty to erect churches and monastic buildings". They were often the place of burial for important people

and religious relics were often housed in them, to which pilgrims came from afar to worship. In this way they became centres of gross superstition and idolatry as well as luxury and greed.

The building of the Blackfriars friary began in 1514 after a large legacy was provided for the purpose in the will of the Bishop of Aberdeen, William Elphinstone. The building of the chapel began in 1525 when Archbishop James Beaton gave licence for an extension to be erected. The Blackfriars Chapel was therefore a very new building at the time of the Reformation, being added as an extension to the Dominican Friary in the town only a few years before the Reformation dawned in Scotland.

The Dominicans were known as the mendicant, or begging, friars and they imposed upon the charity of the people with superstitious religious observances and a life of idleness. They were also identified as the benchmark for what the Church considered to be right belief and practice and they were often involved in the trials of Protestants. Their abuse of their position and their hypocrisy gave them a bad reputation among the people.

Often not mentioned when the destruction of the friaries is condemned by historians today was the famous "Beggars' Summons" issued in October 1558. This notice of eviction required the occupants to leave, by Whitsun (14 May) 1559, "the great hospitals" that the friars had persuaded the people to build for them. The notice was posted on the doors of most of the friaries and monasteries in Scotland. It is likely that the idea arose in Ayrshire, where Protestant influence was strong, but the fact that it was carried out in most, if not all, the monasteries throughout Scotland (there were 42 in total), indicates that opposition to the monastic orders was very widespread.

In some places, the eviction was very orderly and without trouble, including Ayr itself. There, on what was known as "Flitting Friday", the friars obediently left their buildings and handed over the keys. In Montrose, it is recorded by the leaders of the Reformation movement (the Lords of the Congregation) that it had "pleased God of his great mercy to open their (the Black Friars') hypocrisy and most justly cause them be ejected" from their land, which they ordered to be restored to the poor and also ordered a hospital, which had previously been on the site, to be rebuilt.

In other places the eviction was more violent, not because the Reformers themselves incited the people, but because the friars did not heed the earlier decision of the people to remove them. It is likely that this was the situation in Perth, when John Knox preached there, resulting in the removal of the friars from the various houses in the town. An interesting series of historical articles about the destruction of the monasteries at the Reformation, written by Dr Douglas Somerset (who also gave useful details of the events during

the tour), can be found in volumes 3-5 of the *Scottish Reformation Society Historical Journal*.

The Blackfriars chapel in St Andrews was spared during the destruction of the friary, to which it was joined. The website for the organisation looking after the ruins, states that “Protestant reformers ‘violently expelled’ the friars ‘from their destroyed place’”. This doubtless included the removal of all the wealth and idolatry from the friary, but there is no direct evidence of the actual buildings being destroyed at the time.

In 1567, Mary Queen of Scots granted the property to the town, and by 1642 the remaining buildings had been destroyed, but the chapel remained. A house was built on its east side in the eighteenth century and in 1832 Madras College was established on the site. The ruins are a well-preserved example of the vaulted ceiling which was common in the Middle Ages. It is no longer safe to enter, but its prominent position in South Street gives an idea of its impressive appearance in the past.

Just down the road from Blackfriars chapel is the Holy Trinity parish church which was the scene of John Knox’s famous sermon in St Andrews in June 1559. The events surrounding this sermon will be the subject of the next article.

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*For Younger Readers*

## **Fire in the School**

**T**he head teacher of a school was wakened one morning, before 5 o’clock. His phone was ringing. The school was on fire.

He dressed and set off for the school as quickly as he could. He found that nine firemen had already put the fire out, but there was a lot of damage. The secretary’s office was completely destroyed. And in the head teacher’s office, lots of books were spoilt; his computer was damaged too.

But one book lay where it was left, without any damage at all. What was it? It was the large school Bible. Of course, at other times, Bibles may be badly damaged. But God had watched over this Bible when He allowed all sorts of other books to be burnt in the fire.

A Bible is precious. It is God’s book. God is speaking to us in it. So we should be ready to listen to what He has to say to us.

Someone wrote, “I will hear what God the Lord will speak: for He will speak peace unto His people” (Psalm 85:8). Let us ask God to make us think in the same way – wanting to listen to what He says.

## Looking Around Us

### We Must All Die

Silvio Berlusconi was three times Prime Minister of Italy. Though he is now 86, he is still a senator in the Italian parliament. He has had a number of serious health issues in the past and has recovered. He has again been in hospital because of an infection arising from cancer in his blood cells.

“It’s hard,” he has said of his illness, but he added confidently, “I’ll make it [back to health] once again”. Yet, clearly, even if Berlusconi recovers from his present problems, something is bound to happen that will sweep him away from this world into eternity. It is dangerous to presume that we will continue indefinitely in this world – not only dangerous for Berlusconi but for each one of us.

Every illness we experience is a reminder that we must, sooner or later, pass from this world. Every accident we are involved in, and even every near-miss, is also a reminder that, in one way or another, we will die.

If we are to die, as we must, we must be prepared for it. If we go on a journey, especially if we expect to be away for a long time, we must prepare.

So what preparation do we need for death? We need a new heart; we need to be made holy; we need faith in Jesus Christ. And we must have all our sins forgiven. How earnestly then we should seek that the Lord would grant us these blessings! How earnestly we should ask God that, for Christ’s sake, He would give us all the blessings we need!

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## Scripture and Catechism Exercises 2022-23

### Exercise 3

All answers from *overseas* should be sent to *Miss Naomi Clemence*, 60 Dougalston Gardens South, Milngavie, Glasgow, G62 6HT; [naomi.clemence@gmail.com](mailto:naomi.clemence@gmail.com). The correctors should have your answers before the end of June These exercises are based on Genesis 24 to Exodus 34 and Matthew 12 to Mark 16.

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

UK answers to *Mrs J Hicklin, 22 Lasswade Road, Eskbank, EH22 3EF; [jmhicklin86@gmail.com](mailto:jmhicklin86@gmail.com)*.

### Old Testament

Read Exodus 2.

1. In verses 1-2 we read of the birth of Moses. Why was it necessary to hide him? (See also the end of chapter 1.) (2)
2. When this became impractical, how did Moses’ mother keep him safe? (3)
3. Who found him in the river and how did she feel towards him? (2)
4. Why was Moses able to return home safely? (2)
5. Find and write out a verse in Acts 7 that tells us more about Moses’ education. (2)
6. In Hebrews 11:24-27 we read of the faith of Moses in choosing to identify with the Israelites.

- What three things was he willing to part with in order to be with God's people? (3)  
 7. What did he have to endure because of this choice? (3)  
 8. What made him able to endure all this? (1)  
 9. In providence, Moses spent his infancy in a Hebrew home, his childhood being educated as an Egyptian prince, and 40 years as a shepherd in the wilderness. How do you think these three environments prepared him for the great task of leading Israel out of Egypt? (6)

#### New Testament

Read Matthew 21.

1. What was Jesus condemning when He cleansed the temple? (verses 12-13) (2)  
 2. What does He quote to support His actions? (1)  
 3. Find three other verses where the Old Testament is quoted in this chapter. In your own words explain what each of these prophecies teaches us about Jesus. (9)  
 4. What is Jesus condemning when he cursed the barren fig tree? (verses 18-19) (1)  
 5. (a) What question did the Pharisees ask Jesus in verse 23? (1)  
     (b) How did Jesus respond? (1)  
     (c) Why were they unwilling to answer His question? (2)  
     (d) Why do you think Jesus did not give them a direct answer? (1)  
 6. In your own words retell the parable of the vineyard. What was the meaning behind it? (5)

#### Memory Exercise

Learn by heart and write out from memory the answer to Question 11 in the Shorter Catechism: What are God's works of providence? (3)

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

UK answers to *Mrs M Munro, 3 Borge, Isle of Harris, HS3 3HT; morag.rothach@hotmail.co.uk.*

#### Old Testament

1. Read Genesis 24.  
     (a) Why do you think Abraham did not want Isaac to marry a Canaanite woman? (2)  
     (b) To what place and to whose family did Abraham send his servant? (2)  
     (c) Explain the servant's prayer in your own words. (verses 12–14) (4)  
     (d) How was the prayer answered? (verses 15-27) (4)  
     (e) What effect did this have on Abraham's servant and what was his response? (verses 21, 26 and 27) (2)  
     (f) What was Rebecca's response to the question, "Wilt thou go with this man?" (1)  
 2. Read Exodus 20. The Lord gave the Law, the Ten Commandments, to Moses on Mount Sinai.  
     (a) What was God's authority to claim the obedience of the Children of Israel? (verse 2) (2)  
     (b) The Commandments were on two tables of stone. One table had the first four commandments on it and the second table had the other six. We have a duty to God to obey all commandments. but to whom do we owe a special duty in the first four commandments? (1)  
     (c) To whom do we owe a special duty in the other six commandments? (1)  
 3. Read Exodus 32.  
     (a) What did the people demand that Aaron should do while Moses delayed coming down from Mount Sinai? (2)  
     (b) Which Commandment did this action break? (2)  
     (c) What was Moses' reaction to this and what happened to the tables of testimony? (verse 19) (2)  
     (d) Which tribe declared themselves to be on the Lord's side? (verse 26) (1)  
     (e) How many people were slain as a result of this sin? (verse 28) (1)

#### New Testament

1. Read Matthew 13:1-23.  
     (a) List the four types of ground that the seed fell on. (4)

- (b) Say, in each case, what the results were. (4)
- (c) Jesus explained to his disciples the meaning of the parable of the sower. Give in your own words the meaning of each of the four parts. (verses 19-23) (8)
- (d) Think of three sources of teaching as to how we may be saved; write them down. (3)

### Memory Exercise

Learn by heart and write out from memory the answer to Question 90 in the Shorter Catechism: How is the Word to be read and heard that it may become effectual to salvation? (3)

## Junior Section (11 and 12 years old)

UK answers to *Mrs M Logan, 21 Leys Drive, Inverness, IV2 3JB; moira.logan@btinternet.com.*

### Old Testament

1. The following statements are true of either Jacob or Esau. You will find the answers in Genesis chapters 25 and 27. For each statement, say whether it refers to Jacob or Esau and write down the chapter and verse numbers where you found your answer.

- (a) He was Rebekah's favourite.
  - (b) He was a cunning hunter.
  - (c) He sold his birthright.
  - (d) He was the elder twin.
  - (e) He deceived his father.
  - (f) His father Isaac asked him for venison.
  - (g) He hated his brother.
  - (h) His father blessed him and said, "Let people serve thee and nations bow down to thee". (16)
2. Read Genesis chapter 41.
- (a) What two dreams did Pharaoh have? (verses 1-8) (2)
  - (b) Who advised him to send for Joseph? (1)
  - (c) What was the meaning of the dreams? (verses 28-31) (2)
  - (d) What did Joseph advise Pharaoh to do? (verses 33-36) (1)
  - (e) What position did Pharaoh give Joseph? (1)
  - (f) What wonderful event took place as a result of Joseph being in this position? (The beginning of Genesis chapter 45 will help.) (1)

### New Testament

1. Read Matthew chapter 17, verses 1-9.
- (a) What did Peter, James and John see on the Mount of Transfiguration? (3)
  - (b) What did they hear? (1)
  - (c) How did they feel when they saw and heard these things? (1)
  - (d) What words did Jesus speak to them? (1)
  - (e) When were they allowed to speak about this vision? (1)
2. Read Matthew chapter 25, verses 1-13. How many virgins:
- (a) had lamps
  - (b) had vessels of oil
  - (c) went to meet the bridegroom
  - (d) fell asleep as they waited for the bridegroom
  - (e) arose and trimmed their lamps at midnight
  - (f) went in to the marriage with the bridegroom? (6)
3. What does this parable teach us? (2)
4. Read Mark chapter 16.
- (a) What was worrying the women as they approached the sepulchre? (1)
  - (b) What did the women see when they entered the sepulchre? (2)
  - (c) What were they told about Jesus? (1)
  - (d) Who was the first person to see Jesus after He rose from the dead and how did this person know it was Jesus? (see also John 20, verses 14-18) (2)
  - (e) What particular instruction did Jesus give to the eleven disciples before being taken up to heaven? (1)

**Memory Exercise**

Learn by heart and write out from memory the answer to Question 50 in the Shorter Catechism: What is required in the second commandment? (3)

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

UK answers to *Mrs M Schouten, 58 Fairfield Road, Inverness, IV3 5QW;*  
*mary.schouten59@gmail.com.*

**Old Testament**

1. Read these Bible verses and fill in the table below. Write down who the person was who prayed, which verses tells us what they asked in prayer, and if their prayer was answered – yes or no.

Read	Person	Verse numbers	Answer
Genesis 24:10-19			
Genesis 32:6-12 and 33:1-4			
Exodus 32:9-14			

(9)

2. Exodus chapters 7-11 tells us of the plagues that God brought upon the Egyptians. Read Psalm 105:26-36 and write out six of these plagues. (3)

**New Testament**

1. Read these Bible verses and fill in the table below. Write the name of the persons who prayed and then match the name to the correct prayer.

Read these verses	Name	Prayer
Matthew 14:26-31		Lord, help me
Matthew 20:30-34		Lord, save me
Matthew 15:22-25		Have mercy on us, O Lord

(6)

2. Read Matthew 26:38-45

(a) To whom did Jesus pray? (1)

(b) What was His prayer? (1)

(c) How many times did He pray? (1)

3. Read and write out Mark 11:24. (1)

**Memory Exercise**

Learn by heart and write down the answer to Question 98 in the Shorter Catechism: What is prayer? (3)

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

UK answers to *Mrs R J Dickie, 11 Churchill Drive, Stornoway, Lewis, HS1 2NP;*  
*annemdickie@gmail.com.*

**Old Testament**

In Exodus we read about God saving the Children of Israel from Egypt.

1. Where did wicked Pharaoh tell the people to throw all the new-born baby boys? Exodus 1:22
2. One mother hid her baby boy for 3 months. What did she then put him into? (Fill in the words.) An a\_\_ of b\_\_\_\_. Exodus 2:3
3. Where did she put the ark? (Fill in the words.) In the f\_\_\_\_ (or reeds) by the r\_\_\_\_ b\_\_\_\_. Exodus 2:3
4. Who stood to watch what would happen? Exodus 2:4
5. Who came down to wash at the river? Exodus 2:5
6. What did she see among the flags (reeds)? Exodus 2:5
7. When she opened the ark and saw the baby crying, was she sorry for him? Exodus 2:6
8. Who did his sister call to be a nurse for him? Exodus 2:8
9. What did Pharaoh's daughter call him? Exodus 2:10
10. When Moses grew up he led the Children of Israel out of Egypt. God said to him, "I will send thee unto Pharaoh that thou mayest b\_\_\_\_ forth my p\_\_\_\_ the Children of Israel out of E\_\_\_\_". Exodus 3:10

### **New Testament**

Jesus spoke in Matthew, chapter 20 about a man who hired labourers (workers) for his vineyard.

1. What is this like? Fill in the words: "T\_\_ k\_\_\_\_ of h\_\_\_\_. Matthew 20:1
  2. What were the first labourers to be paid for the day? (The money was worth much more then.) Matthew 20:2
- Later that day, he saw others in the marketplace.
3. Were they busy? Matthew 20:3
  4. Did he give them work? Matthew 20:4
- Again and again he got people to work in his vineyard, even at the eleventh hour.
5. How much did he say he would give them? Whatsoever is r\_\_\_\_. Matthew 20:7
  6. Did those who worked longer get more money? Matthew 20:10
  7. Were the first labourers happy with this? Matthew 20:11,12
  8. But each labourer had agreed to work for a penny. So the man of the vineyard said, "I will g\_\_\_\_ unto this l\_\_\_\_ even as unto thee". (Fill in the words.) Matthew 20:14
  9. Jesus said, So the l\_\_\_\_ shall be f\_\_\_\_, and the first l\_\_\_\_: for m\_\_\_\_ be c\_\_\_\_, but few c\_\_\_\_". (Fill in the words.) Matthew 20:16

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