

# The Young People's Magazine

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

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



***February 2024***

***Vol 89 • No 2***

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# Contents

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Whatever You Do . . . . .	23
Lessons from the Life of Aaron:	
6. Conclusion . . . . .	25
When No One Would Pray . . . . .	26
A Native American Chief and the Sabbath . . . . .	29
Seek the Lord (4) . . . . .	30
For Junior Readers:	
Six Rules for Life . . . . .	32
How to Go to God? . . . . .	33
For Younger Readers:	
Stopped by Police . . . . .	35
Scripture and Catechism Exercises 2023-24:	
Exercise 2 . . . . .	35
Australian Youth Conference 2024 . . . . .	40
UK Youth Conference 2024 . . . . .	40

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**Cover picture:** A statue in Stirling of Alexander Henderson, noted Scottish minister. Taken on a historical tour during a previous Youth Conference.

## 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; tel: 0141 332 9283; e-mail: [william.campbell@fpcoffice.org](mailto:william.campbell@fpcoffice.org). The subscription year ends in December, and subscriptions should be sent in January each year for the following 12 months. Subscription rates for 2024, including postage, are: *Free Presbyterian Magazine* £35.60 (£2.75 per copy); *Young People's Magazine* £20.60 (£1.40 per copy); both magazines £54.00. 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 89

February 2024

Number 2

## Whatever You Do . . .

A shop I visited some months ago had a radio programme playing on its public address system. I heard a contributor to the programme encouraging listeners to believe in themselves and accept that there were no limits to what they could achieve.

This is one of the rather foolish ideas that are being put about today. Of course, people should not underestimate their abilities. They should keep on trying if, with some more effort, they will perhaps manage the task ahead of them. They should not give up too readily even if it seems a bit difficult. But there are limits to what any one of us can do.

Yet it is perfectly possible for people, including young people, to overestimate what they can do. For instance, someone might have his or her heart set on becoming a brain surgeon. The kind of thinking I have referred to, from the radio programme, will lead to such people being told to believe in themselves and make every effort to follow their dreams. But several long years of study, both in a university and in hospitals, are needed before anyone can qualify as a brain surgeon. And there is the high standard of school qualifications that the applicant to university must obtain before he or she can be accepted into a medical course. To aim too high can lead to very great disappointment.

And it can lead to unnecessary struggles with courses that may be far too difficult for the student. Far better to be realistic from the start, to aim for something that reasonably corresponds to one's abilities and proceed diligently through the rest of one's school years or college years. Students should try to choose courses that, with reasonable diligence, should be quite manageable. And yes, there are people who are aiming too low; they could aim higher and try harder, and will likely do better than they think they can.

From the start, as young people look forward to the world of work, they should realise that there is so much about the future that they do not know. Will they enjoy the line of work that they plan to follow? Will they be good at their job?

Perhaps they may confidently say, Yes, to such questions, but they do not

really know. But God does. So they should be praying about these things. He is able to direct them. He tells us: "In all thy ways acknowledge Him, and He shall direct thy paths" (Proverbs 3:6). God is telling us to ask Him about everything we are thinking of doing.

Even if we do not know what we should do in any situation, let us ask God to show us what is the best thing to do. He is able to influence our thinking so that we do what is best. He can work in His providence by closing the door in front of us so that we cannot enter the path we would like to follow; and that may be best for us, because that path would have taken us somewhere which would not have been good for us. And He may open some other door which will lead on to something far better.

When we ask God to direct our paths, we should trust God to direct us in the best way. At the time when one door opens or another one shuts, we may not understand why the new way is better than the one we had chosen. But if we are sincerely asking Him to direct our paths, we should believe that He is really directing us in the way that will be best for us.

If we are able to work, we should work. The Bible tells us: "If any would not work, neither should he eat" (2 Thessalonians 3:10). In other words, if anyone does not wish to work – or perhaps, if anyone wishes not to work – neither should he be given food; that is, assuming he has the opportunity to work and that he is able to do so. So it is not right to refuse work even if the only job on offer seems terribly boring or a bit unpleasant.

It is very different if the work that you are offered is sinful. In that situation, of course, you must keep from sinning. And if that leaves you without the possibility of buying food, you must go to God and tell Him the difficulty you are in and ask Him to provide for you in whatever way He chooses. He is able to provide for you, even in your greatest needs and in the most difficult of situations.

And we are to work diligently. Again the Bible tells us: "Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10). God is saying to us that, whatever we do, even if we are not using our hands in it, we are to put our strength into it; we are not to be lazy in any of our activities; nor are we to be half-hearted in any of our responsibilities. We are to realise that we do everything in the presence of God; He sees it all, and we are sinning against Him if we are half-hearted in what we do.

But let us take a wider look around us and ask ourselves: What is the most important thing in life? Yes, employment is important, and many other things, but what is first in importance? Christ told the people listening to Him: "Seek ye *first* the kingdom of God, and His righteousness" (Matthew 6:33); in other words, He was saying to them, and to us, that the most important thing



in life – the first thing – is to seek the salvation of our souls. Then Jesus added, “All these [other] things shall be added unto you” – things like food and clothing, and the money we need to buy them.

Nothing is too hard for God. So let us go to Him with all our needs, in connection with work, our souls and everything else, great or small. He is able to supply everything that we need and to guide us in every decision we have to make. Let us go to Him, for Christ’s sake, and keep on going to Him, with everything that concerns us, but especially for the needs of our souls.

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## Lessons from the Life of Aaron

### 6. Conclusion

*Rev John Campbell*

Last month’s part of this Youth Conference paper was about the times when Aaron went wrong. These included when Moses and Aaron sinned after the people of Israel murmured a second time because they had no water to drink. Then Moses and Aaron were told that they could not enter the promised land; they must die. This is the last article in this series.

Soon afterwards, Aaron died; his “earthly house of this tabernacle was dissolved” (2 Corinthians 5:1). This happened in the last year of the time Israel spent in the wilderness. By God’s direction, Aaron was led up Mount Hor and stripped of his holy garments, which were passed on to his son Eleazer. There he died at the age of 123 years. *The Larger Catechism* reminds us: “Death being threatened as the wages of sin, it is appointed unto all men once to die; for that all have sinned” (Answer 84). The nation mourned publicly for Aaron for 30 days.

**Main Lessons.** *Seek the grace of God early in life.* Only by grace, as Aaron had, can we be made fit to serve Him in a right way. Only then can we pray with Paul: “Lord, what wilt Thou have me to do?” With grace, and God’s help, there is no limit on any of us, as to how useful our lives can be in God’s cause, and to other people, even in the darkest and most difficult of circumstances – such as Aaron many times found himself in.

*Be as willing and ready to serve the Lord today,* as Aaron was in his day. What are our gifts? Let us seek grace and help from God to use them in God’s cause. The darker the day, the greater the privilege of being called by God to serve Him.

Aaron is called “the saint of God” (Psalm 106:16) – he was specially holy. *God’s requirement for holiness* is: “Be ye holy; for I am holy” (1 Peter 1:16), and, “Follow . . . holiness, without which no man [or woman or young

person] shall see the Lord" (Hebrews 12:14). The Bible is abiding truth for all times; so it is every bit as relevant for every one of us today, regardless of our age, and regardless of the standards of the society in which we live. Another lesson from the life of Aaron is to "cease from man". Although we are told he was "called by God", and that he was "the saint of the Lord", yet he was just a man.

While we are to give honour to whom honour is due, *we are never to idolise people*, or to follow them blindly, or to flatter them. This is true no matter how much others respect them – even if they have a reputation for holiness, as Aaron had.

*Aaron's soul is now made perfect in holiness.* At death, his soul passed immediately into glory. He appeared before God for the final time and entered the eternal "most holy place" of heavenly glory. Both the tabernacle's "most holy place" and the promised land of Canaan were only shadows of heaven.

*His service for God in this life was only the firstfruits of glory with Christ.* It was true of him, and of all believers, as Paul later said of himself: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 4:17-5:1).

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## When No One Would Pray

A prayer meeting was held every week in a small village, but very few people came. The church had no minister and religion was very weak locally. The two men who held the prayer meeting were almost the only people in the village who lived as true Christians should. Ungodly people mocked them for their religion; yet those who were even a little serious about religion respected the two men.

Typhus fever, a very serious illness, swept through the village, and some people died. A man who was well known for his ungodliness and for his resistance to the truth was the first to die. As the effects of the disease progressed, someone told him that he was going to die. Then someone asked him if he was ready to die. His answer was, "I don't suppose I am fit to die, but I might as well go now as ever, for it is not likely that I should be any better if I should get well".

No doubt there was truth in what he said, but he ignored the power of God, and the power of God to save even hardhearted sinners. The man died, it seemed, in the same unbelieving condition, showing no sign of repentance, or any desire to be reconciled to God. He died without any hope of salvation.

The disease spread further in the village, and nine people passed away. When the evening for the prayer meeting came, the school was crowded. But no one was present to lead the meeting. One of the men was away, and the other, whom we may call Donald, was sick. Someone was sent to remind Donald about the meeting, though he was always there in good time. The messenger returned and told the people that Donald was unwell, but he did not pass on the rest of Donald's message, which was, "Tell them that death is going about the land and that they must not wait for others to pray for them – they must pray for themselves".

The people then went away in silence. But more than one person asked themselves the questions, "Is there no one in this crowded room who can pray? If we are not prepared to pray, are we prepared to die?"

Young Malcolm, as we may call him, was walking away from the school with an older man and made a light-hearted remark to him.

The older man replied seriously, "It is rather sad that, among so many, there was no one who could offer a prayer".

"You seem to be serious", said Malcolm in a very different tone of voice.

The older man answered, "I think it is time we were all serious". It was good that he replied seriously; otherwise Malcolm would probably have lost the beginnings of seriousness in his own mind.

"I have felt so for some time", Malcolm added. He suggested going to find out how sick Donald was. But what he really wanted was that Donald would speak to him about his soul. He found Donald in his bedroom, but not too seriously ill.

"Have you been to the prayer meeting?" Donald asked Malcolm.

"I have."

"Who took the lead?"

"No one."

"Were there many present?"

"The school was crowded."

"And no one among them could pray?"

"We went away when we found you could not come."

"And so you were all speechless before God! Poor souls! I am afraid they will be speechless before Him at another and much greater gathering" – at the Day of Judgement.

Malcolm was quite moved at Donald's words, and Donald noticed. He

said nothing for some moments; he was possibly praying silently for the wisdom to speak suitably to Malcolm. Donald turned to him and said kindly: "You are not happy".

"Indeed I am not."

"Whose fault is it that you are not happy?"

"It is my own."

"Of course it is", Donald answered and went on to tell his young friend that God required him to have a new heart. "He knows you can never be happy with that wicked heart. He requires you to stop sinning, for the fruit of sin is misery. He requires you to repent and believe in the Lord Jesus Christ, for that is the only way by which you can be delivered from the burden of guilt."

"How shall I repent and believe in Christ?"

"Do you wish to do it?"

"I do", Malcolm claimed, adding that he had felt in trouble ever since the young man's hopeless death at the beginning of the outbreak of typhus fever.

Donald wanted to find out more about Malcolm's thinking. "I can give you no advice until I know the state of your mind", he explained. "What is the cause of your trouble?"

"I know that I am not prepared to die."

"The fear of death and of future punishment, then, is the chief cause of your trouble?"

"It is."

"Do your sins give you any trouble?"

"If I had not sinned, I should not have any fears about the future."

Donald asked Malcolm some more questions and then spoke to him about Christ as the One who came into the world to save sinners. The result of the silent prayer meeting was the hopeful conversion of one sinner, Malcolm.

The outbreak of typhus fever came to an end before long, but Malcolm was the only one who confessed that he had got good for his soul through his concerns about the illness. Many seemed very serious the evening of the prayer meeting, when the school was packed out, but how sad that so many others did not seek the Lord earnestly! If they had sought, they would have found (Matthew 7:7). And if some people did seem to seek the Lord for a time, how sad that they did not go on seeking and, instead, went on in their own sinful ways towards a lost eternity!

Especially at times when the Lord warns you through illness, or an accident, or any other situation, about the danger of death and of dying unprepared, see that you seek the Lord earnestly. But do not wait for something unusual to happen; seek the Lord *now*.

## A Native American Chief and the Sabbath

**A**t one time there was a mission among the Native Americans living on a reservation in the state of Ohio. A group of converted Native Americans had left the reservation and established themselves on White River so that they could hunt during the winter. Soon the people already living in the district heard that religious Indians were living there. Many of the white people, out of mere curiosity, went to their meetings on Sabbath. They often tried to turn the Native Americans from keeping God's commandments, especially from observing the Sabbath Day, but they had no success.

A group of white people came one Sabbath and insisted on trading with them. A chief among the Native Americans was called Between-the-logs; he went to his saddle-bags and pulled out his Bible. Though he was not able to read, he used to say that the Bible was good company. Even if a man could not read, he believed, it was good to have the Word of God with him and perhaps he could get someone to read it to him.

Between-the-logs had marked the chapter containing the Ten Commandments, and he opened it at there. He asked one of the traders if he could read and handed him the Bible. The man turned pale; he did not want to touch the Bible. But the chief asked him earnestly to read the Fourth Commandment, and he did so.

"Now," said the chief, "you white men have read this book all your lives and are taught to read it, and you understand that you must keep God's day holy. Here you are trying, not only to break this law of God, but to get us poor Indians to do so too. You ought to be ashamed of this and never do so again. Your example to your families and friends is bad, and you will have a great deal to answer for at God's judgement if you keep on this course.

"Now we wish you and all your friends to know that we have learned better. When we were in the dark, we did not know one day from another; but the light of heaven shined on our path and has shown us that [the Sabbath] is good for our souls and bodies and horses and all, that we should stop one day in seven and think and pray and look to our hearts, to untie them from the things of this world – for they are naturally much inclined to stick fast to this world. God saw that it was best to take one day to loosen them and keep us right.

"If this is not done, they will soon stick fast. Then nothing will do but tearing apart, and it is hard work. I believe God is right, and He has done it for the good of us all. And we ought to keep His good word, so that it will be well with us; for I am told this book says that if we do not keep His commandments, we shall never enter His house above.

“My white brothers, go home and never go to trade again on the Sabbath. You will find it better with you in this world and in the world to come.”

Let us who, I assume, have been brought up to read the Bible “remember the Sabbath to keep it holy”. Even in an age when so few make any attempt to keep it as a day that should be different from every other day, let us make conscience of observing it as a day that is intended for the good of our souls.

Let us not only try to keep from doing things it would be wrong to do on a Sabbath but also to keep from saying what we do not need to say and from thinking what we do not need to think. Let us not only look on the Sabbath in a negative way but also view it as a God-given opportunity, as a day which should be of real benefit for our souls – by going to church, praying at home, and reading the Bible and other good books which should be useful to our souls. And let us think seriously and prayerfully about what we hear and read – especially on a day when normally we will have more time to spend on these things than we may have on other days.

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## Seek the Lord (4)

*John Kennedy*

This is the last part of a sermon preached to young people in Dingwall in 1859; it has been edited. The minister's text was “Seek ye the Lord while He may be found, call ye upon Him while He is near” (Isaiah 55:6). In an earlier section, Kennedy asked why people should seek Christ. The first reason was: “Because you do not have Him”. The second was: “Because you need Him”. The third was: “Because He is worth seeking”. Now he goes on to give a fourth reason.

**4.** Another reason why you should seek Him is that *the Lord commands you* to do so. This would be reason enough by itself. You are bound to do whatever He commands, just because He commands it. It is He who says, “Seek the Lord”. If one of your parents tells you to do something that is right, you should do it at once, whatever it is, without asking for a reason. It ought to be enough for you that you are ordered to do it. But if what he told you to do was the best thing that you could do for yourself, would it not be very foolish to disobey, as well as very wicked?

Now what God commands you is the best thing in the world for you to do – to seek Christ, so that you may find Him for yourself: to have the living, lovely Jesus for yourself, to have Him for your own, your very own, your very own for ever. How foolish then not to seek Him!

Where am I to seek Him? Just where He is. He is in the Bible. That is the field where the pearl of great price is. If the sermon is worthwhile, Christ is in the sermon, and you should seek Him there. But there are many sermons

where He is not to be found. But He is always in the Bible. “Search the Scriptures” then, for Christ, Christ Himself, tells you to do so.

And what is it to find Him there? It is (1) to know Him as the Bible reveals Him – to see His beauty, His love, and His riches in the words of the Bible; and (2) to take Him as a free gift from God, as a whole Christ to save you from all sin, without money and without price.

When may He thus be found? Whatever time this is, it is the only time there is any use in seeking Him. If you do not seek Him, you will never find Him. And what time am I speaking about? It is just the passing moment. “Now is the accepted time, now is the day of salvation.” Not tomorrow. Not next year. Not next hour. Not next minute. It is now.

How long is now? How long will you take to say *now*? That then is the length of *now*. What is your *now*? O, you say, I expect to live long.

Who told you that? It is Satan that tells you that. But what though you should live long, can it be too soon to find Christ? If you knew Him, you would feel the moments as long as hours till you could call Him your own. If you were expecting some great thing that was promised to you, how long you would feel the time till you got it!

Now then the Lord calls you to seek Christ this day, this hour, this minute, this moment. Do you wish to find Him? If so, call on Him while He is near. He is near in the Word. He is in this church. He is in this Bible. He is in these words as they are reaching your ears and your mind. “The Son of man is come to seek and to save that which is lost.” Will you let Him pass? O will you not cry like the blind men, when they heard that Jesus was near. He is able and willing to make you find Him. He can show you your need of Him. He shows you Himself. He can make you willing to seek and to find Him.

Will you not call then? He is near now, but He may be soon far off. You may find yourself at the point of death like the poor sailor cast into the sea, while the ship and the help he might have had leave him far behind, and there is no one to hear his cry as he sinks to rise no more.

When thinking lately of seeking, I fell a-dreaming. I thought I saw a field enclosed with a high wall, but there was an opening into the field. In this field I thought there was much gold. As I came to the gate I saw a good many outside who were not going into the field, and I asked them: “Who are you?”

Their answer was: “We are those who don’t attend church or the Sabbath school or read the Bible or pray.”

Then I said, “You can’t get the gold; you can’t get Christ”.

Laughing at me, they said, “If not, we don’t care”.

I then went in to see if there were any inside already and to see what they

were doing. On entering, I found someone sound asleep on the ground. I tried to waken him, but he would not move.

The next I saw was running over the field, not seeking for anything. I said to him, "You can't get gold in that way. You are not digging for it."

"I don't want gold", he said, and went off as before and left me.

The next man I saw began to dig when I came up; at least he pretended to dig, but he was getting no gold. And to deceive me he was dropping bits of copper onto his spade so that I might think he was getting gold.

The next man I saw was by himself. He had dug deep into the field and had reached the gold and had gathered quite a treasure of it. I said to him in the words of the Lord: "If thou seekest [wisdom] as silver and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord and find the knowledge of God".

"I hope I have found the treasure", he said. I then asked him where he came from. I am sorry to say that he could not tell me he was from the Dingwall Sabbath School.

Now, try to interpret this dream. May the Lord bless you in trying this! May He apply His Word to you, and to His name be all the praise!

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*For Junior Readers*

## Six Rules for Life

**H**ave you heard of William Plumer? He was an American Presbyterian Minister in the 1800s. He was an able preacher and also wrote many books. One of them explains the Book of Psalms.

Plumer also drew up some rules for life which are based on Scripture. As you know, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". So we should look to the Bible to direct us about how we live and behave. Here are Plumer's six rules, but made a little more simple.

1. Set the Lord always before you. Live as seeing God although no one can see Him with the eyes in their body. Remember that "Thou God seest me", and that it is to God we must give account for all our actions. It is in Him that we live and move and have our being. Blessed are they who behave in a way that will be honouring to God.

2. Know, believe and practise the entire Word of God. Do not have a wrong attitude against any part of the Bible – all of it is truth; all of it is precious. The threatenings warn, the commandments guide, the promises encourage, the teachings instruct, the histories give examples and the poems delight!



3. Put a proper value on time and on eternity. Remember time is so short, its pursuits are so vain, and the way you use time will have everlasting results. Remember eternity will have no end!

4. Never mock or laugh at sin and never joke about the Bible or holy things. Let “holiness to the Lord” be your rule in connection with His day, His Word, His worship, His name and His Church.

5. Never try to find out how near you can come to sin without actually sinning. Those who love danger will die in it.

6. Set your face against any needless delays in doing any work for the honour of God, for the good of other people, or for what would teach you about good things. A lazy attitude is one of the most deceiving of all the temptations of the devil. Do, on this very day and at this very hour, the duties which this day and hour require.

Pray that the Lord will help you to live your life in a way that honours God, according to the Bible!

*J van Kralingen*

## How to Go to God?

*Horatius Bonar*

This article has been edited. Horatius Bonar was a minister who died in 1889.

“How shall I be happy?” was the question of a weary soul who had tried a hundred different ways of happiness, and had always failed.

“Secure the favour of God,” was the prompt answer of someone who had himself tasted that the Lord is gracious.”

“Is there no other way of being happy?”

“None, none,” was the quick, definite reply. “Man has been trying other ways for 6000 years and has utterly failed, and are you likely to succeed?”

“No, not likely; and I don’t want to go on trying. But this favour of God seems such a shadowy thing and God Himself so far off that I do not know which way to turn.”

“God’s favour is no shadow; it is real beyond all other realities; and He Himself is the nearest of all near beings, as accessible as He is gracious.”

“That favour of which you speak has always seemed to me a sort of mist, of which I can make nothing.”

“Say rather it is sunshine which a mist is hiding from you.”

“Yes, yes, I believe you; but how shall I get through the mist into the sunshine beyond? It seems so difficult, and to require such a length of time!”

“You make that distant and difficult which God has made simple and near and easy.”

"Are there no difficulties, do you mean to say?"

"In one sense, a thousand; in another, none."

"How is that?"

"Did the Son of God put difficulties in the sinner's way when He said to the multitude, 'Come unto Me . . . and I will give you rest?'"

"Certainly not; He meant them to go at once to Him, as He stood there and as they stood there, and He would give them rest."

"If you had then been upon the spot, what difficulties should you have found?"

"None, certainly; to speak of difficulty when I was standing by the side of the Son of God would have been folly, or worse."

"Did the Son of God suggest difficulty to the sinner when He sat on Jacob's well, by the side of the Samaritan? Was not all difficulty anticipated or put away by these wondrous words of grace, 'Thou wouldest have asked, and He would have given'?"

"Yes, no doubt; the asking and the giving was all. The whole transaction is finished on the spot. Time and space, distance and difficulty, have nothing to do with the matter; the getting was to follow the asking as a matter of course. So far all is plain. But what of sin? Is there no barrier here?"

"None whatever, if the Son of God really came to save that which is lost; if He came for those who were only partly lost, or who could partly save themselves, the barrier is infinite. This I admit – no, insist upon."

"Is the being *lost*, then, no barrier to our being *saved*?"

"Foolish question, which may be met by a foolish answer. Is your being thirsty a hindrance to your getting water? Or is your being poor a hindrance to your obtaining riches as a gift from a friend?"

"True, it is my thirst that fits me for the water, and my poverty that fits me for the gold."

"Ah, yes, the Son of man did not come to call the righteous, but sinners to repentance. If you are not wholly a sinner, there is a barrier; if you are wholly such, there is none!"

"Wholly a sinner! Is that really my character?"

"No doubt of that. If you doubt it, go and search your Bible. God's testimony is that you are wholly a sinner, and must deal with Him as such, for the 'whole need not a physician, but they that are sick'."

"Wholly a sinner. Well! But must I not get quit of some of my sins before I can expect a blessing from Him?"

"No, indeed; He alone can deliver you from so much as even one sin; and you must go at once to Him with all that you have of evil, however much that may be. If you are not wholly a sinner, you don't wholly need Christ,

for He is out and out a Saviour; He does not help you to save yourself, nor do you help Him to save you. He does all, or nothing. A half salvation will only do for those who are not completely lost. 'He His own self bare our sins in His own body on the tree' (1 Peter 2:24)."

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*For Younger Readers*

## Stopped by Police

While we were on holiday, I and my family were stopped by armed police at a roadblock. We watched one of them search the car, with its caravan, just in front of us.

We noticed a pistol sticking out from his back pocket. And another policeman stood guard, with a shot gun at the ready.

We could afford to be a little interested, for we had nothing to hide. Later we heard, from the news, that a bank robbery had happened that afternoon in Windermere, when we had been admiring the waterfalls at Ambleside.

What a difference it makes to have an easy conscience instead of a guilty one! Especially so before God.

In many things we all sin. Only the Lord Jesus Christ can forgive, who so willingly suffered that punishment His people deserved. When they are brought to feel what Christ did, how much they love Him who first loved them!

Adapted from *Cheering Words* for 1987

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## Scripture and Catechism Exercises 2023-24

### Exercise 2

All answers from *overseas* should be sent to Miss Naomi Clemence, 60 Dougalston Gardens South, Milngavie, Glasgow, G62 6HT; scriptureoverseas@gmail.com. The correctors should have your answers before the end of March. These exercises are based on Numbers 22 to Joshua 13, and John 7 to Acts 19.

Miss Clemence says that it is helpful to send a separate email for each person who is submitting exercises. The name of the person doing the exercise and their section should be the subject of the email. If you are able to scan the completed exercises that is the preferred option. If you need to take a photo of them instead, please make sure that the answers are clearly readable. Other correctors may well find these points helpful as well, especially the point about readability.

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

UK answers to *Mrs J Hicklin, 22 Lasswade Road, Eskbank, EH22 3EF; jmhicklin86@gmail.com.*

#### Old Testament

Read Joshua 6.

1. What evidence do we have that the people of Jericho were afraid of the advancing Israelites? (2)
2. Why do you think they were afraid? Looking back at what Rahab said in Joshua 2:9-11 will help you. (3)
3. What did God promise Joshua in verse 2? (2)
4. What specific instructions was he given in verses 3-5? (5)
5. Why did these instructions test the Israelites' faith in God? (2)
6. Jericho was cursed by God. Who were the only people to be spared and why? (2)
7. What warning did Joshua give to the people before they went into the city? (verses 18-19) (2)
8. What three reminders do we have from this passage that God's promises can be trusted and that His warnings are to be taken seriously? Compare (6)
  - (a) Joshua 6:17 and 6:22-23
  - (b) Joshua 6:18 and Joshua 7:1, 11-12
  - (c) Joshua 6:26 and 1 Kings 16:34.

#### New Testament

Read Acts 9:1-31.

1. Why did Saul go to Damascus? (2)
2. See, for both parts, verses 1-5.
  - (a) What motivated him to do this?
  - (b) What evidence can you see that Paul was uneasy about something? (2)
3. Describe what happened on the Damascus road in your own words. (6)
4. What did he do in Damascus until Ananias came to him? (1)
5. What evidence did God give to Ananias that Saul was a changed man? (1)
6. Why was Ananias hesitant to help Saul? (2)
7. What does God tell Ananias that Paul is going to do? (3)
8. What proof do we see that Paul was a truly changed man in verses 18-20? (3)
9. He was baptized, spent his time with the Christians and preached that Jesus is God's son. What reaction did his teaching produce in
  - (1) his hearers? (2)
  - (2) the ruling Jews? (1)
10. How did he escape? (1)

#### Memory Exercise

Learn by heart and write out from memory the answer to Question 31 in the Shorter Catechism:

What is effectual calling? (3)

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

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

#### Old Testament

1. Read Joshua chapter 20.
  - (a) What was the purpose of the cities of refuge? (4)
  - (b) For how long should the refugee stay in the city of refuge? (1)
  - (c) Name the cities of refuge which were appointed. (6)
2. Read 1 Samuel chapter 8 and chapter 9:15-17.
  - (a) Why did the people demand that Samuel would provide them with a king? (3)
  - (b) Why was Samuel displeased? (1)
  - (c) What was the first thing he did in response to their demand? (1)
  - (d) What did God tell Samuel to do? (2)
  - (e) Describe the price which the people were told they would have to pay if a King was to be set over them? (4)
  - (f) How did the people answer Samuel's warning? (1)

- (g) Who was chosen to be their king? (1)  
 (h) What was special about him in comparison to others? (See beginning of chapter 9.) (1)

### New Testament

#### 1. Read John chapter 9

- (a) What was wrong with the disciples' idea that the man's blindness was the result of some sin he had committed? (2)  
 (b) What physical act did Jesus do to cure the man's blindness? (2)  
 (c) When the Pharisees discovered the miracle, there was a division of opinion. Explain each point of view and the reasoning behind them. (4)  
 (d) What question did the Pharisees put to the man's parents? (1)  
 (e) What was their reply and why did they answer in that way? (3)  
 (f) When the man was told that Jesus was a sinner, what was his reply – in your own words? (3)  
 (g) What did the Pharisees do to the man? (1)  
 (h) Describe what happened when Jesus found the man again. (4)  
 (i) Jesus used different ways when He restored sight to blind people. What does this teach us about how the Holy Spirit opens the spiritual eyes of sinners? (2)

### Memory Exercise

Learn by heart and write out from memory the answer to Question 31 in the Shorter Catechism: What is effectual calling? (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. Read Deuteronomy 32:48-52 and chapter 34.

- (a) Why was Moses not allowed to go into the land of Canaan? (1)  
 (b) Where did Moses die? (1)  
 (c) How old was he when he died? (1)  
 (d) What was unusual about his burial? (1)  
 (e) Who did Moses lay his hands on to succeed him as a leader? (1)

#### 2. Read Joshua chapter 2.

- (a) What city did Rahab live in? (1)  
 (b) Where did Rahab hide the two spies? (2)  
 (c) What had the people of this city heard about the wonderful things God had done for the children of Israel? (2)  
 (d) What did Rahab ask the spies to do for her? (1)  
 (e) How did Rahab help the spies to escape and why did she ask them to go to the mountain? (2)  
 (f) How was her house to be identified when the Israelites attacked the city? (1)

#### 3. Read Joshua chapters 3:10-17 and 4: 1-10

- (a) What did the priests have to do so that the waters of the Jordan would be divided? (1)  
 (b) What was done with the twelve stones which were taken out of the midst of Jordan? (1)  
 (c) What were they to be used for in the future? (1)  
 (d) What did Joshua do with another twelve stones? (1)

### New Testament

#### 1. Read John chapters 20:1-14, 26-31 and John 21:1-14.

*Who* spoke the following words and *to whom* were they spoken?

- (a) "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." (2)  
 (b) "Woman, why weepest thou?" (2)  
 (c) "My Lord and my God." (2)

- (d) "Come and dine." (2)
- Now choose any *two* of the above and write a sentence saying when the words were spoken. (2)
2. Read Acts chapter 1:1-15.
- (a) What were the disciples to receive after Jesus had ascended up to heaven? (1)
- (b) What hid Jesus from their view as he ascended? (1)
- (c) Who said: "Ye men of Galilee, why stand ye gazing up into heaven?" (1)
- (d) Write out a part of a verse which tells us that Jesus will come again. (1)
3. Read about the death of Stephen in Acts chapter 7:54-60.
- (a) What did Stephen see as he looked up? (2)
- (b) Write out his prayer for himself as he was being stoned. (1)
- (c) Write out his prayer for his enemies. (1)
- (d) Who spoke similar words in Luke 23:27-39? (1)

### Memory Exercise

Learn by heart and write out from memory the answer to Question 52 in the Shorter Catechism:

What are the reasons annexed to 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 Joshua 1:5-9. God made promises to Joshua. Complete each verse in (a) and (b).
- (a) "As I was with Moses . . . ." (1)
- (b) "Be strong and of a good courage, be not afraid . . . ." (1)
- (c) Joshua was promised success if he obeyed all that was written in a book. Which book? (1)
2. Read Joshua 4:19-24. The Israelites have crossed over the river Jordan.
- (a) What was taken out of the river? (1)
- (b) What were the Israelites to tell their children about? (2)
- (c) From verse 24 give one word which describes God. (1)
3. Read Joshua 2:15-20 which tells of Rahab hiding the spies in Jericho.
- (a) Where was Rahab's house? (1)
- (b) How did she let the spies escape? (1)
- (c) What was she to tie to her window so that she and her family would be safe? (1)
- (d) Now read Joshua 6:25 and say if the promise made to her was kept. (1)

### New Testament

1. Read Acts 3:1-10. Answer true or false to each sentence.
- (a) The man went every day to the city gate. (1)
- (b) He was crippled from an accident. (1)
- (c) Peter was going to give him money. (1)
- (d) He was healed in the name of Jesus Christ. (1)
- (e) He gave God all the glory. (1)
- (f) The people watching were amazed at this miracle. (6)
2. Read Acts 10:34-44. Peter preached about Jesus to Cornelius and his friends. From these verses write down any four facts about the life and death of Jesus. (4)

### Memory Exercise

Learn by heart and write down the answer to Question 63 in the Shorter Catechism:

Which is the fifth commandment? (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**

1. How many men did Joshua send to spy out Jericho? Joshua 2:1
  2. What was the name of the woman they stayed with? Joshua 2:1
  3. What did she use to hide the men on the roof? Joshua 2:6
  4. What did she say to the men? (Fill in the words.) I k\_\_\_\_ that the L\_\_\_\_  
hath given you the l\_\_\_\_. Joshua 2:9
  5. What did she use to let the men escape down through the window?  
Joshua 2:15
  6. Where did the men tell her to bind (tie) the line of scarlet thread? In the  
w\_\_\_\_. Joshua 2:18
- God told Joshua how to conquer Jericho. Priests carrying the ark, priests blowing trumpets and the men of war marched round the city of Jericho once every day for six days.
7. How many times did they march round the city on the seventh day?  
Joshua 6:15
  8. What happened to the city wall when the people shouted? (Fill in the  
words.) The w\_\_\_\_ fell d\_\_\_\_ f\_\_\_\_. Joshua 6:20
  9. Did the men take Rahab and all her family safely out of Jericho?  
Joshua 6:23

**New Testament**

John chapter 11 tells us of a miracle, when Jesus raised a man from the dead.

1. Who was the sick man? John 11:1
  2. Who were the sisters? John 11:1
  3. Jesus loved Lazarus. Who else in the family did he love? John 11:5
  4. The sisters sent a message to let Jesus know that Lazarus was sick. Did  
Jesus go to see him right away? John 11:6
  5. How many days had Lazarus been lying in the grave when Jesus arrived?  
John 11:17
  6. Martha was sad that her brother had died before Jesus was there to heal  
him. But what did Jesus say to her? (Fill in the words.) Thy b\_\_\_\_ shall r\_\_\_\_  
again. John 11:23
  7. Martha told Mary that Jesus was calling for her. What did Mary do? She  
arose q\_\_\_\_ and c\_\_\_\_ unto him. John 11:29
  8. Write out the words in verse 35.
- Fill in the missing words in the last two questions.
9. When the stone was taken away from the grave. Jesus cried, L\_\_\_\_,  
come f\_\_\_\_. John 11:43

10. Lazarus came forth and Jesus said, L \_\_\_\_ him and l \_\_\_\_ him g .  
John 11:44

## Australian Youth Conference 2024

The 2024 Youth Conference in Australia will be held, God willing, from 3 pm on Tuesday, April 23, till 10 am on Friday, 26 April, at 237 Beacon Rd, North Tamborine, QLD 4272, Australia. It is about a 70-minute drive from Gold Coast Airport, and about a 3-hour drive from Grafton. The lower age limit is 16. The cost is AU\$120. Payments can be made on arrival at the conference, but please e-mail Rev Jett Smith as soon as possible to tell him that you intend to attend (jettdaniel@gmail.com). The papers and speakers for this Conference are as follows:

- 1. Genesis (3) – A Beginning of Lessons for Christians *Mr Hank Optland*
- 2. Arminianism and its Impact on the Church *Rev Caleb Hembd*
- 3. Matthew Henry *Rev George Macdonald*
- 4. The Mediator: Type and Antitype *Mr Calvin MacKenzie*
- 5. Moses’ Choice – Christ or the World *Rev Jett Smith*

## UK Youth Conference 2024

The Conference will be held, God willing, at Strathallan School, Forgandenny, Perth, PH2 9EG, from Tuesday, April 9, to Thursday, April 11. The lower age limit is 16. The cost is the same as before: £50 for those in full-time employment and £25 for others. Payment may be made by cheque to the Free Presbyterian Church of Scotland; to pay by bank transfer contact: nm.fpchurch@btconnect.com. Please apply early – if possible, by the middle of March (to Free Presbyterian Church, 133 Woodlands Road, Glasgow, G3 6LE, or use the e-mail address shown above). If necessary, you can contact Rev J B Jardine by phoning 01859 502253. Further details about the Conference will be sent to applicants later. The titles of the papers and the speakers are listed below.

- 1. Joseph . . . . .
- 2. The Disruption of 1843 . . . . . *Rev A W MacColl*
- 3. Historical Tour to Stirling . . . . . conducted by *Rev D W B Somerset*
- 4. Faith and Assurance . . . . . *Rev J R Tallach*
- 5. Prayer . . . . . *Rev W A Weale*
- 6. Can the Christian Church Continue? . . . . . *Rev K D Macleod*

Price £1.40