

# 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*



***June 2016***

***Vol 81 • No 6***

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**Cover Picture:** A street scene in Haddington. See page 108.

## 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: F P Magazine £26.00 (£2.00 per copy); Y P Magazine £15.00 (£1.00 per copy); both magazines £39.00. 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 81

June 2016

Number 6

## Walking with the Wise

One of Solomon's proverbs states: "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (Proverbs 13:20). Clearly we need to be careful about the company we *choose*. Certainly you cannot always select those whom you will spend time with; you cannot choose those who will be in your class in school or at university, for instance, or those who will work beside you after you enter employment. But you can choose those whom you want to have as your close friends. If they are foolish: if they do not love God and do not want to keep His commandments, then they are likely to have an evil influence on you which will lead you down with them to hell – to be eternally destroyed – unless you (and they) believe in Jesus Christ. On the other hand, if your friends are wise they may do you good; you too may become wise.

But what is wisdom? Let us listen to Job: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28). Notice that there are two parts to what he says; think of them as being parallel to each other. Now note that he puts *wisdom* over against *understanding* – two words that mean more or less the same thing. So we can conclude that the other two phrases, *the fear of the Lord* and *to depart from evil*, must also be close in meaning. If we fear God, we will have such a regard for Him and for His commandments that we will want to keep them – in other words, we will want to depart from evil. That is what the man or woman who is truly wise will want to do.

So we can say that the Psalmist was a wise man who wrote, "I am a companion of all them that fear Thee, and of them that keep Thy precepts" (Psalm 119:63). You can very often tell what kind of person someone is by the company that he or she keeps. If you find people often in the company of those who fear God, you can expect that, if they are not already wise – departing from evil – it is reasonable to expect that they may yet become wise, unless they change and become companions of fools.

We would all do well to "walk" with the godly of the past, especially those gracious men and women whom we find in the Bible. Take Noah, for

instance. We read about him in Hebrews 11:7, as well as in Genesis. We are told that “being warned of God of things not seen as yet, [he was] moved with fear, [and] prepared an ark to the saving of his house”. He was warned to build the ark to save himself and his family from the flood that God was to send on the earth in judgement, because of how far almost everyone had gone into sin.

We are also told that it was “by faith” that Noah prepared the ark; he trusted that God was telling him the truth and that He was giving him wise directions; so he knew that he must obey God. And we will walk with Noah if we take the same attitude to what God says to us. God tells us in the Bible about the danger we are in because of our sin. He tells us to take refuge in Christ Jesus, as Noah took refuge in the ark. No, we do not need to build an ark; Christ has done all that was necessary to provide a refuge for sinners from the punishment that will follow their sin if they do not flee to Christ. He suffered and died in the place of the guilty. And just as Noah trusted in God, so we are to obey God’s call to trust in Him.

The Bible also tells us that “Noah walked with God” (Genesis 6:9). What does that mean? Noah was always conscious that he was in God’s presence, and so he always wanted to keep God’s commandments; he was a holy man who lived in communion with God. If we are truly wise and we walk with Noah, then we will be walking with God also – however imperfectly. It is the only safe way to go through this world. What is more: it will only be safe for us to enter eternity and meet God there if we have begun to walk with Him in this world – to keep His commandments and to have fellowship with Him.

Now think about Paul. Do we walk with him? I do not mean that we are necessarily to follow him in preaching the gospel; to be a preacher needs a particular call from God Himself. But Paul is a remarkable example of a godly man, someone who walked with God. Paul told Felix, the Roman governor of Judea: “Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men” (Acts 24:16). He wanted to keep his conscience clear, both in relation to God and to the other people he came in contact with. He did not do so in a casual way; he *exerted* himself to keep God’s commands.

We should take note of how Paul acted, as various aspects of his life are set before us in the Acts of the Apostles and in the epistles he wrote, and we should seek grace to imitate him. That is how Paul directed the converts in Corinth: “Be ye followers of me”. He meant: Live as you have seen me live. But he did not want people to follow his imperfections; so he added: “Even as I also am [a follower] of Christ” (1 Corinthians 11:1).

So to walk with Paul is to be a sincere, careful, trustful follower of Christ. He endured all kinds of hardship: he was imprisoned for a long period, he was scourged, he was shipwrecked, but he never turned aside from the path of service that he knew God wanted him to follow. Your path through life may not be that of a minister, but you are to follow Paul by walking in the ways of new obedience, whatever it may cost you. You are to live a godly life, submitting to God's commandments and seeking His glory in everything you do. You are never to turn aside from the path of service to God that He wants you to follow.

It is sadly true that you will not be able to do so perfectly but, if the Lord gives you a new heart – or has already done so – you will *want* to walk with Paul in all the paths of new obedience. But however much you feel that you cannot keep up with Paul, that you are walking very far behind him, remember that Paul struggled with sin, saying about himself: “O wretched man that I am! Who shall deliver me from the body of this death? (Romans 7:24). But he knew that, in the end, God would deliver him completely.

If you are truly trusting in the Lord Jesus Christ alone for deliverance from sin, you will have a right to say at the end of your life, as Paul did: “The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day” (2 Timothy 4:6-8). He was saying that, by God's grace, he had fought against sin and Satan and had kept to the truths which God had revealed; so God, in His mercy, will reward him on the day of judgement. And He will, in the same way, reward all those who walk with Paul.

What made Noah and Paul wise? It was God the Holy Spirit working in their souls. That was why they were able to walk with God in this world and afterwards go to heaven. Moses, another wise, godly man, once exclaimed about Israel, the people he was leading through the wilderness: “O that they were wise, that they understood this, that they would consider their latter end!” (Deuteronomy 32:29). He was thinking of the end of their lives. He wished that they would think seriously about passing away from this world and into eternity. Then they would seek from God forgiveness of sin and all the other blessings of salvation.

How do you respond to this? Perhaps you say, May God make me wise! May I seriously consider death and eternity, and do so now! Then seek the Lord Jesus Christ in the Scriptures He has given you; seek Him earnestly by prayer. And seek the company of the godly – walk both with those who are still alive and those whose lives you can read about in the Bible. Remember that “he that walketh with wise men shall be wise”.

## Joshua – Successor to Moses

### 4. The Conquest of Jericho and Ai

*Rev Neil M Ross*

In the third part of this paper, in last month's *Magazine*, we saw Joshua leading the Israelites across the River Jordan into Canaan. The paper was given to the 2015 Youth Conference.

**H**aving entered Canaan, Joshua now prepared to invade the rest of the land. So he went to reconnoitre the fortified frontier city of Jericho. As he surveyed the city with a soldier's eye, he had a most profound experience. He suddenly saw a mysterious person with a drawn sword standing in front of him. Joshua approached him, and asked him if he was for Israel or on the side of their enemies. The man replied, "Nay; but as Captain of the host of the Lord am I now come". Realising that this person was divine, Joshua fell before Him and worshipped Him (Joshua 5:15). This great One was none other than the Son of God who appeared to Joshua in human form and commanded him: "Loose thy shoe from off thy foot; for the place whereon thou standest is holy".

What was the significance of this meeting? It was to strengthen Joshua and direct him. God had promised Joshua that He would not fail him and that He would be with him all his life. Now it was revealed to Joshua that he had none other than the "Captain of the host of the Lord" with him as his Leader and Commander; so also had the people of God.

We are called to fight in a spiritual war. Never can we do so without having Christ as our Saviour and the Captain of our salvation. Like Joshua, we are to take a low place before Him and be obedient to Him. Matthew Henry says, "Crowned heads cannot bow too low before the King of kings and Lord of lords". We too must take a low place before Him, worship Him in the beauty of holiness, and ever be His willing subjects.

Joshua, thus strengthened, proceeded to Jericho with his army of 600 000 men. They were accompanied by the ark of the covenant carried by priests, and led by seven other priests blowing ram's-horn trumpets. The strategy they now used no doubt seemed strange to some, but it was what God told them to do. They marched round the city once every day, day after day, for six days. On the seventh day, the Sabbath, the Israelites marched round Jericho, not once, but seven times. The seventh time, when the priests blew a special blast on their trumpets, Joshua give the order, "Shout; for the Lord hath given you the city" (Joshua 6:16). The people shouted with a great shout, and the walls fell down flat.

Well does Matthew Henry observe, “Here was a great trial of their faith. The method prescribed seemed very improbable to answer such an end, and would doubtless expose them to the daily contempt of their enemies; the ark of God would seem to be in danger. But this was the way God commanded them to take, and He loves to do great things by small and contemptible means, that His own arm may be made bare,” that is, that He Himself would be seen to be the powerful One.

When the massive double walls of the city were demolished, Joshua and his soldiers destroyed the city and all in it, apart from Rahab and her family (who were found and taken to safety). Also all the gold, silver, brass and iron in the city were dedicated to God.

God is the same today as He was then; although He does not perform similar miracles today, He still does great wonders for those who trust in Him. As John Brown of Haddington says, “By the bearing of Jesus’ name, and proclaiming His gospel before sinful man, particularly on His Sabbaths, what destruction is made of strongholds of [sin]”.

Joshua next attacked Ai, another fortified city of the Canaanites, about a dozen miles from Jericho. The spies who scouted Ai reported that a small army could easily take the city; so Joshua sent out only 3000 soldiers. But they were overcome by the men of Ai and 36 of them were killed. Joshua lamented before God and prayed, “O Lord, what shall I say, when Israel turneth their backs before their enemies!” (Joshua 7:8).

What had happened? God showed Joshua that Israelites had sinned by stealing from Jericho some of the things solemnly dedicated to the Lord, and He commanded Joshua to find the guilty person. Next day, an Israelite called Achan was revealed to be the thief. The sentence of God was death for Achan and his family, and they and all their goods were burned. Only then was the anger of God appeased and hope of victory given again to Joshua.

Let us hear John Brown again: “How terrible a sin is sacrilege [that is, a wrong use of what is holy], especially when it is presumptuously committed! It brings the most tremendous plagues upon persons and nations. One sinner often destroys much good; and becomes a plague to himself and to the societies with which he is connected.”

The second attack on Ai was successful, for Joshua took the city by a brilliant ambush strategy. The signal for beginning the ambush was given by Joshua at God’s command – Joshua stretched out his spear toward Ai and, we are told, “drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai”.

When these two great frontier cities were destroyed, Joshua and the people had the opportunity to worship God and rededicate themselves to His

service. So Joshua built an altar at Mount Ebal (near Shechem and some 20 miles north of Ai) and offered offerings to God. He also built a pillar at Ebal of large stones and coated it with plaster, on which he wrote a copy of the law of Moses (see Joshua 8:30-32). Also Joshua read the whole law to the people, half of whom stood over against Mount Ebal and the other half over against nearby Mount Gerizim. He told them that, if they obeyed God, they would receive the promised blessings, (Deuteronomy 28:1,2), but if they were disobedient, the threatened curses of God would come upon them (Deuteronomy 28:15).

Joshua's faithfulness in proclaiming the law to the people is thus recorded: "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel" (Joshua 8:35). As "Moses was faithful in all his house" (to quote Hebrews 3:2), so Joshua was faithful in carrying out his commission. Thus he is an appropriate type of Jesus Christ, the faithful servant of Jehovah.

Joshua's faithfulness is also an example to us: we ourselves should be faithful, in the sense of believing in the Saviour and trusting in the Lord, day by day. And if we do profess to be believers, how necessary for us to be faithful, by being loyal to Christ and His cause, and by willingly, steadily and cheerfully carrying out the duties He calls us to perform.

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## John Brown of Haddington

### 7. The Professor

The previous article appeared in April. In it we saw how John Brown wrote several useful books, especially for ordinary people. At least one of his books is in print today. Brown was a minister in Haddington, a small town near Edinburgh.

**B**rown spent as much time as he could spare trying to learn everything that there was to learn. But the more he learned, the more he realised that what he was trying to do was impossible. But in God's wise providence, there was a purpose in Brown's hunger for knowledge: much of it would prove useful to him when his Church appointed him to train students for the ministry. Brown had been a minister for 16 years when the call came, in 1767, to begin teaching. But he only had a very few months to prepare for his duties after the previous professor, John Swanston, died suddenly.

Brown naturally felt very sorry for Mrs Swanston and wrote her a kind letter. He pointed her to Jesus as the One who could "supply the place of a husband" and referred to several suitable Bible verses which he hoped would help her – among them Philippians 4:19: "My God shall supply all your need



according to His riches in glory by Christ Jesus". He hoped that her mind would be filled with Christ and His redeeming love. "It would make us always triumph in Christ", he added.

Brown advised her to pray to the Lord in her loneliness, to ask Him for direction in every difficulty and, in particular, "to lay the great burden of the education" of her children on Him. Brown himself knew where to go in all his troubles – to "the throne of grace" (Hebrews 4:16); in other words, to go to God in prayer, for Jesus' sake. From his own experience, he knew that to do so was a great blessing. He knew that true religion is not just a set of ideas; it is altogether practical. And so he would encourage this woman who had lost her husband to make a practical use of her religion in her time of trouble – as no doubt she was likely to do in any case.

Every year, during August and September, about 30 students made their way to Haddington for an intense course that was to help prepare them for the work of the ministry. Each weekday morning they gathered for a class that began at exactly 10 o'clock and might end at 11, or 12, or even sometime after 1 o'clock. They learned Hebrew and Greek, the languages in which the Bible was originally written; they studied the teachings of the Bible, which they in turn were to preach to their congregation; and they considered more practical matters like how to prepare sermons. Church history was reserved for evening lectures. In the afternoons, from Monday to Thursday, the students in turn had to preach a sermon or to present an essay, and outsiders were free to come and listen.

Brown was kind to his students, but he could speak plainly to them when necessary. One student, Alexander Waugh, had been a successful student at Edinburgh University and preached before his professor a sermon which was full of philosophy. Brown listened patiently until it was all over. Then he said, perhaps quite sharply, "I hope I shall never hear such a discourse again in this place".

The student was so troubled by the rebuke that he came very close to giving up his studies completely. But a friend persuaded him that it would be foolish to do so. Waugh took the advice but, at the end of his course, hesitated to take the next step of applying to his presbytery to "license" him as a preacher of the gospel; he was afraid that he would have difficulty preparing useful sermons. Brown, who had long since forgiven Waugh, wrote him a letter encouraging him to take that next step. He finished with the words: "I hope the Lord has let some of the wind out of you, that I thought was in you when first I knew you. Beg of Him to fill its room with Himself and His grace." Waugh did become a minister and, during his time in London, he was one of those who began the London Missionary Society.

There were times when Brown warned his students solemnly, especially when the year's studies were over – and, for some of them, the entire course. On one such occasion, the professor told them about a question from Scripture that had come into his mind that morning: “Have not I chosen you twelve, and one of you is a devil?” – which refers to Judas Iscariot.

He went on: “One may be called to special service . . . in the Church, may be a preacher . . . and address people on things of deep and everlasting importance, and yet be a devil. [He] may be under the power of Satan, may be a traitor at heart, and act the part of an open traitor at last, may betray the Master he professed to serve, and come to shame and disgrace. Jesus knows all things.” He asked the students to consider what their motives were in wanting to become ministers. And he told them how ridiculous it was “to commend a Saviour one has no love for, to preach a gospel one does not believe, to point out the way to heaven and never to have taken one step in that way, to enforce a saving knowledge of religion and to be a complete stranger to it oneself”.

He had also been thinking about a second verse from the Bible that morning, and it applies to everyone, not just students for the ministry: “And five of them were wise, and five were foolish” – from Jesus' parable about the 10 virgins. Brown pointed out that *if* the same fraction applied to that group of students, “it is one half of the numbers here present that are wise, that are truly serious, prudent and thoughtful and wise unto salvation . . . in whom Christ is found, and in whose hearts He dwells by faith, who have felt His gospel to be the power of God and the wisdom of God, who have taken Him for their only Lord and King.

“And there are [just as] many of the opposite character, foolish . . . in the same state in which you were born; who, whatever light you may have in your heads, have no saving grace in your hearts.” He told the students that he was very far from judging them in an unkind way, but he knew “the deceitfulness of the human heart”. He seems to have felt that he had no good reason to accuse any of them of being unconverted, but he wanted to emphasise to them the important fact that ministers especially “need to be convinced, deeply convinced, about their own souls”.

One such address, given when the students were about to leave, was printed. The practice of giving a talk of this kind to the students was continued by the professor who came after Brown, George Lawson of Selkirk. But one year Lawson decided to read to the students parts of John Brown's printed address. He began, but he was so impressed by the words he was reading that tears began to flow down his face and he could not continue. It was a fearful thought for him that any of these students, whose company he had

probably thoroughly enjoyed, would turn out to be unfaithful to the Master whom they professed to follow.

Lawson had been one of Brown's students and had a remarkable memory. At the end of a session in Haddington, the professor had asked the students to read through several long passages in Hebrew before they returned. When he was packing his bags for the next session in Haddington, Lawson found that he could not fit his Hebrew Old Testament in; it was a large book. Yet when his turn came to read a passage in class, he was able to repeat it from memory without difficulty.

Brown not only left his students with words of warning; he also encouraged them how to think about the One they were to serve as ministers of the Word of God. He told them: "There is no Master so kind as Christ, no service so pleasant and profitable as that of Christ, and no reward so full, satisfying and permanent as that of Christ. Let us therefore begin all things from Christ, carry on all things with and through Christ, and let all things aim at, and end in, Christ. 'Christ is all in all.'"

Let every reader, however young, take such words to heart – not least the great truth that "there is no Master so kind as Christ". Seek grace to serve Him all your days (this does not mean that all Christ's servants will become ministers). Seek to follow Him and do His will in whatever path you may follow through life.

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## Knowing Where You Are

### 3. *Human Nature in its Fourfold State*

*Matthew Vogan*

In this series of books that you must read, we focus on the five that were most popular and prized in Scottish Christian homes in the past. They continue to be treasured today and, we trust, will prove their value as they are read today. The last article in this series, in March, looked at John Bunyan's *The Pilgrim's Progress*.

Thomas Boston's book, *Human Nature in its Fourfold State*, is plain yet profound. It covers human existence, as it concerns every one of us, from the beginning of time to eternity. It is perhaps the greatest classic on the subject of human nature, and it is no wonder that it has been valued highly. Principal John Macleod wrote that it, "more than any other, stands out as representative of the best of our Scottish religious classics". It is worth noting that it was a book steeped in prayer. Boston made it a subject of constant prayer and fasting, seeking God's direction in publishing it and His blessing on its publication.

It was the book that was most often printed in eighteenth-century Scotland, going through well over 100 editions in all. This is significant in itself, during a period when the so-called Scottish Enlightenment produced various thinkers and writers. This volume of sermons spoke to spiritual needs and put the Enlightenment into the shade. "It was discussed in Edinburgh drawing rooms. The shepherd read it on the hills. It made its way into the Highland crofts. . . . For more than a hundred years its influence upon the religious life of Scotland was incalculable" (George H Morrison).

It is straightforward and biblical; "a better handbook of sound theology one can hardly find" (Principal Macleod). Jonathan Edwards, the great American minister, shared a similar view. John "Rabbi" Duncan said: "I would like to sit at Jonathan Edwards' feet, to learn what is true religion, and at Thomas Boston's, to learn how I am to get it". This book makes that matter very clear.

The four states outlined in the book are innocence, nature, grace, and eternity. As Boston himself explains:

"There are four things very necessary to be known by all who would see heaven:

"1. What man was in the state of *innocence*, as God made him.

"2. What he is in the state of *corrupt nature*, as he has unmade himself.

"3. What he must be in the state of *grace*, as created in Christ Jesus unto good works, if ever he be made a partaker of the inheritance of the saints in light.

"4. What he will be in his *eternal state*, as made by the Judge of all, either perfectly happy or completely miserable, and that for ever.

"These are weighty points, which touch the vitals of practical godliness."

The *state of innocence* is man's condition before the Fall. "God made man upright" (Ecclesiastes 7:29), in His own image. Yet he soon fell.

The contrast with man's fallen condition is sobering: "Here was a stately building; man carved like a fair palace – but now lying in ashes – let us stand and look on the ruins, and drop a tear". "Where is our primitive glory now? Once no darkness in the mind, no rebellion in the will, no disorder in the affections." "Happy wast thou, O man! Who was like unto thee? No pain nor sickness could affect thee, no death could approach thee, no sigh was heard from thee – till these bitter fruits were plucked off the forbidden tree. Heaven shone upon thee, and earth smiled – thou wast the companion of angels, and the envy of devils. But how low is he now laid, who was created for dominion, and made lord of the world!"

"The *state of nature* came after man "sought out many inventions" (Ecclesiastes 7:29) in the Fall. We sinned with Adam and fell with him in his

first transgression. Sin entered the world, and death by sin. This is where we are by nature: shapen in iniquity”, conceived in sin (Psalm 51:5). We are all “by nature the children of wrath, even as others” (Ephesians 2:3).

Boston exhorts: “O, you children of wrath, take no rest in this dismal state; but flee to Christ, the only refuge; hasten and make your escape there”. “O sinner, do you know where you are? Do you not see your danger? The curse has entered into your soul – wrath is your covering; the heavens are growing blacker and blacker above your head; the earth is weary of you, the pit is opening her mouth for you, and should the thread of your life be cut this moment, you are thenceforth past all hope for ever!”

There is a *state of grace* for those who have thus fled to Christ. Our nature must be changed – we must be united to Christ and experience a new birth (2 Corinthians 5:17). We must be delivered from our condition of condemnation. This change of nature also means a renewing of the image of God that was lost by Adam (Ephesians 4:24; 2 Corinthians 3:18). The believer must be grafted into and united with the Lord Jesus Christ like a branch into the vine. “They are taken out of their natural stock, cut off from it; and are now engrafted into Christ, as the new stock.”

Our life is very short. It is most important for us to know whether we are in a state of nature or a state of grace. “The life of man is a stream, running into death’s devouring deeps.” When death overtakes us, we will be in one or the other, and thus the *eternal state* will be for us either everlasting condemnation or everlasting life. “As the tree falls, so it shall lie through eternity . . . if one die out of Christ, in an unregenerate state, there is no more hope for him, for ever.” Thus Boston also deals with the last judgement, which we all must face.

Heaven is a world of joy. Saints will there be made completely happy. It will be a complete change. “Their nature shall be altogether pure and sinless. There shall be no darkness in their minds, but the understanding of every saint when he has come to this kingdom will be as a globe of pure and unmingled light.”

Eternal life, joy and blessing are to be sought with diligence. “O, be not despisers of the pleasant land, neither judge yourselves unworthy of eternal life; close with Christ, as He is offered to you in the gospel, and you shall inherit all things. Walk in the way of holiness, and it will lead you to the kingdom. Fight against sin and Satan, and you shall receive the crown. Forsake the world, and the doors of heaven will be opened to receive you.”

Eternal condemnation and misery are solemnly shown. The terrors of an eternity in hell are not hidden from us, as far as Boston is able to unfold them from Scripture. Its curse is eternal. Our duty is clear: “Take no rest in your

natural state; believe the sinfulness and misery of it, and labour to get out of it quickly, fleeing unto Jesus Christ by faith. Sin in you is the seed of hell." Christ "is now offered to you with all His salvation (Revelation 22:12,17)". Thus "the terrors of hell, as well as the joys of heaven, are set before you, to stir you up to a cordial receiving of Him, in which alone you can escape the everlasting fire. May the Lord Himself make them effectual to that end!"

These are some of the final words of Boston's book. It deals with the most solemn and vital of matters in relation to our souls. It is a book that you must read and seek to profit from. May the Lord make effectual to you the truths of Scripture that it expounds!

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*For Junior Readers*

## God's Wonderful Working

**H**ave you heard of Budapest? It is the capital city of Hungary. Originally there were two towns, one on each side of the river Danube, which flows through it – on the hilly side was Buda and on the flat side was Pest. The first bridge to join the two sides was the impressive Chain Bridge, which was opened in 1849. The construction of this famous landmark was supervised by a Scot and the square at the end of the bridge was called after him; it is still known as Adam Clark Square! The two towns were united in 1873 to create Budapest.

On the skyline on the Buda side, and looking across the Danube at Pest, is the Royal Palace. It had originally been built as a castle. In the 1830s it was the home of the Archduke Joseph, a Roman Catholic, and his German, Protestant wife, the Archduchess Maria Dorothea. She was converted after her marriage and felt very much alone in Hungary. Her eldest son died in his teens and this sorrow led her more and more to her Bible and to prayer. She prayed most earnestly for seven whole years that the Lord would send at least one of His servants to Hungary.

Unknown to her, but known to the God of providence, the Church in Scotland had at this time a growing interest in the salvation of the Jews. They had decided to send out a group of ministers to collect information about the state of the Jews. There were four of them: Robert Murray M'Cheyne, his friend Andrew Bonar, Alexander Keith and Alexander Black.

They travelled through Europe and Egypt on their way to Palestine. As they were crossing the Egyptian desert on camels, an accident happened and they were very upset about it. Black fell from his camel and was not able to continue his journey. It was decided that Keith should return home with

him. They travelled by boat on the River Danube, which passes through Pest. Although they had no contacts in Pest, they decided to spend some time there finding out about the state of the Jews in Hungary. But both men then fell ill with “Danube fever”, indeed Keith was ill for weeks and seemed to be almost dying.

The owner of the hotel where they were staying became very anxious about him. He tried to find someone else in the town who spoke English and might be able to help them. Through an English lady, the Archduchess in the palace across the river found out about the travellers who had been on their way to Palestine. Her interest in them was awakened and she decided to visit them; her visit caused great excitement in the hotel!

Although she could speak no English and Keith could speak no German, they managed to understand each other by speaking in French. She spoke of her sorrows and he pointed out suitable passages in his French Bible to comfort her. She continued to visit him and, as they spoke of the Bible, of Christ and His salvation, she could see that her prayers over the previous years were now being answered.

Was that not wonderful? The Lord overruled Black’s accident to bring two men of God into contact with the praying Archduchess! Not only that: she assured Keith that if the Church of Scotland would set up a mission in Pest she would grant it her protection.

As a result of this, some missionaries, including the well-known “Rabbi” Duncan, were sent from Scotland to Pest. Their first congregation was made up of the British workmen who were employed in building the Chain Bridge! As well as these visitors, many Hungarians, including Jews, were attracted to the services. In due course, with the Lord’s blessing, conversions followed and the Word of God spread into other parts of Hungary. *J van Kralingen*

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## Heaven and Hell

### 8. The Misery of a Lost Eternity

*Rev J B Jardine*

For two months, we were thinking about heaven and its blessedness. Then last month’s article described something of the danger that unconverted people are in: of being sent to a lost eternity. This article is the final part of a paper which was given at the 2015 Youth Conference.

**T**he Puritan Thomas Ridgeley speaks of the punishment of hell being two-fold in nature, the punishment of sense and the punishment of loss:

“1. The punishment of *loss* includes a separation from God, the fountain

of blessedness; being destitute of every thing which might administer comfort to them; and, as a consequence of this, a deprivation of fellowship, not only with Christ, but with His saints.

"2. There is the punishment of *sense*. This is set forth by unspeakable torments to be endured both in soul and body; and because no pain is so exquisite [severe] as that which is occasioned by fire, it is called unquenchable and everlasting fire."

Perhaps the greatest misery of a lost eternity lies in the first of these points: in being cut off from the gracious presence of God and the glorious fellowship of Christ and His saints. "The punishment of loss," says Thomas Boston, "in a total and final separation from God, is a misery beyond what mortals can conceive, and which only the dreadful experience of the damned can sufficiently unfold."

This is not the wrath of a mere man but the wrath of the infinite God. The wrath of the greatest tyrants on earth, with all their strength and violence, is feeble in comparison to that of the great and almighty Creator, the king of heaven and earth. God's wrath is terrible. "According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense" (Isaiah 59:18); "For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire" (Isaiah 66:15). It is "the fury of the wrath of God Almighty". His wrath displays His almighty power.

When the time for mercy is past and gone for ever, the most pitiful and sorrowful shrieks and cries will be in vain. Those in hell will be lost, and God will no longer show pity. He says, "I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment" (Isaiah 63:3). He will tread them under His feet rather than pity them. He will crush them under His feet without mercy.

There will be no compassion in hell. God will execute His wrath without any moderation or mercy. God will not stop His destruction. Nothing will be withheld, although it is too much to bear. "Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them" (Ezekiel 8:18).

This punishment lasts for ever. The infinite dignity of God, the One who is offended by sin, requires infinite punishment. This punishment is inflicted to show His justice. The guilt of sin rises according to the dignity and excellence of the person against whom it is committed. Infinite punishment must then be inflicted on guilty sinners; because they have nothing of infinite



value – which they need if they are to get rid of their guilt. They must suffer for an endless eternity.

It would be dreadful enough to endure this horrible misery for a moment, but the wicked must endure it throughout eternity. Thomas Boston said, “They who wear rings have an image of eternity on their fingers; and they who handle the wheel have an emblem of eternity before them: for to whichever part of the ring or wheel we look, one will still see another part beyond it; and on whatever moment of eternity you meditate, there is still another beyond it”. Wrath without mercy, without rest, without hope will bring eternal despair.

**Conclusion.** No more suitable words can be found to close with than those of Jonathan Edwards: “Let everyone that is yet without Christ, and hanging over the pit of hell, whether they be old men and women, or middle-aged, or young people, or little children, now listen to the loud calls of God’s Word and providence. . . . Let everyone that is without Christ now awake and flee from the wrath to come. . . . Let everyone flee out of Sodom: hasten and ‘escape for thy life; look not behind thee; escape to the mountain, lest thou be consumed’.”

You must flee to Christ at this very moment. You are not promised any tomorrows. “Now is the accepted time . . . now is the day of salvation.”

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*For Younger Readers*

## The Honest Farmer

The farmer had planted some seed in his field. The wheat had started to grow. Then some horses came into the field and damaged some of the wheat. In some parts of the field, the damage was so bad that he could not expect any wheat to grow there.

The farmer went to the man who owned the horses. He told him about what had happened, hoping that the man would pay him for the damage. The man agreed that his horses had damaged the farmer’s field quite badly.

How much money had the farmer lost? the man asked.

The farmer and a friend had already worked out that he had lost £50 worth of wheat and the man at once gave the farmer £50. He must have gone home satisfied.

Then something happened that he did not expect: wheat began to

grow all over the field. Indeed the wheat was growing best in the parts of the field where the horses had done most damage. What do you think the farmer did? Did he keep quiet about his good crop of wheat? Did he keep the £50?

No, he went back to see the man. The man asked the farmer if the damage was more than £50? Did the farmer need more money?

No, the farmer told the man what had happened and gave him back the £50. The farmer was honest.

The two men talked for a while. The man asked some questions like: How many children did the farmer have?

Then the man went away to another room and came back with £100. He told the farmer to keep it to give to his oldest son when he grew up.

It is always best to do what is right. We may not always be treated as well as the farmer was. But God sees us. That is the real reason why we should always do what is right.

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## Peace with God

**T**he man was a colporteur, going about selling Bibles and other good books. In a house he called at, a woman asked him: "Have you already made your peace with God?"

"No", he answered.

The woman was shocked. "Yet you go about selling Bibles," she told him, "giving out tracts and perhaps even preaching the gospel."

"Yes, that is what I do."

"And still you have not made your peace with God?"

The colporteur no doubt knew all along what the woman meant and could have acknowledged, at once, what his spiritual state was. But he had an important point to make: "I could never make my peace with God," he told her, "but the Lord Jesus Christ has made peace for me with God more than 1900 years ago by shedding His blood on the cross. To Him be all the praise and glory. For we read in Colossians 1:20: 'Having made peace through the blood of His cross'. God has given me the grace to believe what Jesus has done. I have therefore now by faith been justified and have peace with God through our Lord Jesus Christ. That is what the Scripture says."

It is God who saves sinners. We do not save ourselves.

# Scripture and Catechism Exercises 2015-16

## UK Names for Exercise 2

**Senior Section:** *Barnoldswick:* James Ross. *Glasgow:* Jonathan Norris. *Inverness:* Daniel Maton. *Kyle:* Sarah Whear. *Snizort:* Sarah Macleod. *Tonbridge:* James and Katie Playfoot. *Trowbridge:* Abigail and Daniel Broome.

**Intermediate Section:** *Cheadle:* Henry Johnson. *Dingwall:* Hannah Mackenzie, Laura Macleod. *Edinburgh:* Bradley Morrison. *Gairloch:* Roddie Wyatt. *Glasgow:* Jessica Norris. *Guildford:* Susanna Risbridger. *Inverness:* Jessica Maton. *Llanelli:* Angerad Cran. *London:* Henry Munns. *Snizort:* Jonathan Macleod. *Stornoway:* Jamie Doig. *Tonbridge:* Joseph Playfoot.

**Junior Section:** *Barnoldswick:* Claudia van Essen. *Beaulieu:* Deborah Maclean. *Brighton:* Katherine Hills. *Edinburgh:* Fraser Morrison. *Gairloch:* Josh and Kyrene Tallach. *Glasgow:* Rebecca Smith, Grant MacLennan, Louise Norris. *Kyle:* Mark Whear. *Llanelli:* Abigail Cran. *London:* David and John Munns. *North Harris:* Hannah Jardine, Neil Morrison. *North Tolsta:* Ruth Morrison. *Portree:* Hannah Macraill.

**Upper Primary Section:** *Barnoldswick:* Calvin Middleton. *Glasgow:* Susie Macpherson, Cameron Ross. *Halkirk:* Annelise Hymers-Mackintosh. *Inverness:* Lois Maton. *Llanelli:* Jonathan Cran. *London:* Sarah Munns. *Ness:* Rachel Murray. *North Harris:* Ruairidh Morrison. *North Uist:* Mairi MacDonald. *Snizort:* Andrew Macleod. *Stornoway:* Joshua Morrison, Jessica Morrison. *Tain:* Abigail Reynolds. *Trowbridge:* Samuel Broome.

**Lower Primary Section:** *Aberdeen:* Julia Macleod. *Barnoldswick:* Kathryn and Timothy Metcalfe, Bethan Middleton, Daniel and Sam van Essen, Madison Westlake. *Cheshire:* Isaac, Jael and Ruth Fisher. *Dingwall:* Catherine Campbell, Thomas Ross. *Edinburgh:* Anna Cameron-Mackintosh, Fraser Campbell, Jenna and Susanna Campbell. *Glasgow:* Elena MacLennan, Paul Macpherson, Calvin and David Norris, Hugh and Shona Ross. *Halkirk:* Donald and Grace Maclean. *Inverness:* Callum Arie Morrison. *Llanelli:* Carys and Carwyn Cran. *London:* Habakkuk and Manow Fox. *Ness:* Domhnall MacColl, Emily Murray. *North Tolsta:* Uilleam Morrison. *Portree:* Kierra McMillan, Catriona Macraill. *Stornoway:* Cameron and Faith Mackay, Hazel Morrison, Emma, Naomi and Owen Morrison, Levi Morrison. *Tain:* Benjamin and Clement Reynolds.

## Overseas Names for Exercise 2

**Senior Section:** *Auckland:* Claudia Campbell. *Chesley:* Esther Schuit. *Connecticut:* Rebecca and Sarah Mack. *Harrisburg:* Jael Kerr. *Mbuma:* Rebecca Mkwanzani, Thandolwenkosi Thebe. *Singapore:* Nehemiah Chai Yong. *Zenka:* Pretty N Sibanda, Moyo Velani.

**Intermediate Section:** *Auckland:* James Campbell, Monique Jago. *Chesley:* Joel Bouman, Joshua Schuit. *Grafton:* Christina Kidd, Calum Marshall, Rachel van Dorp, Vasthi Zuill. *Harrisburg:* Jenny Kerr. *Mbuma:* Sijabulisiwe Ndlovu, Buhlebenkosi Sibanda. *Simbo:* Babra Mlotshwa. *Zenka:* Nkosinamandla A Dube, Pedina Mathenjua.

**Junior Section:** *Auckland:* Rachel Campbell, Danielle Jago. *Chesley:* Caleb Schuit. *Geldermalsen:* Harm Gijben. *Gisborne:* Sarah van Dorp. *Grafton:* Jared McAlpine, Hugh Marshall, Andrew White, Ronnie Zuill. *Harrisburg:* Phinehas Kerr. *Mbuma:* Talence Bhebe, Melisa Dube, Nokukhanya and Sizalobuhle Gumpo, Zanele and Zibusiso Masuku, Nozwelo and Sidumisile Moyo, Sehliselo Mpofo, Gracious Sibanda. *Simbo:* Sanele Mkhothamo, Emeli Ncube. *Singapore:* Owen Heyer Chai Yi. *Zenka:* Sikhanyisiwe Q Dube, Lovenia Z Ngulube. *Zvishavane:* Rumbidzai Maunga.

**Upper Primary Section:** *Auckland:* Diana Jago, Amelia Smith. *Chesley:* Isabel Bouman, Thomas Schuit, Kara Zekveld. *Connecticut:* Nathanael Mack. *Grafton:* William Marshall, Mahala Zuill. *Mbuma:* Jotham Dlamini, Lubelihle Dube, Beauty, Buhlebenkosi, Pheleliso and Thando Gumpo. *Reliance* Lusinga, Innocent and Prosperous Masango, Nkosiya Maseko, Naomi Masuku, Nkosinuthando, Nokubekezela and Nompikhelelo Moyo, Busisa, Nxwayiso and Tholakele Ncube, Gracious and Junior Ndlovu, Kayelihele and Nomqhele Ngwenya, Abigail Nkomo, Bygrace, Iminathi, Nokukhanya and Sitethubuhle Sibanda, Sandisiwe Tshuma. *Simbo:* Thobisile Mkhothamo, Simangele Moyo. *Singapore:* Naomi Ruth Chai Shi. *Singwangwombe:* Europea Maseko, Sibonokuhle Moyo,

Hlengiwe Ndlovu, Thandeka Nyoni, Gamelihle Tshabalala. **Texas:** Elijah Dawkins. **Zenka:** Nathaniel P Ncube.

**Lower Primary Section:** **Auckland:** John, Joseph and Peter Campbell, Aaron Smith, Bryce and Maria Jago. **Chesley:** Hannah Bouman. **Gisborne:** Shona Hembd. **Grafton:** Shyla Hawkins, Levi Kidd, Marcus Optland, Elijah and Eve Zuill. **Harrisburg:** Isabel A and Othniel Kerr. **Mbumba:** Sithembelenkosini Gumpo, Nonhlahla Moyo, Palate Mpofu, Thabiso Ncube, Abigirl Ndlovu, Buhlelwa Ngwenya, Nonhlahla Nzima, Sinomusa Sibanda, Thembelihle Tshuma, Silokuthaba Zikhali. **Simbo:** Bonisile Mlotshwa, Keletso Moyo, Loveness Mpofu, Knowledge ?? **Singwangwombe:** Kwazinkosi Maseko, Upilondo Nyathi. **Sydney:** Ethan Macdonald. **Texas:** Noah Dawkins, Olivia Smith. **Zenka:** Hazel Ncube, Thembehile Sibanda.

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## Looking Around Us

### Marking the Reformation

In 1517, one of the most important events took place since the time of the apostles. On October 31 in that year, Martin Luther nailed to the church door, in the German town of Wittenberg, a sheet of paper with his 95 theses on it. These were statements for discussion which arose in Luther's mind after he noticed problems with Roman Catholic teachings. His action had huge consequences; it is taken as the beginning of the Reformation, which was a wonderful return, through much of Europe, to the teachings of the Bible.

On October 31 this year, the Pope expects to be in Sweden. He is to lead a service, along with a Lutheran bishop, to mark the beginning of a year of activities to lead up to the five-hundredth anniversary of the Reformation.

It has to be said that many parts of the Lutheran Church no longer stand for Reformation principles. But how can we understand the Pope becoming involved in marking the Reformation? After all, it was an event (really a whole series of events) which resulted, in God's kindness, in a serious weakening of Rome's power, at least for a time. It resulted too in large numbers of people hearing for the first time the most important truths of the Bible, particularly how sinners can be saved – by faith alone in Christ alone – and the Word of God was blessed. It will be obvious to the Pope that most Protestants no longer value the benefits of the Reformation. He no doubt wishes, as he joins Protestant leaders in various activities, to make people think that the Reformation no longer matters.

But it does matter, very much so. People today need to hear again the pure teachings of Scripture, not least about sin and salvation. Today, sadly, most people are not hearing these truths. Many do not hear them even if they attend churches which have a Protestant heritage. We need another reformation and we need the Holy Spirit to apply the truth to those who hear it.

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