

# 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 2008***

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**Cover Picture:** *the church at Elstow, where John Bunyan was brought up.*  
See page 12.

## The Young People's Magazine

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# The Young People's Magazine

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No 2

## One God, not Many

Among the e-mails that dropped unasked into the Editor's inbox recently was a message containing a prayer for the Scottish Inter-Faith Week. The first difficulty that strikes one is: Who is this prayer addressed to? You might ask: Should we not address every prayer to God? Of course, we should. But there are many people throughout the world who do not worship the true God, and the e-mail states that the prayer includes "phrases from many traditions", among them Christian, Hindu, Muslim and Sikh.

It has to be said very firmly that there is only one God, and He is not the God of, for instance, the Hindu religion; indeed, Hindus have many gods, and none of them is the true God. The true God made us, He rules over everything, and He has spoken to us in the Bible. We must worship Him sincerely, and we must do so in the light of the directions He has given in the Bible. If God has spoken – and He has – we must listen, and obey.

This prayer asks God to reveal His "great purpose". But the true God has already made a complete revelation of His great purpose, in the Bible – *complete* in the sense that He has told us all that we need to know about His purpose. And because His existing revelation is complete, He will never add to it. In the Bible He has revealed to us how we should live: we should be holy; we should forsake our sins; and we should look to Christ for salvation. He has also made known His purpose to draw to Christ all His chosen ones, to make them fit for heaven and to have them enjoy perfect blessedness with Himself for ever. God has also told us that all His purposes will be fulfilled and He will be glorified in them all.

So we ought not to ask God for any new revelation; what we really need is that God would so change our hearts up that we would understand those things He has already revealed. And if we do truly understand those things in any degree, we should want to learn more about them. Yes, the prayer does ask for our eyes to be opened, but it is only the true God who can do so. False gods have no existence; those who worship them may instruct others in their faith, but this will only lead them into deeper darkness. But when the true God opens someone's eyes, He works by the Holy Spirit to make it

possible for this sinner to see what has been revealed in the Bible – to see, especially, the truths about sin and salvation.

The prayer again asks that we would all follow God's commandments and live by His law. But here we have the same problem again. We have to ask: Whose commandments and whose laws? To take one example, Hinduism requires its followers to treat cows as sacred animals; Christianity does not, but encourages us to make proper use of them, which includes eating their flesh after they have been killed. So whose commandments and whose laws are we to follow?

The inter-faith movement claims that all religions lead to one God. They do not; their teachings contradict each other so much that no one should ever think that people of different religions worship the same God. How should we then live? By following the Bible, where the *true* God has spoken. There He has given us His law and, as He tells us, the law is holy and just, and it is for our good (Romans 7:12). And in the Ten Commandments, we have a brief summary of the rules God wants us to follow in our lives.

Again the prayer asks that our eyes might be opened so “that we may see beyond the familiar” and that our arms might be opened so “that we may embrace diversity”. Before we go further, let us recall the parable of the Good Samaritan – for we must go to the Bible if we are to think properly. In that parable Jesus was teaching who our neighbour is, for we are to love him as ourselves. It was the Samaritan, of a different race, who showed himself a neighbour to the Jew who had been assaulted and robbed.

But it is a very different matter to say that we should go to other religions to learn what we should believe or how we should live. It cannot be stressed too firmly that there is only one true religion: Christianity, as it is shown to us in the Bible, for there God is speaking. He speaks truth and only truth, and therefore any teaching which differs from the Bible must be wrong. And a diversity which tries to mix what is good and what is sinful is also wrong.

One of the most serious defects in the prayer is that it does not mention Christ; there is no suggestion that we must approach God through Christ. Not only does the Bible teach that “there is [only] one God”; it also tells us that there is only “one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). This emphasises that there is only one person through whom we may approach God, and that is Christ Jesus – because He is both God and man. What is more, He came into the world to die for sinners, to reconcile them to God. Through Him sinners may approach God and be accepted by Him when they pray.

Let us hold firmly to the fact that there is one God, one Saviour, one true religion and one dependable revelation – one and only one.

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# The Holy War

## 1. The Fall of Mansoul

*Rev Roderick MacLeod*

This is the first part of a paper given at last year's Youth Conference. The paper had the subtitle: "Conquered by love and overcome by grace". *The Holy War* is one of John Bunyan's most famous books. Only *The Pilgrims Progress* is better known.

**I**n *The Holy War* we have an allegory – a sustained picture – of the conflict between the Seed of the woman and of the serpent (see Genesis 3). What do they wrestle for? For the souls of men. The serpent and his seed are fighting all out for our ruin, and the Seed of the woman – blessed be God – is fighting all out for the salvation of sinners.

In this book, one is struck with the wickedness of man's heart. It is rightly pictured as a world of iniquity. And God is glorified. You read of the wisdom, the grace, the power and the love of God in the redemption of rebels. God is glorified in powerfully regenerating the spiritually dead and miraculously preserving His people. The life of faith is described and its malicious foes are exposed. The reader will find graphic depictions of sin and Satan, our main and subtle enemies. He will read of the dangerous influence of carnal security – that is, forgetting that true religion is a life of dependence on the Lord Jesus Christ and His Holy Spirit.

In the first chapter of *The Holy War*, Bunyan uses the town he names Mansoul as a picture of the soul. He first describes it in a state of innocence. He speaks at some length of the glory and happiness of this condition: "For strength it may be called a palace; for pleasantness a paradise; for largeness, a place so copious as to contain all the world". Bunyan calls God "the King Shaddai" and says that He intended Mansoul only "for Himself and not for another with Him".

But the devil, to whom Bunyan gives the name Diabolus, wickedly opposed this divine purpose of God. Bunyan speaks of the creation of Diabolus and his sinful conspiracy against God, for which he was expelled from heaven. Then this once-glorious, but now-rebellious, creature was possessed by an evil purpose of revenge against God. In some detail the author describes a council of devils in which they devised a policy to take Mansoul, the city made for God's delight. To put this plan into effect, "fraud, guile and hypocrisy" were deemed excellent tools. Diabolus knew that Mansoul could not be taken by force and that they could only gain access with the consent of the inhabitants. With this in mind, Legion, one of their number said, "Let us assault them in all feigning [pretended] fairness, covering our intentions with all manner of lies, flatteries, delusive words". They were to pretend

“things that will never be, and promising to them what they shall never find. This is the way to win Mansoul, and to make them willing to open their gates to us; yea, and to desire us also to come in to them.”

Diabolus, standing at ear gate, pretended to love Mansoul and presented the law of Shaddai as “unreasonable, intricate and intolerable”. He promised wonderful liberty for the town if they would depart from the laws of the great King Shaddai. Shaddai is also presented as one who was hiding from them the better knowledge that they might have. Mansoul was tempted to desire more knowledge and was brought to indulge a curiosity about this liberty, supposedly denied them. It was thus seduced to eat the fruit of the tree of the knowledge of good and evil, which had been forbidden by the great King Shaddai.

In the second chapter we have a true description – what is therefore most solemn – of the fallen nature of the once holy and noble soul of man. When Diabolus had wickedly won the will of Mansoul, he entered the town to reign there as king. He had the hearty consent of the deceived townsfolk. Now he set about to achieve two things: (1) to establish his authority over the town and his hold on it, (2) to make the town hateful to the holy Shaddai by the most vile and depraved wickedness. To bring this about he set up a new government, new officials and new laws, and erected a stronghold or two.

Mr Understanding used to be the Lord Mayor of the town. He was now deposed and imprisoned in a very dark house, so that he could not see the light. His place was taken by someone called Lord Lusting. Unlike Mr Understanding, whatever Lord Lusting did, he did it in the same way as “the beast”; he never could “favour good, but evil”.

Mr Will-be-will represents the will of man in its original state; he was dealt with in another way. Before the Fall of man, the holiness of the will made the soul most godly; after the Fall, the wickedness of the will made it most devilish. The depraved will is represented in this way: Mr Will-be-will flatly denied that he owed any service to his former prince. He took an oath and swore to be faithful to his master Diabolus. He hated Mr Recorder (the conscience). “He would shut his eyes when he saw him and stop his ears when he heard him”. He could not endure to have as much as a fragment of the law of Shaddai within the town. Because Mr Will-be-will was the first to invite Diabolus into the town, Diabolus made him rule under him as captain of the castle (that is, the heart), governor of the wall (or the flesh), keeper of the gates (or the senses – sight, hearing, etc).

Having either depraved or deposed of the principal officers in Mansoul, Diabolus went on to change God's laws into devilish licence. To “such as gave liberty to the lusts of the flesh, the lusts of the eyes and the pride of

life” he promised “peace, contentment, joy and bliss in doing his commands, [promising] that they should never be called to account for their” wrongdoing.

The conscience (Mr Recorder) was also dealt with. He was replaced with Mr Forget-good. Because the conscience could not be silenced entirely, three things happened. (1) It was debauched, so that more and more it allowed sin in Mansoul. (2) It was defamed. Diabolus pointed out that Mr Recorder was not acting consistently; he would now allow one sin but forbid another. At some times he thundered in a terrifying manner; at other times he seemed to be dead, even when the whole town of the once-glorious Mansoul was “in her dance after the giant’s pipe”. (3) It was mocked. Mr Recorder’s occasional thunders against sin were represented as a madman’s fits. But conscience could not be destroyed.

Finally he set up strongholds. One was called Defiance, so that the heart would now show nothing but hatred to God and His ways. Another was Midnight-hold – as the Bible says, “The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them”. The last of these strongholds was Sweet-sin-hold.

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## Missionary to India

### 21. The Final Return to Calcutta

Last month’s article told about Alexander Duff’s visit to the USA and Canada. His aim was to arouse interest in the Mission in India, where he had spent many years. When he arrived back in Scotland in April 1854, his health broke down completely.

**D**uff had planned to return to India in the summer of 1854. But it was impossible; he was exhausted and seriously ill. His doctors used expressions like “congestion of the brain” and “inflammation in some of the membranes” to describe what was wrong, but it is difficult to recognise what, in today’s terms, he was suffering from – except that he was extremely tired, found it very difficult to sleep and was bloodless. When he felt well enough to travel, in mid-June, he went to Great Malvern in south-west England; it was believed that bathing in the water there helped people’s health.

At the end of July he suggested that he could travel slowly through southern Europe to India and that he would not need to begin work there until the following February. But the doctors would not listen to him; they believed that he was still far from being well enough.

Among the others who had gone to Great Malvern for the good of their health was Lord Haddo; his father, the Earl of Aberdeen, had been the

British Prime Minister not long before then. Haddo believed that he was not far from death, and Duff read the Bible and prayed with him. In a letter, Duff warned Lady Haddo against making one's feelings – although they may be the result of the Holy Spirit's work in the soul – the foundation of one's hope for eternity. He pointed instead to God's promises and to Christ's sacrifice on the cross. These, he said, form “the only sure . . . foundation of all our hopes of real blessedness in time and . . . through all eternity”.

Duff's health was improving slowly but, when winter came on, he went abroad – first to France and, some months later, to Italy. There he heard of a serious dispute in the Waldensians' Church in the north of the country. He had long been interested in the Waldensians, because for many centuries they had kept to the true teachings of the Bible in the face of vicious Roman Catholic persecution. Now they enjoyed freedom to worship God in a proper way, but two parties in the church had quarrelled. Duff held discussions with the leaders of these parties and was able to bring them together.

But he was forced to move on quickly; it was assumed that the cold weather of the Waldensian valleys had a bad effect on Duff's health. So, seeking a hotter climate, he sailed for Beirut in Lebanon, then on to Damascus and back to Jerusalem, before setting off again for home. By September he had joined his family in Scotland and was feeling much better.

Before leaving for India, Duff addressed a meeting in Edinburgh. He spoke of the need for money to build up the mission in India. He was sure that many people could very easily give much more than they did, although they claimed: “We have nothing to spare”. But he had seen their splendid houses and their extravagant furniture; he had noticed their “useless luxuries”. To him it was as if they were saying: “Lord, excuse me, as I wish to spend all this upon myself, and if I have a little dribblet remaining over, after I have satisfied myself, I will consent to give that dribblet back to Thee”.

But Duff had a higher motive in going about Scotland than collecting money. He wanted to speak to people about their souls; he wanted to tell them about their duty. “Unless an individual is born again,” he told his audience, “and truly converted to God, he can never have any right feeling of heartfelt sympathy with the perishing heathen”. He was afraid that his own Church, as well as others, were only “playing at missions”; he felt they could do much more to help spread the gospel. He was afraid that the Churches were “mostly drowsy and fast asleep”. He emphasised the need for earnest prayer for the pouring out of the Holy Spirit – in particular during normal church services. But Duff knew that the cause of Christ must advance until “the whole earth [will] be filled with His glory”.

Then in mid-October the Duffs set out for India for the third and last time.



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In 1857, the year after they arrived, the uprising known to history as the Indian Mutiny took place. In many parts of the vast country, large numbers of people were slaughtered, but in Calcutta the Duffs were safe, though for some months there seemed every reason to be afraid. In a letter, Duff told a friend that never before had he realised the sweetness of David's words: "I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God" (Psalm 3:5-7).

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## Break off Every Known Sin

*J C Ryle*

Another piece, slightly edited, from this noted nineteenth-century English minister. It follows the article last month on choosing friends.

**I** will now set down some particular rules of conduct which I strongly advise all young people to follow.

For one thing, resolve at once, by God's help, to break off every known sin, however small. Look, each one of you, within you. Examine your own hearts. Do you see there any habit which you know to be wrong in the sight of God? If you do, do not delay a moment in attacking it. Resolve at once to lay it aside.

Nothing darkens the eyes of the mind so much, and deadens the conscience so surely, as to allow yourself to sin. It may be a little one, but it is not the less dangerous for all that. A small leak will sink a great ship, and a small spark will kindle a great fire, and a little allowed sin will ruin an immortal soul. Take my advice, and never spare a little sin. Israel was commanded to slay every Canaanite, both great and small. Act on the same principle, and show no mercy to little sins. Well says the Song of Solomon: "Take us the foxes, the little foxes, that spoil the vines" (2:15).

Be sure that no wicked man ever meant to be so wicked at first. But he began by allowing himself some little transgression, and that led on to something greater, and that in time produced something greater still, and thus he became the miserable being that he now is. When Hazael heard from Elisha of the horrible acts that he would one day do, he said with astonishment, "Is thy servant a dog, that he should do this great thing?" (2 Kings 8:13). But he allowed sin to take root in his heart, and in the end he did them all.

Young people, resist sin in its beginnings. They may look small and insignificant, but mind what I say: resist them – make no compromise; let no

sin lodge quietly and undisturbed in your heart. "The mother of mischief", says an old proverb, "is no bigger than a midge's wing." There is nothing finer than the point of a needle, but when it has made a hole, it draws all the thread after it. Remember the Apostle's words: "A little leaven leaveneth the whole lump" (1 Cor 5:6).

Many a young man could tell you, with sorrow and shame, that he traces the ruin of all his worldly prospects back to the point I speak of – giving way to sin in its beginnings. He began habits of falsehood and dishonesty in little things, and they grew upon him. Step by step, he has gone on from bad to worse, till he has done things that he would have thought impossible at one time – till at last he has lost his job, lost his character, lost his comfort, and well-nigh lost his soul. He allowed a gap in the wall of his conscience, because it seemed a little one – and once allowed, that gap grew larger every day, till at length the whole wall seemed to come down.

Remember this especially in matters of truth and honesty. Make conscience of the smallest things, even of pins and syllables. "He that is faithful in that which is least, is faithful also in much" (Luke 16:10). Whatever the world may say, there are no little sins. All great buildings are made up of little parts; the first stone is as important as any other. All habits are formed by a succession of little acts, and the first little act is of mighty consequence. The axe in the fable only begged the trees to let him have one little piece of wood to make a handle, and he would never trouble them any more. He got it, and then he soon cut them all down. The devil only wants to get the wedge of a little allowed sin into your heart, and you will soon be all his own. It is a wise saying of old William Bridge, "There is nothing small between us and God, for God is an infinite God".

There are two ways of coming down from the top of a church steeple; one is to jump down, and the other is to come down by the steps: but both will lead you to the bottom. So also there are two ways of going to hell; one is to walk into it with your eyes open – few people do that. The other is to go down by the steps of little sins – and that way, I fear, is only too common. Put up with a few little sins, and you will soon want a few more. Even a heathen could say, "Who was ever content with only one sin?" And then your course will become steadily worse and worse every year. Well did an old writer describe the progress of sin in a man: "First it startles him; then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed! Then the man is stubborn, then resolves never to repent, and then he is damned."

Young people, if you wish not to come to this, remember the rule I give you today: resolve at once to break off every known sin.

## Testing the Truth

Is it possible to know that someone is telling lies just by the tone of his voice? Yes, it is. New voice-recognition software makes it possible for computers to use someone's voice pattern to detect when he or she is lying, even when just speaking on the phone. The software is not perfect, but it seems to be very effective.

Some insurance companies, for example, use the system when dealing with clients who make claims by telephone, claiming money to compensate them for property which has been damaged or stolen or lost. The insurance company asks the client various questions to make sure the claim is honest, and when a false answer is given, the client's voice pattern should show on the computer screen as a "risk response". This is because a client, when telling a lie, is under stress, and this is detected by the computer and shown in the pattern of the voice wave on a screen.

But why should the person giving a false answer be under stress? Simply because his conscience tells him that he is lying. He may sound calm and may look relaxed, but his conscience whispers, "That is a lie!" His stress level immediately rises – it may be ever so slightly – and this is detected, recorded and displayed by the computer. How powerful conscience can be!

Every one of us has a conscience in their soul, and it is there because God put it there. The Apostle Paul wrote about the law written in people's hearts, so that their conscience bears witness to them, and their thoughts either accuse or approve them (Romans 2:15). In *The Holy War* by John Bunyan, we see that one of the chief men in the town of Mansoul was Mr Recorder, whose other name was Mr Conscience. He "was a man well read in the laws of his King, and also a man of courage and faithfulness to speak truth at every occasion: and he had a tongue as bravely hung [that is, he spoke in as splendid a way] as he had a head filled with judgement."

Of course, our consciences were damaged by the Fall of man, when Adam first sinned after Satan had tempted him. Before Adam fell, his conscience worked perfectly. After he fell, his conscience did not stop working, but it did not work nearly as clearly or honestly as before. When the giant Diabolus (Satan) conquered Mansoul, says Bunyan, he put Mr Recorder "out of place and power". Bunyan continues: "True, he was much degenerated from his former King, and also much pleased with many of the giant's laws and service; but all this would not do, forasmuch as he was not wholly his. He would now and then think upon Shaddai [God], and have dread of his law upon him, and then he would speak against Diabolus with a voice as great as when a lion roareth. Yea, and would also at certain times, when his fits

were upon him (for you must know that sometimes he had terrible fits), make the whole town of Mansoul shake with his voice.”

So the conscience is still God's recorder and deputy in the soul, saying that this thing or that which one does is right or wrong – that it is according to God's law or against it. Indeed, the fact that our conscience works, even if not perfectly, shows that God exists. A minister of long ago said, “There is a conscience in man; therefore there is a God in heaven”.

When our conscience witnesses against us, saying that we have sinned against God, we should not try to quieten it by stifling or choking it. Some stifle their conscience by making themselves busy with some activity or by going somewhere to have fun, so that they will forget about serious things. It is very dangerous for people to stifle their conscience, because it can become hardened, and then they will be lost for ever.

The right way to get a quiet conscience, or to get peace of conscience, is to confess our sins to God and to have them forgiven by Him. Jesus Christ died on the cross to atone for the sins of His people. So when a sinner with a guilty conscience believes in Christ, his sins are put away and he has peace with God. Then he will have what another minister of long ago called “peace of conscience which is nothing but the echo of pardoning mercy”. How good to have a clear conscience!

*(Rev) Neil M Ross*

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*For Junior Readers – Lessons from the Life of John G Paton*

## **17. A New Year**

In September 1860 Paton had the pleasure of welcoming Mr and Mrs Johnston, two young missionaries from Canada. They had come to work on Tanna and were staying with Paton until their own home was ready. Paton was also teaching them the Tannese language, and they were learning 14 new words every day. He enjoyed their Christian company.

Shortly after the Johnstons arrived, four trading boats appeared in the harbour. The captains of the boats called on Paton and told him that they would sort out the local people for him. “We have sent the measles to humble them! That kills them by the score! Four young men have been landed at different ports, ill with measles, and these will soon thin their ranks.”

Paton was shocked that the captains would do something so cruel and wicked; but they just laughed at him when he told them not to do so. They did not care for the lives of the islanders. The plague of measles swept through the island. Sore throat, fever and diarrhoea – those who caught the disease suffered terribly.

Whole villages were smitten, so that no one was fit enough to attend to the sick or even to bury the dead. But Mr and Mrs Johnston worked with Paton to help the sick. They brought food, medicine and water to the surrounding villages. Most of the people who took the medicine and followed their advice survived but many ignored it and tried their own methods for getting relief from their sickness. Some ran into the sea for relief and almost died. Others dug holes in the ground the length of their bodies and then lay in the cool earth. When they got too hot again they would try and dig deeper to the cooler earth below. Many of them died in these graves of their own making, being buried where they lay, when the earth fell in on them.

The people on Tanna blamed the missionaries for this terrible disease, because the traders who put the sick men onto the island were white people like the missionaries. This led to revenge attacks on Paton and the other missionary workers.

On 1 January 1861 Paton and the Johnstons spent a wonderful New Year's Day together. They prayed together and asked God to bless their lives and everything they had, in their service to the Lord Jesus Christ. That night, as the Johnstons were going to their home just a few metres away from Paton's house, they were attacked by two men with clubs. Paton's two dogs leapt at the men and in the end they ran away. As the two men fled, others hiding behind huts and bushes also ran away. Paton shouted after the men: "Remember, Jehovah God sees you and will punish you for trying to murder His servants".

Mr Johnston was very badly shocked after the attack and found it difficult to sleep at night, but Paton was used to such attacks and had no problem sleeping. Mr Johnston lost his cheerfulness and rarely smiled again. The next day he said to Paton, "I can only keep saying to myself, Already on the verge of eternity! How have I spent my time? What good have I done? What zeal for souls have I shown? Scarcely entered on the work of my life, and so near death! O my friend, I never realised what death means, till last night!"

Paton and Mr and Mrs Johnston all became ill with fever. Mr Johnston became so ill that he died on January 21. Mrs Johnston buried her husband beside Mrs Paton's grave. Mrs Johnston, although sick with fever, did eventually recover and went to live on Aneityum. Several years later she married Mr Copeland, who was also a missionary, and spent the rest of her life working on the island of Futuna, seeking the salvation of the people there. Paton was once again working by himself.

We have not long started out in a new year and we should ask ourselves how we spent the last one. We should also ask God to help us spend this new year in a better way. The questions Mr Johnston put to himself are good ones

for us to ask ourselves. But the most important question of all that we must ask is, "What must I do to be saved?" The answer which Paul and Silas gave to this question is: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30-31). *S M Campbell*

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*For Younger Readers*

## The Big Bad Boy

It was a Sabbath afternoon. Children were gathering for Sabbath school. But one big boy was standing outside the door. He was not allowed in. His father and mother were standing with him.

The man in charge of the Sabbath school was called the superintendent. He told the parents that he was afraid that their son would spoil all the other children. He said, "It is very bad for a school when a big boy sets a wicked example".

"We know he is a bad boy at school," the parents said, "but he is ten times worse at home."

What could the superintendent do? He went inside and spoke to his class. Everyone listened as he told them: "That boy wants to come into the school again. But we cannot take him back without making sure of his good behaviour. Will anyone be surety for him?"

No one answered. The older boys shook their heads. They said they knew him very well, as a bad boy. The others did not like him, but one little boy was sorry for him.

This boy was known as Ragged Tom because of his torn clothes. His mother was very poor; she did not have enough money to buy proper clothes for him. But it was Tom who offered to be surety for the big bad boy.

"You, Tom!" exclaimed the superintendent. "A little boy like you! Do you know what it means to be surety, Tom?"

"Yes, sir," Tom answered; "it means that when he is a bad boy again, I am to be punished for it."

"And are you willing to be punished for that big boy?" the superintendent asked.

"Yes, sir, if he's bad again."

So the superintendent called the big boy in. The big boy was ashamed and he said to himself as he walked across the floor: "I

know I'm a bad boy, but I'm not so bad as that. I'll never let that little fellow be punished for me – never!"

As the children were going away after Sabbath school, the superintendent saw the big boy and little Tom walking away together. He said to himself: "I am afraid that the boy will do harm to Tom. I must go and look after them."

When he reached the cottage where Tom lived, he asked the mother, "Where is your son Tom?"

"O," she said, "he's just gone upstairs with a big boy that he brought in with him. I don't know what they are doing."

Thomas's mother told the superintendent that he could follow them upstairs. He went up slowly and quietly. As he reached the top of the stairs, he could see Tom and his new friend through the door. They were on their knees together and Tom was praying. The man could hear Tom saying: "This boy that has been the worst boy in the school, O Lord, make him the best boy".

Then the superintendent knelt down beside Tom, and they all prayed together. God heard their prayers and the big boy became one of the best boys in the school.

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## Looking Around Us

### The Rosary or Christ?

Hong Kong's oldest man has died at the age of 110. He was a Roman Catholic priest called Nicholas Kao Se-Tsien. For 75 years from 1932 he recited the rosary 15 times every day in the hope that peace would come to the world. Yet ours is still a world without peace.

But what is the rosary? It is a string of beads which people of various religions use to keep count of their prayers. Roman Catholics have at least 55 beads on their rosaries; yet just 1 in 5 of their prayers is to be directed to God. That leaves many others, and all these are to be addressed to the Virgin Mary. This is most certainly not true religion. We are to express our prayers to God *only*. In any case, how can Mary be expected to hear multitudes of people praying to her in heaven? And how can she bring about world peace? Yet in such ways Roman priests "deceive the hearts of the simple" (Romans 16:18) as they deflect attention from God and His Christ to Mary – who thinks of herself, in heaven, as once a sinner but saved by God's grace.

Kao, his superior said, died peacefully, "having been well prepared for his

last day". But did he have peace with God? Certainly, praying to Mary could not save him, nor could any of the countless other Roman superstitions. Only Christ can save, and only those who look to Him alone for salvation will be safe on the day of their death. Mary did so look, for she said, "My spirit hath rejoiced in God my Saviour" (Luke 1:47).

## Scripture and Catechism Exercises 2007-08

### Exercise 2

All answers from *overseas* should be sent to *Mrs N M Ross, F P Manse, 10 Achany Road, Dingwall, Ross-shire, IV15 9JB, Scotland*. 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.

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

UK answers to *Miss C MacQueen, 32 Fraser Crescent, Portree, Isle of Skye, IV51 9DR*.

#### Old Testament

1. Complete these quotations from Deuteronomy chapter 32.
  - (a) "He is the rock, His work is perfect . . . ."
  - (b) "For the Lord's portion is His people . . . ."
  - (c) "O that they were wise . . . ."
  - (d) "For their rock is not as our rock . . . ." (4)
2. Read Deuteronomy chapter 33.
  - (a) Quote one verse which sums up the blessing of the one "that was separated from his brethren". (2)
  - (b) Of whom was it said, "As thy days so shall thy strength be"? (1)
  - (c) Find a few words which describe those who are a truly happy people today. And when were the words written. (2)
3. Read Deuteronomy chapter 34.
  - (a) From what mountain did Moses view the promised land? (1)
  - (b) How old was Moses, and how do we know that he was not frail? (2)
  - (c) Give three reasons why there was never a prophet like Moses. (3)
  - (d) In what ways was Joshua prepared to be his successor? (3)
  - (e) Can you suggest why it may be that Moses' grave is unknown? (2)

#### New Testament

1. Read Acts chapter 7:1-8:1.
  - (a) What history was Stephen recounting when the people listened attentively? (2)
  - (b) Explain why they were "cut to the heart". (2)
  - (c) What wonderful revelation did Stephen receive from heaven? (2)
  - (d) How did his hearers react to this? (2)
  - (e) Who was a witness to his death and agreed with it? (1)
  - (f) Quote the words which remind us of something the Saviour said when dying. (2)
2. Read Acts chapter 9.
  - (a) In what frame of mind was Saul as he journeyed to Damascus and what was his business there? (2)
  - (b) Describe his experience on the road. (3)
  - (c) Quote a few words which reflect his new submissive spirit. (2)
  - (d) State briefly the Lord's instructions to Ananias. (3)
  - (e) Give the numbers of two successive verses which encouraged Ananias to go, and which pointed to Paul's future usefulness. (2)



- (f) What was the subject of Paul's preaching in Damascus and Jerusalem? (2)  
 (g) Who introduced him to the disciples and why was this necessary? (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)

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

UK answers to *Mrs E Couper, 17 Duncan Street, Thurso, Caithness, KW14 7HU.*

#### Old Testament

- From your reading of the Book of Deuteronomy.
  - What instructions are given to the children of Israel in the first five verses of chapter 7? (4)
  - For what reasons had the Lord chosen Israel as this "special" people? (chapter 7) (2)
  - In what ways would they be blessed if they obeyed the Lord? (chapter 7) (4)
  - Why might they be afraid of their enemies? (chapter 7) (1)
  - Quote a verse in which the Lord encourages them not to be afraid. (chapter 7) (2)
  - For what purpose had God led Israel through the wilderness for 40 years? (chapter 8) (3)
  - What dangers might befall them when they "had eaten and were full"? (chapter 8) (2)
  - What lessons can you learn from verses 17-19? (chapter 8) (3)
  - At what places had Israel "provoked the Lord to wrath"? (chapter 9) (2)
  - State briefly what was their sin at the first of these places and at Kadeshbarnea. (chapter 9) (2)

#### New Testament

- From your reading of John chapter 11:
  - What two statements did both Martha and Mary make about their brother Lazarus? (2)
  - Write out all the statements which Jesus made about Lazarus. (4)
  - Complete the saying "I am the resurrection . . .". (2)
  - Tell in your own words about the great miracle Jesus performed on this occasion. (4)
  - How were the Jews affected by this miracle? (2)
  - What caused the Jews to declare, "Behold how he loved him!" (2)
- Read John chapter 15.
  - Who is the "true vine"? (1)
  - Who is "the husbandman"? (1)
  - Who are the "branches" which bear fruit? (2)
  - Why do some branches become "withered"? (1)
  - What happens to them? (2)

#### Memory Exercise

Learn by heart and write out from memory the answer to question 86 in the Shorter Catechism:  
 What is faith in Jesus Christ? (3)

### Junior Section (11 and 12 years old)

UK answers to *Mrs C M Sutherland, Inchure, Saval Road, Lairg, Sutherland, IV27 4ED.*

#### Old Testament

- In Deuteronomy chapter 9, Moses reminds the children of Israel of their great sin in making the golden calf.
  - Where was Moses when the golden calf was made? (1)
  - For how long was he there? (1)
  - Who had written on the two tables of stone he received there? (1)
  - What did Moses do with these tables when he saw the golden calf? (2)
  - What did he do to the calf? (4)
- Read Deuteronomy chapter 34.
  - Where did Moses die? (1)
  - How old was he when he died? (1)
  - What was unusual about his burial? (1)

- (d) Who succeeded him as leader? (1)
- (e) Several verses in Joshua chapter 1 contain encouraging promises which God gave to this new leader. Chose *one* of these verses and write it out. (2)
3. Joshua chapter 6 tells about the conquest of Jericho by the Israelites. Write only the missing words, not the whole passage:  
 For \_\_\_\_\_ days the men of war marched round the city of Jericho once only but on the \_\_\_\_\_ day they went round it \_\_\_\_\_ times. They were told not to make any \_\_\_\_\_ with their voices until they were marching round the city for the last time. Then Joshua gave the command to \_\_\_\_\_ and the wall of the city \_\_\_\_\_.

#### New Testament

1. Read John chapter 11.
- (a) Who sent for Jesus when Lazarus was sick? (2)
- (b) For how long did Jesus delay before He went to Bethany? (1)
- (c) By the time Jesus came to Bethany, for how long had Lazarus been in the grave? (1)
- (d) Which sister went to meet Jesus first? (1)
- (e) The following words were all spoken by Jesus as He stood by the grave of Lazarus. Write them out in the order in which they were spoken.
- (1) "Lazarus, come forth"  
 (2) "Take ye away the stone"  
 (3) "Loose him, and let him go"  
 (4) "Father, I thank Thee that Thou hast heard Me". (4)
2. Read Acts chapter 17.
- (a) In what way were the people of Berea more noble than those of Thessalonica? (1)
- (b) Why was Paul's spirit stirred in him at Athens? (1)
- (c) What was written on the altar Paul saw at Athens? (1)

#### Memory Exercise

- Learn by heart and write out from memory the answer to question 19 in the Shorter Catechism:  
 What is the misery of that estate whereinto man fell? (3)

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

UK answers to *Mrs Sheena Campbell, 2 Silverknowes Midway, Edinburgh, EH4 5PP.*

#### Old Testament

1. Read about the commandments in Deuteronomy 5:6-21.
- (a) What are we told not to bow down to? (1)
- (b) Why does God not allow us to do this? (1)
- (c) How many days are we told we can work in? (1)
- (d) What good reason are we given why we should honour our father and mother? (1)
- (e) Explain what the word *covet* means in verse 21 when it says, "neither shalt thou covet thy neighbour's house". (1)
2. Read Joshua 10:1-14.
- (a) How many kings did Adoni-zedek, King of Jerusalem, ask help of? (1)
- (b) What was he wanting them to help him to do? (1)
- (c) What did the Lord say to Joshua which would have encouraged him? (2)
- (d) What killed more people than the children of Israel did? (1)

#### New Testament

1. Read John 9:1-12. These verses tell us about a miracle Jesus performed.
- (a) What three things did Jesus do to the blind man? (3)
- (b) What pool did the blind man then have to go and wash in? (1)
- Read verses 13-22.
- (c) In your own words explain what the Pharisees were arguing about (verse 16). (2)

- (d) What did the man's parents tell the Jews to do when the Jews asked them about how their son could now see? (1)
- (e) Why were the man's parents afraid to talk to the Jews about how their blind son could now see? (1)
2. We read about Saul's conversion in Acts 9:1-18.
- (a) Where was Saul going, and why? (2)
- (b) What suddenly happened as Saul was walking along? (2)
- (c) What was wrong with Saul when he stood up again? (1)
- (d) Who did God send to Saul, and why was he frightened to go? (2)

### 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, HSI 2NP.*

### Old Testament

These verses from Deuteronomy are quoted in the New Testament. Fill in the missing words.

1. For the L\_\_\_ thy God is a consuming f\_\_\_. (Deuteronomy 4:24)
2. H\_\_\_, O Israel: the LORD our God is o\_\_ Lord. (Deuteronomy 6:4)
3. And thou shalt l\_\_\_ the Lord thy God with all thine h\_\_\_, and with all thy s\_\_\_, and with all thy m\_\_\_. (Deuteronomy 6:5)
4. Ye shall not t\_\_\_ the LORD your G\_\_\_. Deuteronomy 6:16)
5. Man doth not live by b\_\_\_ only, but by every w\_\_\_ that proceedeth out of the m\_\_\_ of the LORD doth man live. (Deuteronomy 8:3)
- In the next two verses Moses was blessing the Children of Israel before he died.
6. The e\_\_\_\_\_ God is thy r\_\_\_\_\_ and underneath are the everlasting a\_\_\_\_\_. (Deuteronomy 33:27)
7. H\_\_\_ art thou, O Israel: who is like unto thee, O p\_\_\_\_\_ saved by the LORD. (Deuteronomy 33:29)

### New Testament

The people in Philippi threw Paul and Silas into prison for teaching about Jesus.

1. Where did the jailer put them? (Acts 16:24)
2. What did he put their feet into? (Acts 16:24)
3. What did Paul and Silas do at midnight? (Acts 16:25)
4. What happened suddenly to shake the foundations of the prison? (Acts 16:26)
5. What all opened immediately? (Acts 16:26)
6. What was the jailer going to do to himself when he thought that the prisoners had escaped? (Acts 16:27)
7. Who cried, "Do thyself no harm"? (Acts 16:28)
8. Who asked, "Sirs, what must I do to be saved"? (Acts 16:30)
9. What did Paul and Silas reply? (Fill in the words)
- B\_\_\_\_\_ on the Lord Jesus C\_\_\_\_\_, and thou shalt be s\_\_\_\_\_. (Acts 16:31)

## Overseas Names for Exercise 1

**Senior Section:** *Auckland:* Sam McCrae, David Thomas, Jonathan van Kralingen. *Bulawayo:* Prudence Chibonda, Khulekani Dube, Shyret Dube, Sithandazile Dube, Bukoluhle Khumalo, Sarah Mabhunu, Duncan Melloizs, Talent Moyo, Sothile Moyo, Pinky Ncube, Talent Ndebele. *Gisborne:* Herman and Trudy Haringa, Louise van Dorp. *Grafton:* Shelley van Dorp, Matthew White. *Holland:* Peter Bakker, Daniel van Draanen. *Queensland:* Miriam Brigden. *Santa Fe:* Samuel Smith. *Sydney:* Alison and Andrew Marshall.

**Intermediate Section:** *Chesley:* Audrey Zekveld. *France:* Julia Davenel. *Gisborne:* Heidi Haringa, Alexander van Dorp, Kirsten van Dorp. *Grafton:* Reuben de Bruin, Cameron White, Chloe van Dorp. *Holland:* Jelle Bakker, No name. *Queensland:* Mary Brigden. *Sydney:* James Marshall.

**Junior Section:** *Auckland:* Bianca Jago, Laura McCrae, Amy Thomas. *Chesley:* Jacob Zekveld. *Connecticut:* Rachel Mack. *Gisborne:* Finlay and Muriel Cramp, Anne-Marie Geuze, William Haringa. *Grafton:* Chelsie and Jackie Cameron, Grace de Bruin, Bethany McAlpine, Abraham Wallis.

*Holland:* Gerben Bakker, Nathalie MacDonald. *Queensland:* Rachel Brigden. *Sydney:* Keith Marshall.

**Upper Primary Section:** *Auckland:* Lachlan McCrae. *Chesley:* Samuel Zekveld. *Connecticut:* Rebecca and Sarah Mack. *Gisborne:* Anna and Annika van Dorp, Emma van Dorp. *Grafton:* Cynthia de Bruin, Joshua Kidd, Alexandra van Dorp. *Holland:* Samantha MacDonald. *Sydney:* Duncan Marshall.

**Lower Primary Section:** *Auckland:* Danielle, Jarrod and Monique Jago. *Gisborne:* Hannah Geuze. *Grafton:* Faith and Luke de Bruin, Christina Kidd, Rachel van Dorp. *Holland:* Thaddeus MacDonald. *Sydney:* Calum and Hugh Marshall. *Wisconsin:* Calvin and Josiah Smith.

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## Youth Conference 2008

The Conference will be held, God willing, in the Scottish Agricultural College, at Auchincruive near Ayr from Tuesday, April 1, to Thursday, April 3. It is hoped to have papers on Effectual Calling, Roman Catholicism, an overview of the Bible, Mission in Africa and Samson, and a historical tour of the Covenanting sites near Ayr. The lower age limit is 16. The cost is £36 for those in full-time employment and £18 for others. Cheques are payable to the Free Presbyterian Church of Scotland. Further details are to follow later. Please send your application and fee as soon as possible. It must arrive by March 21.

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### 2008 Youth Conference Application

To Rev D A Ross, F P Manse, Laide, Ross-shire, IV22 2NB.  
I/we wish to enrol as residential/non-residential. I enclose my/our fee.

Name(s) .....

Address .....

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Price 70p