Hand-Book

for

Young Christians

Relating to Faith and Conduct

By Delber H. Elliott
Author of "Cash and Character"
"The Trail of the Totalitarian"
"The Gospel According to Revelation"

SEVENTH EDITION
One in Chinese
1936

Office of the Treasurer
Reformed Presbyterian Church
209 Ninth Street, Pittsburgh 22, Pa.
Preface

This small hand-book was published first in 1912 and has passed through six printings, including one in the Chinese language. It was designed originally for Young Christians seeking a church home. It has been used extensively in study classes in search for Bible truth.

A new edition is now being called for. The writer is aware that earlier printings had their limitations and that any new effort should be an improvement over the old. Of course new issues and threatening trends have arisen which should be met forthwith in the age in which we live.

With all this in mind the author has re-arranged, re-written and supplemented with problems and situations which were not paramount two-score years ago. "New wine must be put in new bottles."

There has been no attempt in this small compass to cover the field of faith and doctrine. Yet there must be enough of doctrine to reveal the source of character and conduct. Doctrine is as important to the Christian life as bones to the human body.

We hope that those who have former editions by the same title will discard them and secure the new, for the new is better. Our prayer is that this brief message, under the guidance of the Holy Spirit, may go on its way dispelling doubts, lending encouragement and bringing assurance to those who desire to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ".

I

THE CHURCH AND ITS MISSION

What Is the Church?

The word "church" means "called out." It signifies those who have been called out of the world into Christ. The Bible speaks of what we call the Church Invisible and the Church Visible.

The Invisible Church includes all those who truly believe in Christ and shall be saved. This is the true church outside of which there is no salvation. It is perfect in its unity (Eph. 4:3-6); built upon the foundation of Christ (I Cor. 3:12-16), and its teachings are the inspired Word of God (II Tim. 4:1, 2). We become members of this church by being born again of the Spirit of God. The Church Invisible is not identified with any one visible church organization.

The Visible Church consists of those who publicly profess their faith in Christ, together with their baptized children, and unite with a church organization. Because of the imperfect state of the Visible Church not all of its members belong to the Church Invisible.

The Visible Church is the one generally
spoken of in the New Testament and the one we are considering here. The churches established by the apostle Paul and the seven churches in the book of Revelation were visible churches.

It is the mission of the church on earth to further every interest connected with the Kingdom of God. It has been well said that the whole duty of the whole church is to give the whole Gospel to the whole world. This includes:

**First—The Conversion of Individuals**

Christ came "to seek and to save the lost". He preached to the multitude. He reached others one by one. He crossed the Sea of Galilee in a storm to save the Demoniac of the Gadarenes. His great commission to the church was: "Go ye into all the world and preach the Gospel to every creature."

**Second—The Evangelization of Society**

We do not share the view of those who claim that the one and only mission of the church is to save individuals. This is the first but not the only obligation laid upon the church. The teaching of the Sermon on the Mount reaches into every relationship of life. Christians are under orders to seek to christianize every group and organization with which they have to do. Business management,

labor unions, the press and social groups of every kind come under the same gospel requirements as those laid upon the individual.

A person cannot be a Christian in the church and a thief in his business. He cannot be a saint on Sabbath and a sinner on the other six days of the week. Social groups as well as individuals should remember that, "Whether . . . ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

**Third—The Christianizing of Nations**

A large portion of the Bible is a record of God's dealing with nations. The nation is a moral being capable of doing right or wrong; it has intelligence and a will. It can obey or violate the law of God and He will reward or punish according to its conduct. The nation derives its existence from God. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). Christ's last great commission to the church was: "Go ye therefore and teach all nations . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).
Here then is the threefold mission of the Visible Church of Christ.

1. What is the meaning of the word "church"?
2. What is meant by the Church Invisible?
3. What are some of the perfections of the Invisible Church?
4. Describe the Visible Church.
5. State the mission of the church to the world.
6. What is its duty toward individuals?
7. Does it have a responsibility to society?
8. What commission did Christ give His disciples concerning nations?

II

THE CHURCH AND ITS DOCTRINES

There are certain great teachings within the frame-work of the Christian Church which must be known and accepted if we are to be intelligent and useful members. Bible truth is the foundation upon which the structure of godly living must be built.

The Inspiration of the Scriptures

Various views are held concerning the Bible. What we wish to emphasize here is that "the Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and life".

The Bible abounds in expressions like these: "Thus saith the Lord"; "The Lord spake by me"; "What saith the Scriptures?"; "That the Scripture may be fulfilled"; "He reasoned with them out of the Scriptures".

By inspiration we mean that the Bible is the Word of God in a sense which is not true of any other book. We do not hold that translations are inspired, but we do hold that even the words as they were given by God and written by men inspired by His Holy Spirit are the very Word of God and speak only the truth—"Holy men of old spake as they were moved by the Holy Ghost" (II Peter 1:21).

"All Scripture is given by inspiration of God and is profitable for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple" (Psa. 19:7).

Teachings Concerning Christ

His Virgin Birth

"Therefore the Lord himself shall give
you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). The fulfillment of this Prophecy follows.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

"Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

"And she shall bring forth a son, and thou shalt call his name Jesus for he shall save his people from their sins.

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

"Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

"And knew her not till she had brought forth her firstborn son: and he called his name Jesus" (Matt. 1:18-23). (See also Luke 1:26-33).

His Deity

"The Lord Jesus Christ being the Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person forever" (Shorter Catechism Q. 21).

Christ repeatedly declared His pre-existence. "Before Abraham was I am." "I came down from heaven." "Glorify thou me with the glory which I had with thee before the world was." "I and my Father are one."

Christ often acknowledged God as His Father and the Father again and again called Christ His Son. Both at His baptism and transfiguration God said "This is my beloved Son".
"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God... And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:1, 2, 14). "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

His Miracles

"Jesus of Nazareth, a man approved of God among you by miracles" (Acts 2:22). Miracles are one of the necessary pillars which support the Christian faith. Can we conceive that a God who made the world would shut himself out from its control? Some say: "Just accept the teachings of Jesus". Can we do that and reject His teachings concerning miracles? What word did He send to John the Baptist while in prison? "Go and show John those things which ye do hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:4-6). Even Christ's bit-
history. Christ Himself foretold it. His disci-

ples and as many as 500 at one time saw

Him, heard Him, and many conversed with

Him. All the writers of the New Testament

affirm His resurrection to be true. "... he

showed Himself alive after his passion by

many infallible proofs, being seen of them

forty days" (Acts 1:3).

"If Christ be not raised, your faith is

vain; ye are yet in your sins" (I Cor. 15:17).

His Ascension

"So then after the Lord had spoken unto

them, he was received up into heaven, and

sat on the right hand of God" (Mark 16:19).

"He that descended is the same also that

ascended up far above all heavens, that he

might fill all things" (Eph. 4:10).

"When he ascended up on high, he led

captivity captive, and gave gifts unto men

... He that descended is the same also that

ascended up far above all heavens, that he

might fill all things" (Eph. 4:8, 10).

His Coming Again

"Ye men of Galilee, why stand ye gazing

up into heaven? This same Jesus, which

is taken up from you into heaven, shall so

come in like manner as ye have seen him go

into heaven" (Luke 1:11).

As to the fact of Christ's coming again

the Scriptures are clear. As to the time

none knoweth. Concerning the purpose,

Bible interpreters differ. We do not share

the view that He is coming to set up a throne

in Jerusalem and to reign in person for a

thousand years.

Rather we believe the Scriptures teach

that Christ is a King now, reigning upon His

throne in heaven; that He will come at the

last day to raise the dead and carry out His

plans for a general judgment.

"I charge thee therefore before God and

the Lord Jesus Christ, who shall judge the

quick and the dead at his appearing" (II Tim.

4:1).

There are two contradictory views being

taught concerning the Bible, Christ and Sal-

vation. They are as follows:

Two Views of the Bible

The Bible is God's revelation to men—
divinely inspired.

The Bible is man's search after God—
humanly contrived.
Two Views of Christ

Christ is the Son of God sent down from heaven—the divine Saviour.

Christ is a son of man raised up from earth—a human Saviour.

Two Views of the Cross

The Cross is Redemptive—Christ died as a Saviour.

The cross is exemplary—Christ died as a martyr.

Two Views of Salvation

We are saved by grace—Christ's righteousness upon us.

We are saved by character—our righteousness within us.

Two Hopes of the World

A redemption through faith in a Divine Saviour.

An evolution through the processes of natural forces.

We can choose which of these two religions we prefer. We cannot practise both. The first under each heading is the true way. The second is false. The modernist theology serves as an opiate to deaden the distinction between right and wrong in the churches that hold it.

The government of any institution is vital to its highest well-being. God has prescribed the form of government His church should have. That which we believe to be author...
IZED IS CALLED THE PRESBTERIAN FORM OF GOVERNMENT. EACH CONGREGATION SHALL CHOOSE ITS OFFICERS CONSISTING OF PASTORS, ELDERS, AND DEACONS. SUPREME AUTHORITY IS VESTED IN CHRIST, THE HEAD OF THE CHURCH. HE BY HIS SPIRIT OPERATES THROUGH SESSIONS, PRESbyterIES, SYNODS AND GENERAL ASSEMBLY. THE CONGREGATION IS DIRECTED BY THE SESSION, SESSIONS BY THE PRESBYTERY AND PRESbyterIES BY THE GENERAL ASSEMBLY. IF A MEMBER IS AGGREVATED BY AN ACTION OF THE LOWER COURT THE WAY IS OPEN TO APPEAL IN SUCCESSION TO THE HIGHEST COURT IN THE INTEREST OF JUSTICE TO THOSE CONCERNED.

THE BIBLE REFERS TO THE ELDERS (ACTS 14:23), AND TO ORDIINATION BY THE PRESBYTERY (I TIM. 4:14). AN IMPORTANT QUESTION WAS CARRIED TO THE HIGHEST COURT IN JERUSALEM FOR SETTLEMENT (ACTS 15). NO ONE PERSON, BE HE PRIEST, BISHOP OR POPE, IS WISE ENOUGH TO SETTLE GRAVE QUESTIONS PERTAINING TO THE PURITY AND WELFARE OF CHRIST'S CHURCH. "IN THE MULTITUDE OF COUNSELLORS THERE IS SAFETY" (PROV. 11:14). THE IDEAL FOR SCRIPTURAL CHURCH GOVERNMENT IS A GOVERNMENT "OF THE PEOPLE, BY THE PEOPLE AND FOR THE PEOPLE" UNDER THE SUPREME AUTHORITY OF JESUS CHRIST.

1. HOW IMPORTANT IS THE GOVERNMENT OF AN INSTITUTION?
2. COULD WE CONCEIVE OF CHRIST ESTABLISHING A CHURCH ON EARTH WITH NO INSTRUCTIONS ON HOW IT SHOULD BE GOVERNED?
3. DESCRIBE THE PRESBTERIAN FORM OF CHURCH GOVERNMENT.
4. WHAT IS THE PROVINCE OF ELDERS IN THE CHURCH?
5. HOW DOES THE PRESBTERIAN FORM SAFEGUARD THE RIGHTS OF ITS MEMBERS?
6. STATE THE IDEAL FOR SCRIPTURAL CHURCH GOVERNMENT.

IV
THE CHURCH AND ITS MEMBERS

EXERCISE THE WILL

THERE ARE CERTAIN REQUIREMENTS PRESCRIBED IN SCRIPTURE FOR THOSE WHO BECOME MEMBERS OF THE CHURCH. THESE WITH THE HELP OF GOD CALL FOR EXERCISE OF THE WILL.

FAITH IN JESUS CHRIST
"BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED" (ACTS 16:31).
"HE THAT BELIEVETH ON ME HATH EVERLASTING LIFE" (JOHN 6:47).
"IF YE BELIEVE NOT THAT I AM HE, YE SHALL DIE IN YOUR SINS" (JOHN 8:24).
This kind of faith is more than the signing of a card or the lifting of a hand. It must be an expression of the heart that will express itself in life and conduct. "Why call ye me Lord, Lord, and do not the things which I say" (Luke 6:46)?

Repentance Unto Life
"Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

"God commandeth all men everywhere to repent" (Acts 17:30).

"Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel" (Ezek. 33:11)?

Surrender to God
"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

Obedience to the Gospel
"...What should be the end of them that obey not the gospel of God" (1 Peter 4:17)?

"He that hath my commandments and keepeth them, he is that loveth me: and he that loveth me shall be loved of my Father and I will love him, and will manifest myself to him" (John 14:21).

Commitment to the Church

Every Christian should be a church member.

Every follower of Christ is to make an open profession. This he does when he unites with the church. Every Christian is commanded to be baptized. Only the church through its ministers has the right to perform this sacrament. Christians are to partake of the Lord's Supper. Only the church is commissioned to administer that.

No person in normal circumstances can obey these commands of Christ and remain outside of the church.

Sharing With Others
"Ye are my witnesses, saith the Lord" (Isa. 45:16).
"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me" (Ezek. 33:7).

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

"He that winneth souls is wise" (Prov. 11:30).

Establish the Character
What we do and how we live reveal what we are. Christ reproved those who "Say and do not". Our walk must measure up to our talk.

The Works of the Flesh
(Galatians 5:19-21)

Tobacco
The tobacco habit belongs to the works of the flesh. The high pressure advertising of cigarettes has enslaved a large segment of humanity including both sexes. Thousands are members of our churches. Aside from the findings of medical science that it is a prevailing cause of lung cancer and heart disease, this habit is a blighting testimonial to anyone who pretends to be a devoted Christian.

Liquor
Drunkenness is included in Paul's list of fleshly lusts. The long history of debauched souls, broken homes, dethroned reason and horrid cruelty caused by strong drink need not be recited here. It is a tragic commentary that many churches are so infected by drinking members that the ministers fear to speak out against it.

"Wine is a mocker, strong drink is raging" (Prov. 20:1).

"At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:32).

Uncleanness
This often appears in expressions of the tongue. Profanity is one of the most blighting of sins. It is also one of the most senseless. Other sins may return some semblance of gain. The thief may get something back for his thievery. The drinker, gambler or Sabbath breaker may experience some return. But what is gained by profaning the
name of God? "Thou shalt not take the name of the Lord thy God in vain" (Ex. 20:7).

Vain speech must be mentioned in this connection. Filthy stories are defilement that erupts from impure hearts "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Those who listen with apparent relish are not without blame. All that is sought for by the purveyors of smut is an appreciative audience.

Gambling is another of the great snares of our time. This sin is not confined to the casino, the card table or the slot machine. It appears in the parlors of professing Christians. It is showing its head not only in the weekly bingo game at the fireman’s hall, but is making its way into the churches. This temptation is flaunted before us by commercial firms. Take a chance! Win a car! Take home a deep freeze or a television! This is one place where a Christian should “avoid the very appearance of evil”.

Sinful amusements of every kind exhibit the character of those who indulge in them. They who seek out the night club, the dance hall, the vaudeville or the salacious picture show are wading in the mire of sin.

Evangelist Billy Graham gives the following wholesome advice to Christians:

"The matter of legitimate amusements is one that you will have to settle personally. I would suggest several principles that are set forth in the Bible as a guide. First, if you have any doubt, don’t do it (Rom. 14:23). Second, if it will harm someone else, don’t do it (Rom. 14:13). Third, if it will hinder your usefulness for God, don’t do it (Rom. 14:16). Fourth, be sure that your choice is always elevating (Col. 3:17). And, finally, do everything in the name of the Lord (Col. 3:17). Ask these questions of your diversions and amusements and God will direct and bless you for it."

"The Fruit of the Spirit" (Galatians 5:22-25)

Christians are not only warned against “the works of the flesh” but enjoined to bear “the fruit of the spirit”.

Honesty is a necessary trait of Christian character. “Honesty is the best policy” but he who is honest for policy’s sake is not at heart an honest man. One who would resist a bribe of a hundred dollars but would
accept if raised to a million is not honest in his character. No person is honest who has his price for doing wrong. The Christian's conscience is not for sale.

Truthfulness is closely related to honesty. Lying has been defined as the voluntary telling of an untruth with the intent to deceive. An untruth is not necessarily a lie. One may tell what is not true without qualifying as a liar. But if he knows it to be untrue and is aiming to deceive he becomes guilty thereby.

Those who defend the so-called "white lie" or a lie which is supposed to result in good can find no justification for it in the Bible. The world is founded on truth. Suppose no one could be trusted to tell the truth! What a wildly confused world this would be if we could not believe our time-tables, road-signs, maps or labels on our cans or bottles!

God made it plain in the story of Ananias and Sapphira what He thinks of the sin of lying. "All liars shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

Moralit?/ also is classed with the positive virtues that constitute Christian character. The seventh commandment says: "Thou shalt not commit adultery". It requireth "the preservation of our own and our neighbor's chastity, in heart, speech and behavior" and it forbiddeth "all unchaste thoughts, words and actions", Christ carried the application even to the thoughts and motives" (Matt. 5:27, 28).

The Appointed Means

To reach this Christian level of character and conduct, God has ordained certain means without which we cannot attain.

Bible Study

"His delight is in the law of the Lord and in his law doth he meditate day and night" (Psa. 1:2). God's Word is the feeding ground of the soul. Daily reading of the Bible is as important to the nourishment of the soul as food is necessary to the strength of the body. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes" (Psa. 19:7, 9).
Prayer

As the Word of God is food for the soul, prayer is the atmosphere which the soul must breathe. Bible study and prayer are like the two oars of a boat, both of which are necessary to reach the shore.

Private Prayer (Matt. 6:6); Family Prayer (Jer. 31:3); Social Prayer (Acts 12:12), (Matt. 18:19, 20); Public Prayer (Heb. 10:25, 26).

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph. 6:18).

Sabbath Keeping

“Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God” (Ex. 20:9, 10). The Sabbath is not just a day of the week. It is rather an institution ordained, observed and set apart by God for the benefit of mankind. It is called “the Sabbath of the Lord thy God”. It is to be observed as a holy day, Christ before the crucifixion observed it on the seventh day of the week. After the resurrection He observed it on the first.

The Christian Sabbath holds a vital place in the structure of the Kingdom of God. We view with alarm the teaching of certain spiritual leaders who teach that the Sabbath belongs to the Jewish dispensation and that we are under no obligation to keep it in our day. The Fourth Commandment has never been repealed.

The word “Sabbath” means “rest” and should be called by the name God gave it. “Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you” (Ex. 31:13).

Church Attendance

It is estimated that only twenty-five percent of church members are regular attenders at the services of worship. The strength of a church lies not in the number counted on the roll but on the dependable members who are in the pews. Too many think they do God a favor if they attend on Easter. Others try to make it for communions.

The church at Laodicea was made up of folks like that. God said of them: “because thou art lukewarm, and neither cold nor hot,
I will spew thee out of my mouth" (Rev. 3:16).

Stewardship
God is a giving God and Christianity is a giving religion. Christians must be a giving people. All we possess we have received from God. He has made us stewards of all we possess. "It is required of stewards that a man be found faithful" (I Cor. 4:2). The time will come when we will be called to give an account of our stewardship (Luke 16:2).

Covetousness is a deadly sin. "The love of money is the root of all evil" (I Tim. 6:10). God doesn't want niggardly, stingy children. That is what we are if we have never learned to give. We need to give for our own sakes. It will not bankrupt God if He does not receive our little tithe. The peril is that we may bankrupt our souls if we keep everything for ourselves. "There is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24).

The standard for Christian giving begins with the tithe of our increase. If this was not too much to give under the law, surely we would not be satisfied to do less under grace. "God loveth a cheerful giver" (II Cor. 9:10). "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

1. What should be the requirements for church membership?
2. How much is included in faith in Jesus Christ?
3. Define Repentance unto Life (S. Cat&m Q 87).
4. How can we "yield" ourselves unto God (Rom. 6:13)?
5. What place has "obedience" in the plan of salvation?
6. Can we remain outside the church and obey all of God's commandments?
7. What stress is placed on witnessing?
8. What are "works of the flesh" (Gal. 5:19-21)?
10. What should be our attitude toward such amusements as dancing? card playing? vaudeville?
11. How can we use our radio and television in a Christian way?
12. What is the fruit of the Spirit (Gal. 5:22-25)?
13. What are the Christian's greatest temptations to dishonesty?
15. Can a Christian ever be justified in telling a lie?
16. What is required in the Seventh Commandment (Ex. 20:17)?
17. What are the appointed means of grace?
18. What place are we giving to Bible study? to prayer?
19. Discuss modern Sabbath desecration.
20. What account are we giving of our stewardship?

V
THE CHURCH, AND ITS FAMILIES

We have just considered individual members of the church. Let us now speak of the family.

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people" (Jer. 31:1).

"Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel" (Jer. 2:4).

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

"Believe on the Lord Jesus Christ, and thou shalt be saved and thy house" (Acts 16:31).

A serious disintegration of family life is taking place. The delinquency of youth is largely due to the delinquency of parents. Our complex civilization involving staggered working hours, mothers carrying full time employment outside the home, glamorous night life and off color radio and television programs, is working havoc in the American home.

Christian Marriage

We must start with the Christian home and the Christian home must begin with a Christian marriage. By this we mean the marriage of Christians with Christians. The union of believers with unbelievers has no sanction in the Bible. Where such marriages already exist instructions are given on how the Christian should treat the non-Christian so that the unbelieving husband might be "Sanctified by the wife" and
the unbelieving wife may be “sanctified by the husband” (I Cor. 7:14).

But to those who are contemplating marriage the injunction is to marry “only in the Lord” (II Cor. 7:39). “Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . or what part hath he that believeth with an infidel” (II Cor. 6:14, 15)?

**Mixed Marriages**

The so-called mixed marriage usually refers to those who hold opposing faiths. The most common is a marriage between a Protestant Christian and a Roman Catholic. If both parties remain loyal to the tenets of their faith there can be no religious agreement between them. This situation does not make for a happy home.

There are certain tenets of the Catholic faith which an intelligent Protestant can never accept. He (or she) can never believe

1. That the pope, instead of Christ, is head of the church on earth.

2. That it is ever right to worship God by images.

3. That it is right to worship the Virgin Mary and the saints.

4. That the priest has authority to forgive sin.

5. That the bread and wine of the sacrament are changed into the actual body and blood of Christ.

6. That the sacrifice of “the mass” is the same as the sacrifice of Christ on the cross.

7. That when a Christian dies he goes first to purgatory to atone for some of his own sins.

8. That no Catholic is truly married unless married by a priest.

**Mixed Vows**

One other thing on which Protestant young people should be informed is the one-sided pre-nuptial agreement that they will be asked to sign. The pressure is first laid upon the Catholic party. He (or she) must understand that the marriage ceremony shall be performed by the priest. Otherwise he will not be regarded as really married and
therefore can no longer remain in good standing in the Catholic church.

The Protestant party is told that he (or she) must take a course of instruction under the priest and agree to certain requirements by which he shall be bound. These requirements are as follows:

1. That the marriage must be performed by the priest according to the ritual of the Roman Catholic Church.
2. That he (or she) shall solemnly agree without any reservation to have all children baptized and trained in the Catholic faith.
3. In the event of the Catholic party's death, the Protestant must still continue to instruct the children as Roman Catholics.
4. Both parties shall agree that their promises are to be binding on their heirs, guardians or successors.
5. The Protestant must promise not to influence the Catholic away from the Catholic faith.

To complete this one-way agreement, the Catholic party must agree to do all he (or she) can to persuade the Protestant to become a Catholic.

If the parties agree to ignore Catholic regulations and marry outside, one of three situations may arise.

The Catholic may become embittered in being deprived of his church and proceed to lay the blame upon the other. Or they may agree to remain silent on matters of religion and have a godless home. Or both may continue to hold their own faith while the children grow up bewildered as to what is right and wrong. In any case, the situation is not conducive to a happy home. A Catholic authority recently stated: "Two-thirds of the children of mixed marriages grow up without any religion".

The writer is not theorizing, but speaks from many experiences as a minister in churches where such conditions prevailed.

Family Religion

A half century ago family worship was the rule in Christian homes. Father, mother and children, at least once each day, sat down together to sing a song of praise, read a portion of Scripture and kneel for prayer. This
is now the exception even in Christian homes. Gladstone once said: "A man can talk about the questions of the day—there is but one question and that is religion in the home".

We make the plea for young people establishing new homes and for older people who have no "family altar" to start one now. There can be no true home where no window opens toward heaven. This may spare you from broken hearts in the future and prevent your children from establishing godless homes of their own.

If it seems difficult to find a suitable time for family devotions, the most satisfactory period in most homes is at the close of the morning or evening meal (or both) when the family is most likely to be together. If the arrangement of the table includes a Bible and perhaps some devotional aid it will serve to remind everyone that no one is to leave until the worship period is over.

Dr. S. D. Gordon once said: "A father and mother living together with their children, tender in their love, pure in their lives, strong in their convictions, simple and ord-

"Peace Be To This House"
(Luke 10:5)

1. How important is the family in its relation to the church?
2. What forces contribute to decline of family life?
3. What constitutes Christian marriage?
4. What is the peril of a marriage between a believer and an unbeliever?
5. What is the danger of marriage between a Protestant and a Roman Catholic?
6. Make a list of Catholic teachings which a true Protestant cannot accept.
7. Name the five requirements made of the Protestant before being married by the priest.
8. What must the Catholic do to win the Protestant?
9. What must the Protestant not do?
10. What happens to the Catholic in a mixed marriage not performed by a priest?

11. What situations in such a marriage lead to an unhappy home?

12. How can we make family religion function in our homes?

13. Discuss ways to make family worship interesting and helpful.

THE CHURCH AND ITS COVENANT

The believer's relationship to God throughout all ages has been in the nature of a covenant. "He hath remembered his covenant forever, the word which he commanded to a thousand generations" (Psa. 105:8).

When God created man He entered into "a covenant of life with him upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death" (Shorter Catechism Q. 12). Our first parents broke that covenant and plunged the world into sin. This was called the Covenant of Works.

God then entered into a covenant with His Son Jesus Christ. He "out of his more good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer" (S. Ca'C'm Q. 20). This is called the Covenant of Grace.

The covenanting principle has been carried out in God's dealing with His own people down through history. He covenanted with Noah and his descendants (Gen. 6:5-8); with Abraham and his seed after him (Gen. 12 and 17); Isaac (Gen. 26:2-5); Jacob (Gen. 28:10-15); Moses (Ex. 3:1-4); David (II Sam. 23:5); Israel (I Chron. 16:13-17).

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" (Acts 3:25).

The covenanting principle has been car-
ried down to the present. It charted the victory the Scottish Reformation. During those tragic years it sustained the faith and courage of those who went to the stake and the gallows in defence of their Covenant with Almighty God. For this cause they earned the worthy title of the "Covenanters".

No less than six different covenants were drawn up and signed during those persecuting years. The two most prominent were the National Covenant signed by thousands in 1638, and the Solemn League and Covenant in 1643. In addition to the others was "a Children's Covenant" in 1663, signed by a group of from ten to fourteen years of age, in which they pledged their loyalty to Christ during "The Killing Times".

Churches of the "Covenanters" in Scotland, Ireland and America still display the banner of "Christ's Crown and Covenant". "Incline your ear and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isa. 55:3).

1. What is a Covenant?
feet, but it cannot be a perfect body with any of its members gone. Is it not our duty as church members to help maintain as a unity "the church of the living God, the pillar and ground of the truth"?

These neglected truths have to do with worship, with religious organisms which exclude Christ and with the sin of excluding Christ from His rightful place as king and ruler over nations.

*Scriptural in Worship*

The greatest act in which a Christian can engage is the worship of God. "Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness" (1 Chron. 16:29). The public worship of God includes public prayer, preaching of the Word, observing the sacraments, offering our gifts and singing God's praises. Public worship should be the concern of every Christian.

God gave careful instructions as to how we are to worship Him. The pattern of the Old Testament altar was specified to the minutest detail. The Tabernacle is a picture of the way to God. It leads into the Holy of Holies of His presence.

Sole attendance at church is not worship. We may enjoy the sermon, give an offering, listen to the prayers and join in the singing and still not worship God. Christ expressed it when He said: "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

We hold to the Reformation principle that "whatever is not commanded in the worship of God is forbidden". Let us apply this to that phase of worship which we call praise.

*The Book of Psalms*

At the heart of the Bible are 150 songs, indited by the Holy Spirit to be sung in the praise of God. These have never been matched by songs of uninspired men. Appropriate songs are found here to fit our every need in life.

"Sing unto him, sing psalms unto him" (Psa. 105:2). Church historians generally agree that only Psalms were sung in Old Testament worship. They are authorized also in the New Testament. When Christ and the disciples "had sung an hymn", it was...
doubtless "the Great Hallel", composed of Psalms 113 to 118, which it was the custom to sing during the Passover. Psalms are hymns indited by the Holy Spirit.

The same is true of the "Psalms, hymns and spiritual songs" mentioned by Paul (Eph. 5:19; Col. 3:16). All are included in the Book of Psalms.

Almost every religious heresy is being set to music. Dr. Addison H. Leitch, president of Pittsburgh-Xenia Theological Seminary, writing in "The Expositor" about an "old-fashioned hymn-sing" said this:

"I wouldn't go across the street to attend it. The 'old-fashioned' description is what leaves me cold. I know what I am afraid of in that service and I wouldn't take a chance. In the first place they will sing some very light weight stuff like 'In the Garden'. Don't tell me. But people will sing those numbers. People will sing in beer halls, too, which doesn't prove a thing. The point isn't whether they will sing, but whether the stuff is worth singing, and whether, indeed, it has anything to do with the Christianity of Jesus Christ. Much of it will be bad theology and some of it almost blasphemous".

Professor Peabody of Harvard once said:

"If a man were permitted to make the hymns of a church, he need not care who makes its theology". It must please the Unitarians to find many of their hymns in Methodist and Presbyterian hymn-books. People are accustomed to sing whatever the preacher announces and what they are accustomed to sing they come to believe. Anyone in these days who writes a pleasing piece of religious poetry may later find it in some church hymn-book for others to sing to God.

There is only one way to prevent all this and that is to confine our praises to the Psalms of the Bible.

**Instruments**

God is concerned not only with the means to be used in worship but also the manner in which it is offered. This raises the question as to whether we are to praise Him with the human voice alone or with the accompaniment of instruments of music. Instrumental music has its place. It is an art to be loved and cultivated. The world would be dull
without it. The issue here is, does God command it to be used in His worship?

It is true that instruments of music were used in the temple of the Old Testament. They were not however used in the synagogue after which the New Testament church was patterned. They are still not used in orthodox synagogues of the Jews. Instrumental music was a part of the ceremonial service, such as the offering of sacrifices and burning of incense. We conclude that when those observances passed away musical instruments in worship also ceased (II Chron. 29:25-28).

This conclusion is substantiated by the fact that nowhere in the New Testament are instruments commanded or authorized as a part of worship. We can find no evidence that they were ever used in the early church. Their first introduction appears to be in 660 A. D. when introduced by Pope Vitalian of the Catholic church. Thomas Aquinas as late as 1250 A. D. wrote: "Our church does not use instruments of music as harps and psalteries that she may not seem to Judaize". When the Reformation came this was one of the innovations that was cast out on the basis that "what is not commanded in the worship of God is forbidden".

Various churches substantiate the same conclusion. The Churches of Christ, claiming a membership of half a million, the Holy Orthodox Apostolic Church, claiming a hundred million, besides a number of smaller churches, have no instruments in their worship. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name" (Heb. 13:15).

Open in Life

There are certain religious orders which exclude Christ from their organization. The most prominent of these are oath-bound secret societies. They are known by many names. The one after which most of the others are patterned is called Frees Masonry.

Many objections can be raised against these orders. Christianity is a religion of light and Christians are to be "children of light". Christ reproved those who hide their
light under a bushel. The Scriptures also forbid us to bind ourselves under oath to something before we know what is required (Lev. 5:4, 5).

The most serious objection to Free Masonry with its kindred orders is that it is a religion without Christ, that promises to save men in a false way. That it is a religion is seen in that it has a ritual, an altar, a book of prayer and a burial service.

Mackay's "Lexicon of Free Masonry" contains numerous articles bearing on religion. It says: "The religion, then, of Masonry is pure theism, on which its different members engraft their own peculiar opinions". While it is classed as a religion it allows no place for Christ in the Scriptures it uses, in its ritual or in its prayers.

Many Christian churches oppose the secret empire. Among them are three branches of Lutherans, Christian Reformed, the Nazarenes, the Mennonites, the Brethren and the Covenanters. Some 30 denominations are said to have had some testimony against them.

"Ye are the light of the world... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16).

Loyal in Government

Christ the King

We stated earlier that the mission of the church includes the christianizing of nations. Christ is the King of Nations as truly as He is Head of the Church. The Bible calls Him: "King of Nations", "Governor among the nations", "Prince of the kings of the earth", "King over all the earth" and "King of Kings and Lord of Lords".

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. 72:8). "The government shall be upon his shoulder... Of the increase of his government and peace there shall be no end" (Isa. 9:6, 7). "Kiss the Son, lest he be angry, and ye perish from the way" (Psa. 2:12). "The wicked shall be turned into hell and all the nations that forget God" (Psa. 9:17). "Blessed is that nation whose God is the Lord" (Psa. 33:12).
The United States does not acknowledge God or Christ in its Constitution of Government. This was not true of early charters and compacts of government. The Compact made on board the Mayflower began with: "In the name of God, Amen... Having undertaken for the glory of God, and advancement of the Christian faith, etc. etc." Similar acknowledgments, some mentioning Christ by name, follow on down to the Declaration of Independence which contains "A firm reliance upon Divine Providence". In addition to this all but five of the 48 states make some reference to a higher power in their constitutions.

Despite all these early acknowledgments the United States makes no reference whatever to God or Christ or the Bible in its Constitution.

The Christian Amendment

With the hope of correcting this serious omission, The Christian Amendment Movement, made up of members from many evangelical churches, has been organized. Senators and Representatives have in recent years been introducing bills in Congress calling for an amendment to the Constitution which would recognize "the authority and law of Jesus Christ, Saviour and Ruler of nations".

The Christian's Dilemma

The omission of all reference to God, Christ or His law puts the Christian in a compromising position. As it now stands the Constitution says "This Constitution shall be the supreme law of the land" (Article VI). The Christian holds that the Law of God is the supreme law for nations. God said to Joshua, the leader of the nation of Israel, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all the law, which Moses my servant commanded thee" (Josh. 1:8).

Furthermore the preamble says: "We the people... do ordain and establish this Constitution of the United States of America". In other words the people are recognized as the highest rulers of the land. But the Bible says that there is a higher ruler than that of the people. Jesus Christ is "the Gov-
error among the nations" by whom "kings reign and princes decree justice" (Prov. 8:15, 16).

The Oath of Allegiance
This definitely affects the conscience of many Christians. They say: "Can I solemnly lift my hand before God and swear an unqualified allegiance to a document which declares itself to be the supreme law of the land and that the people are the highest rulers of the nations?" These Christians conscientiously refuse to take this oath or by their vote ask another to take it, if the office which they seek requires it.

The ideal for which we strive is a government of the people, by the people, and for the people under the supreme rulership of Jesus Christ. He said: "All authority in heaven and on earth has been given unto me".

1. Can any Bible truth be regarded as unimportant?
2. Should the church seek to maintain the unity of Christ's body, the church (1 Cor. 12:4-7)?
3. Has God given instructions regarding worship?
18. Name churches which exclude secret order members from their communion.

19. What Scriptural titles given to Christ prove His Kingship over nations?

20. In what way is Jesus rejected by the United States Government?

21. What is the name and purpose of the proposed "Christian Amendment"?

22. Explain the dilemma of many Christians regarding the oath of allegiance to our Constitution.

WHAT CHURCH SHALL I JOIN?

Many sincere Christians are perplexed by this question. With so many cults, sects and denominations, all claiming to be right, it is little wonder if honest seekers for truth become bewildered. They will want to unite with the church that comes nearest to the Scriptural ideal. They will seek the one with the broadest creed and the broadest creed is the one that holds to the greatest amount of truth. The trend of the modern ecumenical movement is to unite all types of churches by watering down the truth to the lowest common denominator. What is left cannot be

"the church of the Living God, the pillar and ground of the truth" (II Tim. 3:16).

We affectionately commend this treatise to the consideration of those who have felt the quickening of the Holy Spirit and have yielded themselves to the Lord Jesus Christ.

If you are persuaded that we have spoken the truth as revealed in the Word of God, we commend to your prayerful consideration the church whose ideals we have tried to express.

All evangelical churches teach some of these truths. Many will sanction a large portion of the same, but only one church defends and teaches them all. It is the Reformed Presbyterian Church, commonly known as The Church of the Covenanters.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).
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