Manual of Doctrine
of the
Reformed Presbyterian Church
of
North America

Designed for
THE INSTRUCTION OF THE YOUNG AND AS AN AID
TO PROSPECTIVE MEMBERS

TWENTY-TWO STUDIES
AUTHORIZED BY THE REFORMED PRESBYTERIAN
SYNGOD, MORNING SUN, IOWA, 1832.

For sale by
James S. Tibby
411 Penn Building Pittsburgh, Pa.

Price Ten Cents
In the preparation of this Manual of Doctrine the terms of Communion have in the main suggested the order and the subject matter. The Manual amplifies and particularizes where the terms summarize and generalize. The Manual covers twenty-two topics of vital interest to our life as a Church, and to the Kingdom of Christ as a whole. These topics are treated as outline studies. If a doctrine is the object of attack, or if it distinguishes us from other Christians, the outlines are partially developed. To furnish proof as well as stimulate investigation every proposition is followed with appropriate Scripture passages.

It is prayerfully hoped that these studies may serve in building up young people in the faith, and aid prospective members in seeing the beauty and strength of our covenanted Zion. Surely there is no branch of the Church that holds to a more splendid body of divine truth!

C. M. B.
INTRODUCTORY—OUR NAME.

The ecclesiastical body to which we belong is known as the Reformed Presbyterian or Covenanting Church.

The name "Covenanter" originated from the most cherished feature of our ecclesiastical life, viz., the principle and practice of public covenanting. The true church of Christ has always been a covenantal body. But this principle was revived, in application to the life of the nation as well as the church, emphasized, and the art of public covenanting promoted, reserved, by the church of the land of Scotland when her religious liberties were assailed by the tyranny of papal and presbyterian power. It was a struggle that lasted for more than fifty years from the friends of truth called around the Covenant in which they solemnly bound themselves to God and one another in defense of civil and religious liberty according to the word of God. Consequently they were called Covenanters.

And although never formally adopted, it logically belongs to us both because of our historical feature of our church fellowship, the principle of public covenanting, still acknowledge as binding upon us, that the church of Christ in the land of Scotland has rejuvenated this blood-bought heritage of that covenantal struggle the obligations of those Covenanters so far as they are available in the church of Christ in this land.

The name "Reformed Presbyterian," it is derived from the formal act that restored an ecclesiastical organization to the adherence to the Covenanters who refused to return to the perfection on which the Established Church of England was constituted in the Revolution Settlement in 1688. By the death of Donald Cargill in 1688, they were left without a ministry. Although they held together in societies by the tie that bound them to their deeply-bought principles, they could not effect a complete ecclesiastical organization until, being joined by the Rev. John McMillan in 1591 and the Rev. Thomas Naun in 1611, they were enabled to constitute themselves into a presbytery which was accordingly done in the latter year and known as the Reformed Presbyteries. From that time they have been known as Reformed Presbyterians, although that name has never entirely supplanted the more historic and distinctive name of Covenanters. But it is our legal name, as the church is incorporated and recognized in law as The Sect of The Reformed Presbyterian Church. It should be remembered that the true significance of the name is not that we thereby proclaim ourselves to be an improved assortment of some other Presbyterian body, but that it points to the fact that in our church the presbyterian or ecclesiastical organization of those holding to the principles of the Second Reformation, which were lost through stress of persecution and the defection of the church of Scotland, has been restored or re-created.

STUDY I.

THE FORMATIVE PRINCIPLES OF THE REFORMED PRESBYTERIAN OR COVENANTER CHURCH.

A formative principle is a permanent and fundamental cause molding and shaping toward certain results. The supremacy of the Prince is the leading influence in Roman Catholicism; the supremacy of the Pope, in Protestantism. The sovereignty of God and the free agency of man constitute the Calvinistic Church. That man has the power to begin the process of salvation in his own and in the determination to undertake that Armament. Instruction, for those only who are competent, to make a separation of truth for themselves, is the supreme task given cause in the history of the Reformed and长老 self-government has been the distinguishing characteristic of the Congregational Church.

The supremacy of the Scriptures, the supremacy of God, the freedom of the will, the calling of man to begin the work of grace in his own heart; the presbyterian form of government; the duty of the church to extend its influence in the world; the tendency of the movement of grace through liberty by teaching or preaching; have been some of the great formative principles of the Covenant Church. The doctrines in the atmosphere of which it has lived and of which its members, from the very outset, have been the most central and binding are the personalism of the church of the Covenant. Its power has been such as to lead its members to endeavor to bring the energies around the doctrines of the mediatorial leadership of Christ. On this account the mediate headship of the Lord Jesus Christ may be said to be one of the chief moving principles of the Reformed Presbyterian Church.

While the Lord Jesus Christ, the Mediator, in gen-
It is generally recognized as exercising the offices of Prophet, Priest, and King, as being a kingly authority that was preeminently manifested by Christ. In the Reformers' position, however, this glory is as the blood to the human body. "The blood is life." The Westminster Confession says, "It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man; the Prophet, Priest, and King; the Head and Saviour of His Church; the Fount of all things and Judge of the world." (Chap. 8, sec. 1.) The Reformers, Preachers, Testimony, speaking of those who organized the Church, says, "Having organized the Church on the necessary kingdoms of the Redeemer, upon principles which maintained the exclusive headship of Christ, they concurred that the grace of the nation should be laid at the feet of the Messiah." (Page 66.) The Westminster Confession Condemn of 1653 says, "Presu;med that God is the source of all legitimate power; that He has invested civil government for His own glory and the good of man; that He has appointed His Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as in all other things, we will maintain the impermissibility of nations in God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written Word." (Sec. 3.)

Is this doctrine Scripture? Is it of sufficient importance to occupy so prominent a place? The answer to these questions is found in the imperative moral institution of Christ Minnoff. "All power (authority, H. V.) is given unto Me in heaven and in earth." (Matt. 28:18.) The word "given," indicates that the authority is a moral and spiritual, and that which belongs to Him as God essential. This is manifest that to be exalted, which did not all things under himself, (Ps. 110:1.) This exaltation is over inheritance, and interregnum creation. (Ps. 110:1-3, with Rom. 2:8-9) over all men, living or dead, (Rom. 4:19), saved or lost (John 1:12), individually and collectively (Ps. 108:2-3, 2:6-22), saved all people, holy or unholy (Acts 2:36), individually and collectively (Rom. 1:21), and over all Christian churches (Rom. 14:9; Acts 2:47, Rev. 5:1-10). The Scriptures also clearly state that the purpose of this universal authority is for the sake of the redeemed.

"The God of our Lord Jesus Christ * * * both put all things under his feet, and gave him to be the head over all things in the church" (Eph. 1:22). That is, Christ as Mediator has been made Lord of all, for the use of, and to the advantage of the Church.

Surely we are not mistaken in making this doctrine the central one of our system, since Christ has made it preeminently important by the emphatic place on it in the Apostolic Commission. And it is not strange that it has served as a determining factor in all our history as a Church.

STUDY II.

SUMMARY OF DOCTRINE.

Obedience to God the Father, Lord of all, and loyalty to Christ, whom the Father has appointed to be our Mediator, King, have led Reformed Presbyterians to witness to the truth in some such comprehensive summary of doctrine and practice as the following:

We believe the Scriptures of the Old and New Testament are the Word of God and the only rule of faith and practice.

We believe in "one common salvation, * * * the faith which was once for all delivered unto the saints" (Credo 1, B. V.)

We believe in the Calvinistic system of doctrine as set forth in the Westminster Dividends.

We believe in the Presbyterian form of Church government.

We believe that what is not required in the worship of God is forbidden.

We believe the Pauline of the Bible were given by God to be sung authoritatively in the service without the accompaniment of instruments.

We believe the Church is an ordinance of God founded in nature in which one man and one woman enter into a solemn pledge of loyalty to God and to one another for life.

We believe the Church is an ordinance of God founded in grace upon the covenant of Christ by which Bacon is cleansed and lost men are saved from sin and death.
We believe that civil government is an ordinance of God founded in nature and placed by Him under the subordinate authority of the Lord Jesus Christ, which provides for the peace, prosperity and perpetuity of society. We believe that all organizations are without divine sanction which do not promote the ends of the divine institutions of the home, the church and the state.

We believe the church is an ordinance of God to be observed by individuals, families, churches and nations. We believe the gospel of the kingdom is to be preached in all the world both to individuals and to society. We believe in witnessing for all known truths and against all known errors.

We believe that all life is sacred and that every manner, habit, or ceremony that hinders entering the kingdom of Christ or retards spiritual growth in the kingdom of Christ should be earnestly avoided.

**STUDY III.**

**THE BIBLE.**

I. The Bible is an infallible revelation from God to men. 2 Tim. 3:16.

II. The Bible includes the sixty-six books of the Old and New Testaments which are divided into the Pentateuch, prophetic books, historical books, poetic books, wisdom books, and New Testament books.

III. The Bible was inspired by the Holy Spirit. 2 Pet. 1:21.

IV. The Bible is an infallible guide of salvation. 1 Tim. 3:16.

V. The Bible is the only infallible rule of faith and practice. 1 Tim. 3:16.

VI. The Bible may be wrested to our destruction. 2 Pet. 4:14.

VII. The Bible, read, revered and cherished, makes "wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15; 2 Pet. 1:19.

**COMMON CHRISTIANITY.**

I. The Kingdom of God as a kingdom in the heart is the highest form of spiritual experience. 2 Pet. 1:16, 17.

II. The Kingdom of God is given by the Holy Spirit in the baptism of the Holy Spirit.

III. The Kingdom of God is to be extended by the witness of the Holy Spirit.

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XIV. The Kingdom of God is to be extended by the witness of the Holy Spirit through the witness of the Holy Spirit in the witness of the Holy Spirit.
CALVINISM.

1. Calvinism includes the doctrines of the Trinity: the two natures and one person of Christ; redemption through the imputation of our sins in Christ; and justification through the imputation of Christ's righteousness in us, received by faith alone. But the distinguishing doctrines, called "the five points" of Calvinism, are thus summarized:

1. Predestination or particular election; that is, God in the exercise of His sovereign grace has chosen individuals to be saved. Eph. 1:4; Rom. 8:29-30.

2. Limited atonement; that is, God designs complete redemption for the elect. Rom. 11:2-3; 11:1-4; Eph. 1:22.

3. Total depravity; that is, fallen man is of himself incapable of true faith and repentance. Gen. 4:5; Ps. 51:5; 53:2; 1:27.

4. Effortless calling or efficacious grace; that is, God's grace is irresistible for the salvation of the elect. Eph. 2:8-10; Rom. 1:16; Titus 3:4-5.

5. The final or certain perseverance of the elect; that is, those once regenerate are never ultimately lost. Mark 16:16; Rom. 11:24; 16:31.

2. Calvinism should be carefully distinguished from Arminianism. Calvinism includes the free agency of man, but emphasizes the sovereignty of God. Arminianism includes the sovereignty of God, but emphasizes the free agency of man.

IV. Calvinism is set forth as scriptural in the Westminster Standards: namely, the Confession of Faith and the Catechism Larger and Shorter.

STUDY VI.

PRESBYTERIANISM.

I. Presbyterianism is the government of the church by officers chosen by the people.

1. These officers are called presbyters, elders, or bishops. Acts 14:23; Titus 1:5; Acts 20:17, 28; ("bishop," R.V.)


3. The officers of Presbyterianism are the pastor or teacher, the ruling elder, and the deacon.

1. The pastor is a permanent officer set apart to preach and teach the Word, administer the sacraments, bless the people; to rule, comfort, and feed the flock of God. Eph. 4:11-12; Acts 6:4; Matt. 18:19, 20; 1 Cor. 15:29; 2 Thess. 2:5-11.

2. The ruling elder is a permanent officer set apart to assist the pastor in the spiritual oversight of the flock of God; especially in ruling, comforting and feeding. 1 Peter 5:1-4; 1 Thess. 5:12; Heb. 13:17, 24.

3. The deacon is a permanent officer set apart to care for the poor, and to have special oversight of the temporalities of the church. Acts 6:1-6.

III. The courts of Presbyterianism are the session, the presbytery, and the synod, or general assembly.

1. The session, consisting of the pastor and the ruling elders, has oversight of the local congregation. Matt. 18:15-20.

2. The presbytery, consisting of the pastor and the ruling elders from each congregation, has oversight of the congregations within its bounds. 1 Tim. 4:14.

3. The synod or general assembly, consisting of pastors and ruling elders from the congregations or presbyteries, has supreme authority over the entire church. Acts 15:1-29; 16:4.

IV. These judicatories are in gradation, each being subordinate to the next higher court.

IV. Presbyterianism should be carefully distinguished from Calvinism, Arminianism, and papacy.

1. Congregationalism views the supreme authority in the local organization.

2. Episcopacy views the supreme authority in a body of bishops.
STUDY VII.

WORSHIP.

"The acceptable way of worshipping the true God is by obedience to himself." (Confession of Faith, ch. 11, art. 19)

I. Peace is the supreme text in the Roman pontiff.

2. Worship is the supreme duty in the Roman pontiff.

3. This principle is taught by explicit statements of Scripture.

4. Adding to or taking from the Word is forbidden.

5. i. Co. 3:21; Prov. 11:6; Rev. 22:14, 19.

6. This principle is taught by explicit statements of Scripture.


8. All teaching is to be limited to what is divinely required; (4) by direct commandment, (5) by well established and divinely approved example, or (6) by clear and necessary inference. Matt. 15:19, 20; Acts 1:11. 13.

9. This principle is taught by explicit statements of Scripture.

10. Korah, Dathan and Abiram rebelling against Moses and Aaron. Num. 16.


14. This principle was set forth by the Calvinistic reformers, and by the Westminster Assembly of Divines. See Confession of Faith, chap. 21, sec. 1. Lord Calv-,

15. ian, questions 100:110; Shorter Catechism, questions 51, 52.

16. The psalms are to be used exclusively in the worship of God.

17. i. They alone are a perfect mediation of praise. Ps. 19:7.

18. God's infallible Word must be superior in man's infallible word.

19. They were used exclusively in the Old Testament church.

20. They passed over into the New Testament church, and were used exclusively by Christ and the Apostles. Matt. 21:19; 1 Cor. 14:24; Jas. 5:13; Heb. 2:12; Col. 3:16. The historian Nestle, says, "Church properly, also, passed over from the synagogue into the Christian church." (Hist. vol. 1, p. 390.)

II. Some of these passages of Scripture with their parallel seem to authorize the use of unsaved songs.

1. The first passage is Matt. 26:30, with the parallel. Mark 14:36. The "hymn" here referred to is agreed by all to be a part of the Great Hallel. "The psalm was observed by the Jews by singing, or chanting, the 113th, 114th, 115th, 116th, 117th and 118th Psalms. These they divided into two parts. The 113th and 114th Psalms they sung during the observance of the psalter, and the others at the close. There can be no doubt that ourReviewer, and the Apostle also, used the name Psalms in their observance of the psalter." (Chalmers.) Thus "the hymn" in this instance manifestly means to sing Psalms.

2. The second passage is 2 Thess. 3:13, with the parallel, 1 Cor. 14:15. All agree that the word "Psalmus" refers to the Psalms of the Bible, but many think the expressions "hymna" and "songs" refer to human compositions, and thus authorize the making of songs of praise. It is evident that this opinion is incorrect for several reasons:

(b) In the Greek version of the Old Testament, which was in general use in the time of Christ and the Apostle, the terms "Psalms," "hymna" and "songs" stood as the title to the various portions of the Book of Psalms. Thirty-seven have the title "Psalms," thirty-four the title "hymns," and five the title "hymn." Thirteen have the double title "Psalms" and "hymn," three have the double title "Psalms" and "hymns," while one, the seventy-fifth, has the tripled title, "Psalms," "hymns," "songs."

(c) There is no evidence that there were any other

Psalm 118:15
Productions in Paul's day. During these times. The ancient known inspired hymns were written near the close of the second century. Paul in the use of these titles so familiar to him as a Jew, evidently referred to the well-known and commonly-used hymns and songs of his day, and not to human compositions that were to appear centuries later. We should not read into these titles our modern conceptions. Josephus, a contemporary of Paul, speaks of David composing "songs and hymns to God of several sorts of meters." Antiquities of the Jews, Book VII, chap 12, sec 3.

(c) The "Psalms and hymns and spiritual songs" are called the "Word of Christ." Human compositions are not the word of Christ.

d) These songs are referred to as "spiritual." They are not meant merely religious songs, but songs inspired and made inable by the Holy Spirit. Hymns of unspiritual men, persisting of human weakness, contain not only imperfections, but also errors and contradictions.

(c) It is worthy of notice also that while those passages employ the singing of Psalms and hymns and spiritual songs presumably already in existence, they offer no warrant for the writing of new ones.

STUDY IX.

INSTRUMENTAL MUSIC.

1. Instrumental music, which was authorized in connection with ceremonies that were possible to the typical institutions of the Old Testament, is not to be regarded as an essential or permanent part of divine worship.

1. Instrumental music was never a part of the purely spiritual worship of the Old Testament. The cries of Miriam (Ex. 15:20), of Deborah's daughter (Judges 5:1), of the company of prophets (1 Sam. 16:14), and of the welcome of Saul and David (1 Sam. 16:23, 27), are instances, not of the formally instituted worship of God, but of jubilant rejoicing on the part of nations or communities on special occasions.

2. Instrumental music was an integral part of the temple worship. It was not used in the worship of the synagogue, nor of the internecine, but was introduced at the command of God when the interdenominational worship was being merged into the elaborate typical temple worship. 1 Chron. 25:1, 2, 4, 6, 8, 10; 2 Chron. 29:25, 36.

2. Instrumental music as a part of the worship of God came in an end when the ceremonies peculiar to the Old Testament dispensation were abolished by the death of Christ. Historically it ceased to be a part of the worship of God when the temple was destroyed in the year 70 A.D. It seems evident, therefore, that the part of divine worship was introduced temporarily, along with other symbols and types, to illustration the greater blessings of the New Testament dispensation in the present, offices and work of the Messiah and the Holy Spirit. Such the second and third portion of the Godhead were symbolized in the temple service. The water, the containing oil, and the oil of the public anointing symbolized the Holy Spirit; in his conserving, purifying, illuminating and converting power. It seems reasonable to conclude that instrumental music, from its very nature, was typical of an effect to be produced by the grace of the three Persons—God, spiritual and triumphant joy; which is represented by the plentiful effusion of the Holy Ghost upon believers under the Christian dispensation. The Spirit having been poured out,--the shadow gives way to the substance, the type to the antitype. (Hymnology, Instrumental Music, p. 48.) Calvin significantly says, "Music and instruments in celebrating the praise of God would be no more suitable than the burning of incense, the lighting of lamps, and the restoration of the other shadows of the law." (Comment on Psalm 33:1.)

II. Instrumental music in the New Testament church is without divine warrant.

1. The worship of the New Testament church is to be offered in God directly through the Spirit and not through symbolic forms. 1 Cor. 14:26. Gal. 5:22-23.

2. The worship of the New Testament church was patterned after the similar worship of the synagogues. The worship of the synagogue consisted of "reading and exposition of the divine word of life, singing of Psalms and the contribution of alms." The introduction of instrumental music into the synagogue services by the Reformers for licensed Jews in recent times has led to the use of the same "instrument" again, to designate their house of worship.
The worship of the New Testament church was without the use of instruments of music unless they were introduced by Roman Catholics in the Dark Ages. It is believed that the first organs in connection with religious services were used during the thirteenth century. (McClintock & Strong's Ev. Article, Music.) Blumhart, in his Antiquities of the Christian Church, says, "Nor was it (the instrument) ever received into the Greek churches, there being no mention of an organ in all their liturgies, ancient or modern." (Veritas, vol. 2, p. 312.)

STUDY XI.

THE CHURCH.

I. The church is that assembly or society of men and their children who have been called by God out of the world into the faith and fellowship of Jesus Christ. (Acts 2:41.)

II. The church existed in the Old Testament dispensation (Acts 7:38), and was distinct from the state in organization and administration.

III. All true believers should seek and obtain admission to the church by publicly professing their faith in Christ and obedience to Him. (Matt. 10:32, 33; Mark 8:38; Acts 2:41; 17:31.)

IV. To the church have been committed two important, baptism and the Lord's Supper. (Matt. 18:17-20; 26:26-28.)

1. Baptism is to be administered by the application of water in all who have professed their faith in Christ and obedience to Him (Acts 2:38-41; 8:12, 36-38), and to their children, the parents seeking baptismal vows in their behalf. (Deut. 6:9, with Col. 2:11, 12; Acts 2:38; 14:18, 25; 1 Cor. 1:13.)

2. Baptism in order to be valid must be administered by an ordained minister of an evangelical church in the name of the Trinity. (Matt. 28:19.)

3. Baptism when properly administered is not to be repeated, and while sprinkling is to be the mode employed, being both convenient and sufficient, yet baptism by immersion or pouring is recognized as valid.

4. The Lord's Supper is to be administered to those only who have professed their faith and obedience to Christ in baptism and who are living in harmony with the teachings of God's Word. The Lord who instituted both the Old Testament passover and the New Testament supper made in each case the terms of admission the same as the terms of admission to the church. (Ex. 12:14-16; Acts 2:42. Partaking of the Lord's Supper is the most exalted privilege accorded the professing disciples of Christ. Conviviality, the maintenance of a table for the truth, the interm of ecclesiastical peace and strength and purity, require that those persons should not be invited to a place at the Lord's Table who refuse to commit themselves to the vows and submit to the discipline of the church. (1 Cor. 10:14-22; 1 Thess. 5:23; Matt. 7:4.)
LESAON XII.

CIVIL GOVERNMENT.

1. Civil government, as a society for the administration of human rights, is an ordinance of God as well as an ordinance of man. Ro. 13:1. 1 Pet. 2:12. Civil government should therefore recognize—
   1. God as the source of all authority. Prov. 16:16.
   2. Jesus Christ, the Son of God, as the universal Mediator and Ruler. Matt. 28:18.
   3. The Bible, the Word of God, as the supreme law for nations in all moral questions. Deut. 17:18-20.

II. The civil officer is a minister of God as well as a servant of the people. Ro. 13:1; 1 Pet. 2:16. 1 Th. 2:13. The civil officer should therefore—
   1. Be a Christian. 2 Tim. 2:22.

STUDY XIII.

DISSENT.

I. The government of the United States does not, in its fundamental law, recognize civil government as an ordinance of God; civil officers as ministers of God; Christian citizens as subjects of the heavenly kingdom. The constitution of the United States, although it is the political creed of a predominantly Christian people, does not recognize God, the Father as the supreme source of all authority, nor Jesus Christ as the Ruler of nations; nor the Bible as containing God's revealed will for nations. Such an attitude, however Christian among some people, customs and laws may be, is of the nature of rebellion.

The government of Great Britain, besides being defective with respect to the proper acknowledgment of God, the Lord Jesus and the Bible in their civil or national life, is also guilty of a disregard for the qualifications prescribed for civil rulers, of establishing a union of Church and State, and of over-reaching in requiring the support of the Established Church and Civil Service.

II. The duty of Christian citizens in view of this practice denial of the rights of God is plain—

1. Christian citizens should give a decisive protest against this denial of the rights of God.
2. Christian citizens should make their protest effective by refusing to take an oath that may imply them in a total denial of the rights of God. They should, therefore, refuse to be civil officers of the government.
3. Christian citizens should not ask others to take an oath which they cannot conscientiously take themselves. Hence, Christian citizens cannot conscientiously vote for an officer whose official oath will involve him in a total denial of the rights of God.

IV. On the other hand, Christian citizens, having appreciation of the manifold blessings of a stable government, should do everything in the earthly kingdom to fortify the laws of the heavenly kingdom. They should cheerfully hold office, pay taxes, perform military or any other services when the conditions involved are right in themselves. Matt. 23:13; Ro. 13:7.

III. There are certain seeming objections to this attitude of separation from an unscripturally constituted civil government.

1. This attitude means to be at variance with the conduct of good men like Joseph and Daniel in pagan governments. It should be noticed that these men were exalted because they were faithful to Jehovah. They took no oath involving a denial of the true God. When asked to
do wrong they were willing to be deposed, to suffer and to die for their faith. It is not wrong to work for, or deal with, the meaning if we do not subscribe to their godless deeds and creeds.

2. This attitude seems to blame the Christian's influence against current reforms. But rating in is not the only way of showing one's interest in current reforms. Moreover, the reform that includes all others is that which aims at securing the speedy conversion of our nation and of our national government to Christ, the King of nations. There is no more: there is nothing but condemnation and loss in doing evil that good may come. 1 Cor. 3:18.

3. This attitude seems to prevent the endorsement of Christian men and Christian platforms. Thoroughly Christian platforms do not exist, and while the government remains unchristian they are not likely to exist. Moreover, officers-elect are not bound by oath to administer their platforms; but Christians and unchristian men alike act in arbitrary a constitution that is silent as to the claims of God and of Christ and of the Bible.

4. This attitude carried into other lines would cause to prevent Christians from using many things in daily life, such as Suburban-drinking railroads, and lawn-sell ing drug stores.

Supporting a man or lawful institution in what is right, and opposing against what is wrong are vastly different from entering into swarm dissipation in support a man or an institution in all their acts without liberty to discriminate between what is right and wrong. Christ recognized the government of pagan Rome in what was right. Luke 20:21-24.

5. This attitude seems to be a do-nothing policy. It may be designated a policy of waiting, waiting for God's time, but if God can wait men cannot gain anything by impatience. 1 Thess. 1:2-3, with 15, 23-36; Acts 1:4, 4, 7. The way to obstruction action may be closed for a time, but the way of progress against the obstructing evil is ever open. Moreover, doing right is doing most and best. Acts 4:11; 1:25.
to expect that they are a message to the sinner whose foundation is the authority of God in Christ Jesus, the Mediator, approved through the people. The church of Christ respecting her own God-driven rights and honors the host and the sinner. Home (Eph. 2:11-20). Church (Ps. 85:1-2; 49:1-12). Eph. 3:19, 21). State (I Pet. 2:13, 14, 17; 1 Tim. 2:24).

5. The emphasis they place upon half-truths and the admixture of good and evil is unscriptural. Acts 12:10; 2:10, 11:23-25. Mark 12:21; Luke 1:10. Secret societies in this are an imitation and caricature of the church of Jesus Christ. This is their peculiar danger. Man individually feels that the use of some such help as Christ has provided in the church for salvation from sin. Secret societies are pernicious because they provide an unwholesome religion.—They acknowledge a Supreme Being, but they disclaim Christ.

They have the Bible, but their very existence is a contradiction of its teachings.

They have a partial code of morals, but are not bound to observe even that universally.

In some instances they profess to provide salvation, but not through Christ. On the other hand, the church of Christ, when true to her Lord, is a witness to the truth, the whole truth, and nothing but the truth. 1 Tim. 2:15, 16; Prov. 8:32; Matt. 24, 10.

III. Secret societies, although from their very nature morally wrong, are not all equally objectionable.

IV. All secret societies are unauthorized and unnecessary, and are to be avoided, though they have many members that are better than the systems themselves.

STUDY XV.

THE OATH.

1. The oath is in essence an agreement or covenant between the one who swears and God. It is a solemn appeal to God in which we renounce His favor and involve His curse if we speak not the truth, or do not what is promised. 1 Kings 8:31, 32; Neh. 5:15, 21.

2. An oath is more solemn, impressive and constraining than a promise. This is because of the appeal to God, the Supreme Judge, to witness the truthfulness of what we say. Heb. 6:17; Ps. 10:4; Deut. 23:22-23.

3. An oath is an act of worship. Deut. 6:13. It is a religious confirmation of the existence, the omniscience, the omnipotence, the holiness, the justice, and the providence of God. It is called "the oath of God." Deut. 8:2.

4. The oath is the bond of society in promoting trustworthiness among men. It accomplishes this in various ways.


2. In solemnizing treaties. Ps. 23:18; 11; Num. 5:19-24; Heb. 4:14.

3. In confirming vows of loyalty to civil rulers and leaders. Exod. 1:2; 2 Kings 11:6; 2:2.

4. In promising fidelity to official trust. 2 Kings 11:1; 10:8; 5:12; 13.

5. In affirming fidelity to official trust. 1 Sam. 15:21.

6. The oath should be taken when the divine requirements are met.

1. Taking an oath is right in itself. This is clear from explicit statements and approved examples of Scripture. Deut. 6:13; 8:22, 28. Romans: Christ, Matt. 26:13-14; Acts 15:20; Phil. 1:7; 1 Cor. 11:23; 2 Cor. 1:2; Gal. 1:1. The passage in Matt. 5:17-20, is only a summary statement. Christ does not refer to the judicial oath, but to unauthorized swearing in common conversation.

2. The oath should be not taken unless the divine requirements are met.

(a) The occasion should be such as to call for it. Matt. 5:22-27; Matt. 26:62-64; Heb. 4:17.

(b) The oath should be right itself. Lev. 19:12.

(c) The administration should be duly authorized. 2 Kings 11:1-8.

(d) The administration should be attended with proper solemnity. Deut. 19:28.

IV. The oath is very frequently profaned.


2. When an oath of office is disregarded. 2 Chron. 14:14-15.
2. When an oath is used in profane swearing. Ex. 20:7.
4. When no oath is as things unknown is taken. Lev. 1:4.

STUDY XVII.

COVENANTING.

I. Covenanting is an agreement between two or more parties to do something or not to do it. In business this agreement is called a contract; in civil life, a treaty; or compact; in religion, a covenant, by which believers solemnly promise to do all that God requires. (Ex. 24:1).

II. The individual, the family, the church and the nation can and should enter into covenants with God. Abraham as God's representative entered into covenant for himself, his family, the church and the nation. Gen. 17:7. Joshua, consecrated for himself and his house, and the Israel of the time to choose the true God. Josh. 24:15-22.

III. Covenant obligations derived from general in nature. Gen. 17:8.
The blessings of all nations. Ps. 105:17, 18;
Gen. 20:4, 5; Ex. 34:11.
The curse of disobedience incurred. Ex. 20:5; 2 Sam. 11:1-9; Matt. 27:24, 25.

IV. The Reform Protestant Church is still in covenant with God and returns her covenant as the times and occasions demand.

STUDY XVIII.

EVANGELIZATION.

I. Evangelization is bringing the good tidings of the gospel of Christ to the lost. Mark 16:15, 16; Mat. 24:14.
II. The authority for evangelization is so given Christ known in the world, primarily to men individually and ultimately to more nations. Mat. 20:18, 20; Mark 10:18, 16.

IV. The scope of evangelization includes the whole world and all time. Jno. 14:16; Matt. 10:19, 20; 24:14.

V. The order of evangelization is 1351 at home ("Jerusalem"); 134, adjacent to home ("all Judah and in Samaria"); 132 remotely distant from home ("unto the uttermost part of the earth").

VI. The human factors in evangelization are the preaching (1 Cor. 1:21), the preacher (Luke 10:20), the gospel (Luke 10:7), and the hearers (Acts 16:17, 18) of the church. Cro, in his Short History of Christian Missions, says, "The most hopeful estimate cannot go further than this, that in the next evangelical church we find more than three, and in the least active not more than a tenth, of the communicants pay, or give, or engage in any way for the nation where the Lord charged every one of his members to display" (page 277).

VII. The divine equipmenl (factor) in evangelization is the fulness of the in-dwelling Spirit. Acts 1:8.

VIII. The incentives to evangelization are (1) the great need; (2) the strategic opportunity; (3) the blessedness of bringing to Christ the reward of his sufferings; (4) the desire to obey our Lord. Jno. 4:35; Acts 22:16, 17.

IX. Methods of evangelization are the authoritative preaching of the word on all created and special occasions, 2 Tim. 4:2; instruction in Sabbath-school and other Bible classes. Acts 17:11; mission stations, at home or abroad, with evangelical, educational, medical and industrial departments. Luke 14:1-3; Matt. 24:11; personal work with individuals. Acts 9:36-48; gifts. Phil. 4:18-18; and prayers. Luke 18:1; 2 Tim. 4:13.

STUDY XIX.

THE SABBATH.

I. The Sabbath is a divine institution.
II. It was established by God in Eden as a memorial of creation. Gen. 2:1-3.

III. It was confirmed by God at Sinai. Ex. 20:8-11.
IV. It was confirmed by Christ for all times. Mark 2:27.

V. The Sabbath is both a civil and religious institution. It was given at Sinai to Israel the nation and to every church.

VI. As a civil institution the civil government should honor and protect it. Neh. 13:15-16.

VII. As a religious institution it is characterized by rest and worship. Ex. 31:17-18.

VIII. Works of necessity and mercy may be performed on the Sabbath. Matt. 12:1, 8, 11; Luke 14:5, 15:19, 21:12, 15, 16.
4. Absence of the day is unnecessary work, honest, social visiting and entertainment. Ex. 21:12; Isa. 24:12.

III. The Sabbath was changed at the resurrection of Christ, as a mention of that event, from the seventh day of the week in the first, Exod. 40:27, compared with 1 Peter 1:3. The Sabbath as an institution was preserved, not for the Jews only, but for the whole family of mankind (Mark 2:27). The Sabbath as a day of the week is variable and was changed from the seventh to the first by Christ, "the Lord of the Sabbath." (Matt. 12:8). This he did, as with circumcision and the passover, not by an explicit command, but by his prudent authoritative example, and by the example of the Apostles and early Christians.

3. Christ before his death was very careful to observe the Old Testament Sabbath. Luke 4:8. Not once after his death did he thus honor it.

2. Christ at once made significant the first day by rising from the grave on that day. Matt. 28:17; Mark 16:15; Luke 24:10-12. He knew that by that act special emphasis would attach thereto this day, and he would not thus deliberately lead his followers away in a matter of so much importance.

3. Of ten appearances, after the resurrection, six were on the first day: To Mary, Matt. 28:1; 2 Peter, 1 Cor. 15:5; to James, Luke 24:13; to the two disciples, Mark 16:13, 14; to the ten, Mark 16:17, to the eleven on the following first day, Mark 16:26.


6. Christians in at least four divisions of the Roman Empire are represented in the following passages as observing the first day: namely, Acts 13:14; Acts 13:14; Acts 20:17. The writings of the early Church Fathers furnish abundant evidence that the early Christians actually observed "the Lord's day" as the Sabbath. The famous editor of Quintilian, A. D. 312, legitimizing the Lord's day, to evidence that the first day was deeply observed.

IV. The Sabbath (the institution) should not be misnamed "Sunday." The name Sunday originated in heathen worship and is without divine sanction. The early Christians of necessity did not, at first, employ the name Sabbath to describe the first day. To avoid inevitable confusion they used other expressions, as, "Lord's day," "day of the sun," "first day," "eighth day." The first use of Sabbath as designated the Lord's day is by Jerome (A. D. 174). Even at this late date it is often well to use the prefix, "Christian," in order to distinguish the New Testament Sabbath from the Hebrew.

STUDY XIX.

TITHING.


2. Tithing is explicitly required of Israel by Divine law. Lev. 27:30-32.

3. Tithing was approved by Christ. Matt. 23:21.

4. Withholding the tithe is called robbery. Mal. 3:8.

II. The law of the tithe is not intended to oppress, but to aid the poor. "As God hath prospered you, so shall He bless you," Deut. 26:13. If the Lord does not prosper sufficiently to supply the necessities of life, he has by this precept relieved us from paying the tenth (Matt. 12:7). On the other hand, if the Lord in His goodness provides greatly our subsistence, he has thus clearly expressed a freewill "offering." (Mal. 3:11) that we should add to the tithes "according to the blessing of the Lord upon us." (Deut. 14:22). The giving of tithes is a test of obedience as subjects. The paying of tithes is a test of gratitude as debtors. The giving of tithes is not the same as the test of love to children. The portion to be tithed is not the capital, but the increase: "As the sower sowed the seed, the reaper shall reap." (Isa. 15:7). God claimed a tithe of the entire increase of the flock and of the land (Deut. 27:19). But methods of business in ancient Israel were simple and economy light. In our day the case is very different. In some instances, to tithe the entire harvest would turn little for family use and might even involve in debt. * * * The support and might even involve in debt.


In studying the following document, the model is asked to provide a plain text representation of the content as if reading it naturally. The document contains text that is not clearly legible in the image provided, making it difficult to accurately transcribe. However, the text that is readable appears to be a study on the effects of alcohol, discussing its effects on health, morality, and society, and advocating for abstinence.

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... from the kingdom of God. Col. 5:21.
In harmony with these statements of God's Word are the following warnings of eminent men. "As to the effects of alcohol on the health and life of the human species, **" it must be stated that alcohol, consumed from moral considerations, that the effects of alcohol are injurious, both to mind and body." (Richardson in Cyclo. of Temp. and Prophecy, p. 26). Great is the family and even the children are divided by imbibing that is the same great enchanter, poisoner and fondness." (Oslund in London Times, March 5, 1859).

STUDY XX.

INTEMPERANCE.

1. Intemperance, as produced, is intemperance is indulgence in alcoholic drinks. On the other hand, temperance is the wise and judicious use of good things and total abstemious from bad things. (Gal. 5:23; 1 Cor. 6:12).

Alcohol is produced by the decomposition of animal or vegetable matter. It is made up of a food. All the evidence of a general kind which can be gathered ** proves to the taste of man, and is to such as are not disposed to drink. Dr. Benjamin Ward Richardson in Cyclo. of Temp. and Prophecy, p. 179.

II. Intemperance is always sinful and ruinous.

1. It leads to poverty. Prov. 31:29, 30, 22:29.

IV. Intemperance may be avoided.

1. By humble dependence upon God in the regeneration and sanctifying influences of the Holy Spirit. 2 Cor. 3:3.
2. By keeping the Holy Spirit's.
4. By avoiding the companionship of those who are imbibing.
5. By keeping the Lord's day.

STUDY XXI.

TOBACCO.

1. Tobacco is a plant containing, in varying quantities, a very deadly poison called nicotine. "There is about 7 per cent of nicotine in the strongest tobacco" (Cyclo. of Temp. and Prophecy). "It is one of the most intense of all poisons,-opiiferous in its action, the strongest preparation of nicotine acid." (Prof. Jos. Low, in the book of Tobacco, p. 17).

II. The leaves of the tobacco plant are prepared various ways for smoking, smoking, smoking and for medicinal use. The Richmond Dictionary states that smoking is the difference between tobacco and the list of articles of general use. It is estimated that 350,000,000 people use it.

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The effect of tobacco upon a normal person is a very similar disarrangement of the entire system, producing a feeling of uneasiness, trembling, and extreme weakness. The effect upon the habitual user is that of a definite, producing relaxation of muscles and stupor.

The use of tobacco for other than medicinal or scientific purposes is clearly shown.

1. It is a waste than useless expenditure of money. Ex. 6:9.
2. It gratifies a craved and restless appetite. 1 Peter 2:11.
3. It is injurious to the body which is the temple of the Holy Ghost. 1 Cor. 6:19, 20; 16:14 (R. V.)
4. It is an evil to the will. Ex. 14:12, 13.
5. It is degrading to the lower sensibilities. 1 Cor. 15:32.
7. It is closely allied with drinking. Amos 3:3; "The being intemperate on the tongue is caused by supremacy which allows the throat and leads to drinking." (Zeyl, Temp. and Durham.)

Dr. Willard Parker, an eminent medical authority, uses this very strong language: "Tobacco is doing more harm in the world than rum. It is destroying our race. The duty of abstaining from the vice killing one's self by this potion is a clear duty of not cutting one's throat."

The prohibition and handling of tobacco for general consumption is efficient.

1. The sale of tobacco makes its use respectable. Ex. 23:2. The sale and use of tobacco are yet respectable.
2. The sale of tobacco makes it accessible to the young in whom it is especially harmful. This is true in a marked degree of the cigarette which is made doubly deadly by the addition of other poisons.
3. The sale of tobacco is a partnership in other men's sins. 1 Tim. 1:12.
4. The sale of tobacco for gain is selfishness and a breach of the law of love. Ro. 12:19.

Study XXII.

Worldly Amusements.

Card-Playing—Theater-Going—Cinematographing.

1. Each has its peculiar element of danger.
2. The fascination of cards is the so-called element of chance. Chance is that which happens without any known cause. The reason that card-playing is more popular than other games of chance is because the strange assembly of fate boards, with their varying殖物, affords of infinite multiplying and dehumanizing of chances. In every normal person there faculties of the soul are the basis of conduct—reason, conscience, affections and will. The element of chance hinder s and attacks the free operation of these faculties and the mind is thrown into confusion and feverish excitement; and hopes against hope. "Constant playing produces exaggerated stimulations which amount to intoxication. This again produces over-estimation and destruction of the whole intellectual and moral system. The effect is an extinguishing of will, the nerves and muscles. Card-playing finally leads to gambling, by demanding the added excitement of sensible gain, and leading to all kinds of dishonesty and distortion.
3. Another objection is card-playing, or any other game of chance, is that, in so far as the element of chance is invoked to lend interest or elicit amusement, it is a perversion of the divine ordinance of the lot.

In this ordinance an insight is made for the intervention of God to impart life and grace when the will of their enemies was otherwise determined, with an implied or expressed promise to obey His will as indicated by the result of the lot. Lev. 14:1-9; Josh. 1:31.

It should never be employed except in matters of the greatest importance, with the utmost reverence for God and then only when every other means of ascertaining the desired result have been entirely failed without success. Gen. 18:33-35, Acts 1:26. To employ it for matching decisions in trivial matters is therefore the degradation of a sacred ordinance. It is the lingua franca of the theater. It is the element of entertainment. The theater is the playhouse. Education, morality, public welfare—everything is subordinated to this one demand for entertainment. In providing this the
reality too frequently appeals to the unreal and sensual; provides more that excites view and desire than employment as educators; men are members of those classes not true to nature on the foundation of society.

2. The fascination of dancing is the element of sex. Dancing is the only amusement demanding for its popularity the participation of both sexes. Sex invests it with its chief charm. "Passion, however skillfully veiled at the basis of the modern dance." The impure suggestion is often more manifest in the after-thought than in the act of dancing. To defend the modern dance from the Scriptures (Ps. 50:4), in to manifest ignorance and to be almost guilty of servility.

II. All these have objectionable elements in common.

1. They are alike perversion of good things, namely, the lot, the drama, and the social meeting of the sexes. It is evident they are pernicious because they render wholesome amusements tame and uninteresting.

2. They are undeniably worldly; and therefore should not be classed as "questionable." They are indulged in by the children of the world, and by worldly children of the kingdom. Gen. 17:14-16.

3. They are alike hostile to genuine religion. Gal. 5:14, 17. They keep from entering the kingdom, and retard the spiritual growth of those in the kingdom.

4. They are alike in accomplishing the ruin of the young.

Rom. 11:9.

III. All these are condemned as evil for Christians.

1. By God's Word. 1 Cor. 10:21; Hab. 12:1; Matt. 6:24; Ro. 12:2; 6:5-6; 1 Pet. 2:11-12; Col. 3:1-2; Gal. 5:13-21; 6:7, 8.

2. By the church of Christ. 1 Peter 2:3.


4. By the exacting judgment of the unconverted. 2 Sam. 11:14; 1 Sa. 2:24. "I have all the unconverted on my side, and only a part of God's preferred children against me. I do not believe that a single one of the former class will say that they think it right for church members to do this, and go to the theatre and dance. It is only those who must ascend themselves for inconsistency in doing these things, that seek justification in the plea that they cannot see no harm in them."—Davie, Horatio H. Wells, D. D. 29