OUTLINE STUDIES
IN THE COVENANT

By Frank Dean Frazer
Reprinted by order of Synod of 1970
PREFACE

Frank Dean Frazer, author of this fine little manual, *Outline Studies in the Covenant*, was born August 27, 1875 in Beaver Falls, Pennsylvania. He was a son of the Rev. James I. Frazer, who had been born and educated in the Associate Presbyterian (Secessor) Church prior to his entry to the U.P. Church.

Both father and the son came into the Covenant Church by conviction about the same time. The father joined the Covenant Church in 1905 under Colorado Presbytery. Frank, the son, united with the Seattle, Washington Reformed Presbyterian Church in 1906. Dr. T. M. Slater was pastor in Seattle at that time.

Frank Frazer was one of the best educated and most scholarly ministers in our church. He received his B.S. degree in 1897 from the University of Washington, where he later taught mathematics. He received his M.A. in Astronomy from the University of Princeton in 1898. Later he studied mathematics for two years in the graduate school of the University of Chicago. He was a university teacher when God called him to the Gospel ministry. He graduated from the Reformed Presbyterian Theological Seminary of Pittsburgh in 1909, was licensed by Pittsburgh Presbytery in 1908, and was ordained and installed pastor of Portland, Oregon, Covenant congregation in 1912. Ill health forced Mr. Frazer to retire from public work for several years but he came back again to the pastorate in Portland in 1926 and continued active until his death in 1958.

*Outline Studies in the Covenant* was a labor of love by Mr. Frazer. He believed the Covenant principles set forth in the Covenant of 1871. This study book, which was used widely through the church sometime ago, has been out of print for years. Synod in 1964 appointed a committee to prepare a study guide for use by the churches in celebrating the Centennial of the Signing of the Covenant of 1871. The committee has found nothing more helpful than Mr. Frazer's book.

Its clarity of analysis, its tone of solemn Christian respect for the holiness of God, and its devotion to the unique truths of the Covenant Church make it an excellent guide for personal or group study. May the year 1971 be a year of spiritual discovery and reconsecration for us all!

Perhaps the most obvious changes since the Covenant of 1871 was written have come in the Third Section; the section dealing with the Kingship of Christ over the nation and Political Dissent. Study of this paragraph should therefore be accompanied by a review of the recent decisions of Synod: i.e., adopting an “Explanatory Declaration” to go with the Oath of Allegiance to the U.S. Constitution; revision of Chapters 29 and 30 of the Testimony; the 1967 resolution of Synod concerning the sinfulness of the Oath to the Constitution; and the merger of the Associate Presbyterian Church and the Reformed Presbyterian Church into one ecclesiastical body.
INTRODUCTION to the CENTENNIAL STUDY GUIDE ON THE COVENANT OF 1871

I. HISTORICAL BACKGROUND

Only a parking lot now marks the former site of the Eighth Street, Pittsburgh Reformed Presbyterian Church in which, a century ago, on Saturday afternoon, May 27, 1871, a hushed congregation watched the Synod of The Reformed Presbyterian Church of North America with uplifted hands solemnly swear to God to accept and obey the new Covenant which the denomination had approved.

The Synod Made News

The Reformed Presbyterian Synod ("Old Side") which met in Pittsburgh, Pennsylvania, from Wednesday, May 24 to June 1, 1871, made front page news in the morning paper, The Pittsburgh Gazette.

Looking over the microfilm files of The Pittsburgh Gazette in the Carnegie Public Library, one is amused to see on the front page daily reports of the Covenant Synod from a column and a half to three columns in length. The "Confession of Sin" and the "Covenant" were printed in full. Many sermons, prayers or business items were given space. On the Monday after the signing of the Covenant, on May 29, the Gazette printed Dr. David McAllister's sermon on "Political Dissent" on the first page!

On Saturday morning, the day of the "Covenant Renovation" service in Eighth Street R.P. Church, the Gazette carried an editorial on "Religious Covenanting." The editor gave an excellent historical account of the original Scottish covenants. Although he criticized the intolerance of the 17th century Scottish Covenanters, the editor had only praise for the 1871 Covenant to be sworn and signed that afternoon by the "Old Side" R.P. Synod, saying:

"The bond which the Reformed Presbyterians are about to enter today is purely religious in character, and is entirely free from those objections so often urged against the Covenanters of Scotland. Believing in the divine right of Presbyterianism they declare that they "disown and reject all other forms of ecclesiastical polity," but do not menace their destruction . . . They also swear that they will pray and labor for the peace and welfare of the country."

This editor also stated that this Pittsburgh covenant service would be "the first occasion on which the church ever attempted covenanting in the United States." This was somewhat in error, as we may see by a look at more than a century of previous history of Covenanters in North America.

Covenanter in America

As early as 1742 some Covenant settlers in eastern Pennsylvania had met at Octorara, Lancaster County, to renew their loyalty vows to the National Covenants and the Solemn League and Covenant of Scotland.
In the 1806 Testimony of the Reformed Presbyterian Church (Chapter XXVII) and in the earliest "Terms of Communion" the principle of covenanting was specifically set as a duty. The original form of the Fourth Term (revised in 1878) read thus:

"An acknowledgment that public covenanting is an ordinance of God, to be observed by Churches and nations under the New Testament dispensation — and that those Vows, namely, which were entered into by the Church and kingdom of Scotland, called the NATIONAL COVENANT, and that which was afterwards entered into by the three kingdoms, Scotland, England, and Ireland, and by the Reformed Churches in those kingdoms usually called the Solemn League and Covenant, where entered into in the true spirit of that institution — and that the obligation of these covenants extends to those who were represented in the taking of them, although removed to this or any other part of the world, is so far as they bind to duties not peculiar to the Church in the British isles, but applicable in all lands."

From 1830 on, almost every Synod received petitions from the churches asking that Synod renew the covenants. Efforts were made to get the denomination to engage in covenant renewal in the years 1830, 1831, 1841, 1847, 1851, 1857, and 1866, each time without success. Not until 1868 did this persistent desire of many achieve success. A form of Covenant Bond which was adopted by Synod in 1870 went down to the sessions in overture. Although eleven sessions voted against this Covenant Bond, the majority of the 94 congregations approved. The Committee which prepared the draft of the Covenant of 1871 included these men: Dr. S. O. Wylie, Dr. J. R. W. Sloane, Dr. T. Sproull, Dr. A. Stevenson and Elder William Crawford. Elders J. Wiggins and Andrew Knox were subsequently added.

Objectives to Covenant

Even after forty years of agonizing effort to bring the church to an agreement on a covenant renewal, there were still objections raised in the Synod of 1871 which had to be dealt with before the Covenant could be sworn. Synod appointed a committee to try to satisfy the conscientious scruples of objectors. The chief criticism was that this new Covenant neglected to mention the National Covenant of Scotland and the Solemn League and Covenant. Why were these original covenants not named?

The Committee explained that the Covenant itself had already been submitted to all the sessions in overture; that it had been approved and was now a part of the law of the Church which Synod could not change. The "Confession of Sin" to be used with the Covenant had not gone down.

When this did not quiet opposition Synod agreed on another resolution to explain the former: "Resolved, That in order to satisfy the scruples of some members of Synod, we understand that the expression, 'Covenants of the Second Reformation' includes the National Covenant of Scotland and the Solemn League and Covenant of the three kingdoms."(9)

This added explanation still failed to appease three members of the Synod. On page 208 of the Minutes of the Synod of 1871 is a statement of "Reasons of Dissent From the Resolution of Synod Adopting the Form of Covenant," signed by Rev. James W. Shaw and two ruling elders, John McAuley and John Acheson.

The Majority Proceeds

Friday the 26th of May, 1871, was Fast Day. Religious exercises to prepare the hearts of the members of Synod for the solemn covenanting were held on Friday afternoon and evening.

From a little memorial volume, Quarter-Centennial of Eighth Street Reformed Presbyterian Church, 1866-1891 (Pittsburgh, 1892), we glean one interesting footnote concerning preparations for the signing of the Covenant of 1871.

The Editor of this memorial volume on Eighth Street's 25th anniversary was the pastor, Dr. David McAllister, who had been a printer by trade before entering the ministry. He wrote:

"The writer of this Introduction has often called to mind the energy with which Dr. Hamilton pushed forward the preparation of the parchment to which members of Synod were to affix their names. The hour for swearing and signing the Covenant, on Saturday, May 27, was at hand, and the form from which the official copy was to be printed, was not yet finally corrected.

"The Doctor drove like a Jehu to the printing office, taking with him the present writer, a practical printer, who doffed his coat and corrected the forms with his own hands, while the press and parchment were made ready and soon a good clear impression was taken, with which the Doctor and his companion drove back with hotter haste than ever to the church, reaching the place just in good time to avoid an unpleasant break in the services."(10)

The Covenant Service

At the appointed hour on Saturday afternoon, May 27, 1871, the Eighth Street Reformed Presbyterian Church was filled.

After preliminary worship services had been completed there was a short time for silent prayer. Then the Synod stood and with right hands lifted up attentively listened to the solemn reading of the Covenant by Dr. Thomas Sproull. After each section of the Covenant was read, members of Synod responded audibly, "Amen." At the end of the reading of the whole Covenant, they repeated in unison these words: "All that the Lord hath said we will do, and be obedient."
Covenanting in Scripture
By E. C. Copeland

Covenant is the relationship the Triune God, Father, Son and Holy Spirit, has established with His creation. It is seen preeminently in the fellowship He has with His rational creatures. Covenant takes us back before the creation to the eternal purpose of God, being the arrangement by which He determined to accomplish that purpose. It includes God's work of creation and providence with its special aspect of redemption and the final realization of the glorious and unending Kingdom of God in the New Heaven and the New Earth.

Although the covenant encompasses all creation, it brings into fellowship with God those men He has in love chosen for that privilege and to be His instruments in accomplishing His complete purpose (Eph. 1:1-10; John 17). Scripture makes it plain that this scheme was that of an eternal covenant placing all things under Christ, the Son (Heb. 7:22; 8:1; Col. 1:17). God the Father pledged all needed preparation and support of Christ the Son by the Holy Spirit who would effectively accomplish God's will in His people. Christ as head of God's people promises to accomplish God's will in Himself by becoming man, perfectly obeying the will of His Father in suffering the full penalty of death due to God's people for their disobedience, and so redeeming them. Christ is described as "the Lamb slain from the foundation of the world" (Rev. 13:8) for those the Father is said to have "chosen in Him (Christ) before the foundation of the world" (Eph. 1:4).

God created man in His own image and made him responsible for the created world that, as its lord (God's vice-regent, Gen. 1:27, 28; Psalm 8; Heb. 2:8) he should cause it to accomplish God's pleasure (Rev. 4:11). By promise and by threat God made man's continuance in fellowship with Him contingent upon perfect obedience. This was the beginning of Covenant revelation, sometimes called the Covenant of Works or the Covenant of Creation, God making known His will for man in the sphere of an established relationship, Sovereign Creator-subject creature, fixing responsibilities and privileges on the basis of threatened judgment and (implied) promised reward.

When man disobeyed and the judgment was executed, God revealed the further aspect of the eternal covenant that God would graciously grant forgiveness on the basis of the penalty being paid by a substitute, and would finally give victory over Satan by the seed of the woman. This aspect of the covenant is known as the Covenant of Redemption or the Covenant of Grace.

God began to reveal this covenant in a special way by calling Abraham to separate himself to God to receive God's blessing and become the instrument whereby that blessing should go to the whole world (Gen. 12:1-4). As the succeeding account shows, the covenant encompassed Abraham, his family, his servants and all his possessions into a fellowship with God in a bond of faith-obedience. (Note especially Gen. 17:12-14) We could call it

REFERENCES
(2) Minutes of Synod of 1871, in Reformed Presbyterian and Covenant, July and August, 1871, Vol. IX, Nos. 7 and 8, p. 197.
(3) Ibid., p. 198.
(5) Memorial Volume, Covenant Renewal, p. 22.
the Kingdom of God. Further to this covenant He "took Israel by the hand" to redeem them from Egyptian bondage; He made them His people and He became their God (Ex. 6:6-8). He entered into covenant with them at Sinai (Ex. 19:24, especially), and took them to live with Him in His land where He should be king over them (Ex. 15:17, 18). Israel agreed to do all that the Lord said (Ex. 19:8, 24:3, 7), and when they entered the Promised Land they wrote the Ten Commandments on the first altar that they built, and solemnly renewed the covenant promises and threats, thus in a visible way inaugurating the Kingdom of God in the land. The nature of their life is to be specially noted. Moses reminded them they were God's people only because He loved them and chose them to be His (Deut. 7:6-8; Ex. 19:4, 5). The covenant called them to be obedient, but their loyalty oath could be made only under the blood of the covenant sacrifice (Ex. 24:3-8). They were commanded to be holy to God, separate from the world, but they were able to do so only because the Lord was sanctifying them (Lev. 22:32).

The Covenant united them as brothers, sons of the covenant with a common allegiance to the Lord God of heaven and earth. By united obedience to the covenant they would accomplish the purpose God gave them in the world, that of cauing the nations around to acknowledge that there is no god like Jehovah (Deut. 4:5-8). Or by one man's act of disobedience the wrath of God would be brought upon the whole congregation, as in the case of Achan (Joshua 7). By the grace of God they demonstrated themselves to be a people with one mind and heart, for they had chosen life that flowed from Him (Deut. 30:15, 19, 20), they had chosen Him (Joshua 24:22). "Oh, that they had such a heart in them!" (Deut. 5:29). They were what they were in response only by the grace of the Lord God: He empowered them to do all they did, even in their pledge of loyalty; they were acceptable to Him and to one another because of His cleansing and forgiveness. They were separated from the world and to one another by their sanctifying God.

Israel's task as a nation was to live out the Covenant in each succeeding generation: she was to love God, love the brethren, and so to witness to the world of the living and true God. This she frequently performed by acts of covenanting. The annual feasts, particularly Tabernacles with its reading of the law, were, in reality covenant renewal services. Joshua, Hezekiah, Josiah, Nehemiah led the nation in notable acts of covenanting. They had received the covenant revelation through Moses. To it nothing was to be added or subtracted (Deut. 4:2). These later covenanting acts were in no sense compacts or agreements with God; they were the application of the Law of God given in the covenant through Moses to the particular situation of the day. The covenant in Nehemiah is described as "a curse and an oath to walk in God's law which was given by Moses the servant of God" (Neh. 9:38, 10:28-39, niver. 29). God confronted His people at these occasions through the written testimony of His law. Israel again said, as at Sinai, "All that the Lord hath spoken will we do and be obedient" (Ex. 24:7),

These promises of the people cannot be interpreted as completing the process of inaugurating the covenant, and so constituting the covenant relation. Covenant is God's sovereign promise solemnized by His oath, immutable in its goal and certain of fulfillment (Heb. 6:13-20). It is a sovereign appointment and dispensation (Ex. 34:27, 28; Lev. 24:8, Num. 18:19, etc.) and it operates in man entirely by grace; so that man's response is the result of covenant, not the establishment of covenant. Note that it is covenant election and deliverance that prepares the way for obedience and covenant keeping (Gen. 18:17-19; Ex. 19:3-8). The thing that is important about the later covenant acts of Israel is that they are called forth by the confrontation of God in His covenant word, the oath. These acts themselves do not have significance beyond the day, or period, in which they were made, except as examples of God's graciously stirring His people to renew loyalty to Him. Such acts are ever fitting in the life of the people who live under the grace of Christ that they may properly testify against the world, the flesh and the Devil, and clearly demonstrate true love and loyalty to their Sovereign Redeemer.
The Covenant
Sworn and Subscribed by the Synod of the
REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA
at Pittsburgh, Pennsylvania,
May 27, 1871

We, Ministers, Elders, Deacons, and Members of the Reformed Presbyterian Church in North America, with our hands lifted up, do jointly and severally swear by the Great and Dreadful Name of the Lord our God:

1. That coming into the presence of the Lord God with a deep conviction of His awful majesty and glory, of His omniscience, His purity, His justice and His grace; of our guilt and total depravity by nature, and our utter inability to save ourselves from deserved condemnation to everlasting punishment; with renunciation of all dependence on our own righteousness as the ground of pardon and acceptance with God, we receive for ourselves and for our children the Lord Jesus Christ as He is offered in the Gospel to be our Saviour—the Holy Spirit to be our Enlightener, Sancifier and Guide—and God, the Father, to be our everlasting portion; we approve and accept of the Covenant of Grace as all our salvation and desire, and take the moral law as dispensed by the Mediator, Christ, to be the rule of our life, and to be obeyed by us in all its precepts and prohibitions.

Aiming to live for the glory of God as our chief end, we will, in reliance upon God's grace, and feeling our inability to perform any spiritual duty in our own strength, diligently attend to searching the Scriptures, religious conversation, the duties of the closet, the household, the fellowship-meeting and the sanctuary, and will seek in them to worship God in spirit and in truth. We solemnly promise to depart from all iniquity, and to live soberly, righteously, and godly in this present world, contending and encouraging, by our example, temperance, charity and godliness.

2. That after careful examination, having embraced the system of faith, order and worship revealed in the Holy Scriptures, and summarized, as to doctrine, in the Westminster Confession and Catechisms, and Reformed Presbyterian Testimony, and, as to order and worship, justly set forth in substance and outline in the Westminster Form of Church Government and Directory for Worship, we do publicly profess and own this as the true Christian faith and religion, and the system of order and worship appointed by Christ for His own house, and, by the grace of God, we will sincerely and constantly endeavor to understand it more fully, to hold and observe it in its integrity, and to transmit the knowledge of the same to posterity. We solemnly reject whatever is known by us to be contrary to the Word of God, our recognized and approved manuals of faith and order, and the great principles of the Protestant Reformation. Particularly, we abjure and condemn Popery, with its arrogant assumption of supremacy...
and infallibility; its canons and historical teachings; its dogma of the
Immaculate Conception; its hostility to civil and religious liberty, to the
progress of society in civilization and intelligence, and especially its
filial devotion in common with infidelity, of the right and duty of the State
to educate in morality and religion by the use of the Bible in schools enjoy-
ing its patronage and support.
Believing Presbyterianism to be the only divinely instituted form of
government in the Christian Church, we disown and reject all other forms
of ecclesiastical polity, as without authority of Scripture, and as damag-
ing to purity, peace and unity in the household of faith.
We reject all systems of false religion and witch-worship, and with
these all forms of secret oath-bound societies and orders, as enacting in
their nature, pernicious in their tendency, and perilous to the liberties of
both Church and State; and pledge ourselves to pray and labor according
to our power, that whatever is contrary to godliness may be removed,
and the Church beautified with its
Infallibility; its corrupt and heretical teachings; its dogma of the
Messiah, and that the Bible is the supreme law and rule in national as in all other
nations to legislate in conformity with the written Word. We take our-
responsibility of nations to God, the rightful
The Covenant was then read, section by section, by Rev. T. Sproull, and after a few moments for silent prayer, the Cov-
emonies which they held, we will strive to hold fast the profession of our
vows, and in charitably, but firmly and decisively, oppose and
disavow all and every known error, immorality, neglect or preser-
vation of divine institutions. Taking for our example the faithful in all ages,
and, most of all, the blessed Master Himself, and with our eye fixed upon
the great cloud of witnesses who honored civil government, we will
secure the testimony which they held, we will strive to hold fast the profession of our
faith; without wavering, in hope of the crown of life which faileth not away.

The Covenant was read by Rev. J. M. Beattie. Prayer was offered
by Rev. T. Sproull, and after a few moments for silent prayer, the Co-
rens, we will strive to hold fast the profession of our
accepting to the greatest and highest good of our profession and of the
Church of God, be glory in the Church throughout all ages, world without end. Amen.
Outline Studies in the Covenant

Each of the following studies covers one of the numbered sections of the Covenant.

1. Our Confession of Faith
2. Our Directory of Worship
3. Our Shorter Catechism
4. Our Reformed Presbyterian Testimony

OUTLINE OF SECTION ONE

We hereby covenant to do our duty to God.

1. We Turn to God
   - We have called. (Ex. 14:1, Jer. 3:12, Is. 55:7. Our first duty is to come to God in response to His call.
   - But it were the greatest folly to come carelessly, thoughtlessly. What is God? Ex. 20:11, 12 (S. C. 4, 5). What am I? Job 42:6, 7 (S. C. 9, 10). God must be acknowledged as He has revealed Himself; our sin confessed in sorrow, and left behind. (S. C. 87.) Approach can be to God in response to His call.

2. We Take God's Way
   - There is no other. (Jer. 20:12, Rom. 6:6, 9:16; Job 14:6. God has chosen, from the beginning, to deal with man by covenant."

The covenant is God's disposition of things. The terms are all His. He calls it, "My Covenant." We may not presume to offer a covenant to God, or precipitate terms for Him. Our part is to accept His offer and give what He requires. Nothing else has any place in this, "our covenant." Covenanting, on our part, therefore, is summed up in the words, Acceptance and Promise. The covenant which God offers man is frequently put in this concise and significant form, "I will be your God; ye shall be My people." e.g., Lv. 20:12; Heb. 8:10. Hence our part is the acceptance of God as our God, and the promise to be His people.

3. We Take God to Be Our God
   - It is both our right and our duty to take God as He offers Himself in His Word, "I am the Lord thy God." (Ex. 20:2). "I will be your God; ye shall be My people." (S. C. 99.) We offer to God in response to His call.

4. We Will Be God's People
   - For ourselves and for our children." God's covenant includes the children with the parents. Gen. 17:1. Acts 2:41. But, whether as parents or children, we may not receive the benefits without assuming the obligations.

   a. We covenant to be God's people, and hence to worship Him, giving diligent attention to Bible study, Religious Conversation, Prayer, Thanksgiving, The Thanksgiving, The Prayer-Meeting, Private Prayer, The Lord's Supper.

   b. We covenant to be God's people, and hence to live righteous lives, exemplifying before the world.

   "He that believeth on Me, as the Scripture saith, out of his heart will flow rivers of living water." (John 7:38.)

   c. We covenant to be God's people, and hence to be God's people, giving diligent attention to our relations.

   d. We covenant to be God's people, and hence to be God's people, giving diligent attention to our relations.

   e. We covenant to be God's people, and hence to be God's people, giving diligent attention to our relations.

   f. We covenant to be God's people, and hence to be God's people, giving diligent attention to our relations.

For the benefit and enables us to perform the obligations. All is of His grace.

"A life of holiness is a life of renewed acts of self-denial."—Matthew Henry.
OUTLINE OF SECTION TWO

We hereby covenant to do our duty to the Truth of God.

Accepting the system of Faith

The Westminster
Confession of Faith

The Reformed Presbyterian
Testimony

The Westminster
Form of Church Government
Order—Presbyterian
Directory for Worship
Worship—Pure; and, professing the same publicly as the True Religion

WE PROMISE to observe this system.

WE PROMISE to pray that all ungodliness may be removed, and without contradiction or discrepancy, is proof that it was put there by the Bible is capable of being put into a complete, well-ordered system.

The Westminster standards have their superior highest has been expended upon them, but because of their faithful exhibition and comparison.

It is essentially an act of worship. Dt. 17:18-20; Mt. 7:6-9; Col. 1:23.

(2) We Will Study to Understand the Truth.

Job 1:1; Jn. 5:39; 2 Tim. 2:14-17.

Our acceptance must be public. Mat. 10:22, 33; 38; Mt. 8:38.

We Rejoice in the Cross. The acceptance of this system as from God demands the rejection of all that is contrary, or destructive; of all that challenges or asks to be added or substituted. We must reject and condemn all false systems of faith, order, and worship.

The Westminster

Directory for Worship
Worship—Pure; and, professing the same publicly as the True Religion

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All the latest "isms" fall under one or more of those mentioned in this section. e.g. Under Infidelity we have Rationalism and Agnosticism; under Atheism, Bohemianism; under Pantheism, Christian Science and New Thought; under Naturalism, Evolution and Materialism. Spirituallsm is active with the "sciences" and its trivial "manifestations" from the spiritual world. Indifferentism teaches, "It is no what you believe, but what you do."" One religion is as good as another." Formalism, "If I live a good moral life and am a good neighbor; if I do certain things, God will not be too hard on me." In Popery just now we see the activity of the Jesuits and Knights of Columbus.

This outline was first most commonly devised to be incriminating and seductive. This is the fundamental evil of the whole system of secrecy.

An oath is essentially an act of worship. Deut. 17:8, 11-15.

"Will-worship" includes all man-devised acts and forms of worship.

Dt. 17:20-22; Mt. 7:6-9; Col. 1:23.
OUTLINE OF SECTION THREE

We hereby covenant to do our duty to the Nation.

Believing that God is the source of all authority, has instituted civil government for His own glory and man's good, has appointed Christ supreme Ruler of Nations, has given the Bible as the supreme Law of Nations,

WE PROMISE to maintain the responsibility of nations to God to Christ to the Bible.

WE PROMISE to regulate all our civil relations consistently with the principle of loyalty to Jesus Christ; to support public welfare in all things consistently with the principle of public peace from an unexampled civil power; and hence, to pray and for the peace and prosperity of our country, for its reformation; and, to refuse to incorporate by any act, with the political body, until this blessed reformation has been secured.

And there are given film dominion, and glory, and a kingdom, that all people,

(1) We Acknowledge the Nation's Relation to God.

This is the first duty of the citizen whether the collective body has made such acknowledgment or not.

God alone is Sovereign. Is. 45:6, 22, 23; Is. 31:22; Ps. 27:1. The nation must regard themselves to be but men. God is the Creator and Disposer of nations. Acts 17:26; 25:26; Jer. 18:7-10.

God has appointed Christ, the Mediator, King of Nations. Mat. 28:18; Phil. 2:9-11; Ps. 2:6-9, 100:1-3.

God is the source of authority in national government. Rom. 13:1, 2.

Any delegation of authority presupposes a law governing the exercise of such authority. God has given His Word as the supreme authority. Mat. 3:11; 1 Tim. 2:1-5.

We Will Maintain the Responsibility of Nations to the Mediator Government.

Ps. 2:1-5; 9; 60:12; Jer. 12:16, 17.

This obligation evidently requires public testimony and defense of the truth of God relative to national life. Jer. 11:16, 20, 32; Ps. 90:9, 10. "A banner" is given "to those that fear" God, "that it may be displayed because of the truth" among all those who fear Him not. Christians are not only "salt", they are "light" for the world. For them to hide one talent of God's given truth is most inexcusable.

We Will Regulate Our Own Civil Relations in Loyalty to Christ.

Col. 3:17; Mat. 22:21; 1 Pet. 2:13-17. "Let your life as a citizen be as becometh the gospel of Christ." Phil. 2:12. This demands two things primarily:

(a) Taking Our Stand With Christ. Mat. 22:30; Josch. 24:10; 1 Cor. 7:23. First of all being ourselves in right relation with Christ, the Lord, under His authority; yielding personal obedience to His Law, as supreme in our civil relations.

(b) Separation From the Political Body Which Rejects Christ. Heb. 11:13. Not because we think there is no use trying to do anything for such a people, but because we think something can be done. Not because we wish to escape responsibility, but because we wish to discharge the whole responsibility of Christians. Because it is the command of Christ. 2 Cor. 6:14,18; Rev. 18:4; Ex. 23:24-26. Because we must get near to God in order to lay hold on His saving strength for the nation we love. If He is excluded from the corporation of the nation, we must leave it in order to reach Him. The essential thing in "separation" is nearness to God. Ex. 3:16, R. V. The object, aside from loyalty, is that God's gracious salvation may be secured for the sins of people.

For Prevailing Prayer. 1 Tim. 2:1-4. The place of separation is the place of most avail-able intercession. From the standpoint of Ex. 3:7 study the example of Moses in the national crisis brought about by Israel's rejection of Jehovah, remembering that the "takersache" (or " /////") was Moses's own official test, for, "(by Jehovah) "had not yet been built. Moses knew he could do nothing without God. God was not in the camp. Moses went out to seek God. In the presence of God, and God drew near to Moses in a visible cloud of fire, the same as before; response came to the people; the covenant was restored.

For Effective Work. The position of separation affords the closest vision; it is the position from which the greatest help can be extended; offers the only vantage ground for protest, and the only consistent position for testimony for the truth.

We can do nothing without the Spirit of God. 1 Cor. 2:13.

(4) We Will Continue in Separation Until Reformation Is Secured.

We are justified in this bold and consistent position because we have made the adventure of faith in God's revealed will and word. Ps. 72:8, 11, 22; Dan. 1:4, 13, 21. "A kingdom of truth, a glory of Christ, and the salvation of the nation--demands faithfulness to the end." Time does not affect righteousness nor truth; however, it tests loyalty.

R.V. is justified in this bold and consistent position, not because the nation is perfectly genuine, but because God's people are genuine. Dr. R. J. George, in "The Covenant Vision."

OUTLINE OF SECTION FOUR

We hereby covenant to do our duty to the Church-at-Large.

Believing that the true Church is one, all saints have communion in the Covenant of Grace with God, and one another, in Christ, by the Holy Spirit. WE PROMISE to pray and for the unity of the Church labor for the basis of Truth and acknowledging the obligation of Christian Order and Scriptural Order; and,

We Promise to strive to maintain Christian friendship, to labor for the basis of Truth and to gather the people of Christ into one, by denying nothing and applying the truth we profess, by exercising Christian charity.

"Christ loved the Church, and gave Himself for it.--Eph. 5:25."

(1) We Accept God's Plan for the Church.

It is His Covenant Nation. One God--One Covenant--One People. Hence one "foundation of peace that binds us together." Eph. 4:4-6.

One God
One Sovereign
One Mediator
One Body
One Lord
One Spirit
One Faith
One Power through all
One Calling
One Baptism
One Dweller in another, R. V.}

(1) We Acknowledge the Nation's Relation to God.

This is the first duty of the citizen whether the collective body has made such acknowledgment or not.

God alone is Sovereign. Is. 45:6, 22, 23; Is. 31:22; Ps. 27:1. The nation must regard themselves to be but men. God is the Creator and Disposer of nations. Acts 17:26; 25:26; Jer. 18:7-10.

God has appointed Christ, the Mediator, King of Nations. Mat. 28:18; Phil. 2:9-11; Ps. 2:6-9, 100:1-3.

God is the source of authority in national government. Rom. 13:1, 2.

Any delegation of authority presupposes a law governing the exercise of such authority. God has given His Word as the supreme authority. Mat. 3:11; 1 Tim. 2:1-5.

We Will Maintain the Responsibility of Nations to the Mediator Government.

Ps. 2:1-5; 9; 60:12; Jer. 12:16, 17.

This obligation evidently requires public testimony and defense of the truth of God relative to national life. Jer. 11:16, 20, 32; Ps. 90:9, 10. "A banner" is given "to those that fear" God, "that it may be displayed because of the truth" among all those who fear Him not. Christians are not only "salt", they are "light" for the world. For them to hide one talent of God's given truth is most inexcusable.

We Will Regulate Our Own Civil Relations in Loyalty to Christ.

Col. 3:17; Mat. 22:21; 1 Pet. 2:13-17. "Let your life as a citizen be as becometh the gospel of Christ." Phil. 2:12. This demands two things primarily:

(a) Taking Our Stand With Christ. Mat. 22:30; Josch. 24:10; 1 Cor. 7:23. First of all being ourselves in right relation with Christ, the Lord, under His authority; yielding personal obedience to His Law, as supreme in our civil relations.

(b) Separation From the Political Body Which Rejects Christ. Heb. 11:13. Not because we think there is no use trying to do anything for such a people, but because we think something can be done. Not because we wish to escape responsibility, but because we wish to discharge the whole responsibility of Christians. Because it is the command of Christ. 2 Cor. 6:14,18; Rev. 18:4; Ex. 23:24-26. Because we must get near to God in order to lay hold on His saving strength for the nation we love. If He is excluded from the corporation of the nation, we must leave it in order to reach Him. The essential thing in "separation" is nearness to God. Ex. 3:16, R. V. The object, aside from loyalty, is that God's gracious salvation may be secured for the sins of people.

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(1) We Accept God's Plan for the Church.

It is His Covenant Nation. One God--One Covenant--One People. Hence one "foundation of peace that binds us together." Eph. 4:4-6.
The essential unity of the Church is seen in that it is composed of the same kind of material, men dead in sin, Eph. 2:1; created anew by the same divine power, Eph. 2:10. These men are made citizens of one country, members of one family, parts of one temple, Eph. 2:19-22; members of one body, Eph. 5:30; 1 Cor. 12:27.

God's Foundation for the Church. There will be one Church only if the building is all on one foundation; that already laid and built upon. 1 Pet. 2:6-10; 1 Cor. 3:1,2; Eph. 2:20-22. There are still gods many and Christ many, made out of human imagination. But the only Christ Who is, and who it is safe to say it Who said, "I am the Way, the Truth, the Life," closely identified with the Written Word, wherein is found true, hence, order and worship for the Church. Christ cannot be known without this Word; cannot be separated from it; cannot Himself be divided. Therefore, if the Church is built on Christ, it must be built on the written Word of the Bible in Christ. It cannot be built on the fruit of the spirit of humility before God. The foundation for these duties is the spirit of humility before God.

The covenant was the basis of Christ's intercession. Prov. 15:17, 23; Jer. 31:34; Hos. 2:14; Isa. 49:6-8.

(b) The covenant promises for His people (being yet in the world, imperfect, and exposed to the evil) (vss. 11, 17, 15), 1 Cor. 6:12; 2 Pet. 2:9.

The privileges are provided for in the covenant. The only conditions for friendship are provided in the covenant. And God is no respecter of persons. Rom. 2:8-10; 1 Pet. 2:8-9. The grounds for, and the invitation to, friendship is offered in the discharge of our obligations to each other. All the conditions for friendship are provided in the covenant. The only stumbling-blocks are of error and sin. 1 John 3:15, 5, 3, 1-10. We are concerned principally with unfaithfulness and inconsistency on our own part, and with ignorance on the part of others.

(a) By Disbelieving the Truth. Lk. 8:11: MK. 4:14. The same kind of seed reveals the same kind of life. There is the secret of unity. "The kingdom of God is like a certain seed, existing is wherever there are "ears to hear"; but, "how shall they hear, without a herald?" The hope for unity of belief lies in the promotion, according to the needs of the time, of the truth. There is no lasting power for unity in error or falsehood.

OUTLINE OF SECTION FIVE

We hereby covenant to do our duty to the World.

All the conditions for friendship are provided in the covenant. The only stumbling-blocks are error and sin. 1 John 3:15, 5, 3, 1-10.

(a) By Disbelieving the Truth.

(b) By Applying the Truth. The system of faith, order and worship "hence professed" is a practical system, meant for actual obedience.

What distinctive principles are herein professed.


3. As to Close Communion. Test.; XXIV., 6, Error 7.

4. As to Secret Societies. Test., XXIV., 6, Error 7.

5. As to Political Dissent. Test., XXX.

(b) By Exercising Christian Charity. 1 Pet. 4:8; 1 Tim. 1:3. This "charity" (or "love") of Scripture is never tolerance or excuse of evil. Its meaning, whatever it be, must be consistent with even great zeal for truth and righteousness, which is also enjoined. Lev. 19:17, Deut. 19:10. All of the duties considered that point to any specific obedience, and even that of service to the world, is better on this point. Any true unity will inevitably become "visible." A superficial unity. The ground for, and the invitation to, friendship is offered in the discharge of our obligations to each other. All the conditions for friendship are provided in the covenant. And God is no respecter of persons. Rom. 2:8-10; 1 Pet. 2:8-9.

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(1) We Commit Ourselves to God's Plan for the World.

Mat. 28:18-20; 1 Cor. 1:21.

"Obedience is better than sacrifice." No one is ready to discharge his duty to the world until he recognizes the supreme authority of Jesus Christ over all things, Epp. 1:20-22; Phil. 2:9-11. No one really knows what to do for the world until he hears Christ's command, Jer. 8:9, 11. No one is able for the task until he rests on Christ's promise, Mat. 28:18. This is the mission field. Is. 6:8.

We are to work for the world until he recognizes the supreme authority of Jesus Christ over all things.

(2) We Will Labor to Provide an Able Ministry.

This may mean the offering of myself for the ministry; for the mission field. Is. 6:8.

To meet this obligation we must safeguard our children exposed to the influences of secularized education, supplying the conservative influences of the Christian home where the Bible is read, honored, and studied every day. Dt. 6:6-9. We must teach our children, giving them all the advantages of the schools. The Lord has given Christian schools as far as possible, at least one well-equipped, well-organized College, and Theological Seminary. We must maintain such religious conversation in the home as will lead naturally to an intelligent interest and the work of the Kingdom. We need today a higher estimate of the work of the minister and missionary. 1 Th. 5:12, 13, R. V. The world is holding for our young men with all its allurements; we must lead them to realize that the ministry is the highest calling, offering the greatest opportunities and the richest rewards.

We must pray in view of the covenant promise. Is. 59:21; in obedience to that most remarkable command of the Master, Mat. 9:38.

(3) We Will Pray.

Is. 62:6, 7; Ezek. 36:26-38; Mat. 6:9, 13. It is enough, that God has commanded us to pray; that our prayers, as our labors, foreseen of God, are embraced in His foreordained plan. Our prayers do not change the plan, they fulfill it. Prayer keeps us near to God, in right relations with Him, conscious of our dependence on Him. Through prayer we receive a better understanding of His plan for the world, of His will as to our part in the work; and hence, there results unity.

This covenant of prayer is the very foundation of the church. It makes no provision for idlers. Mat. 20:15; Mat. 20:12, 18.

In all our ignorance and inability to pray as we ought, we have an acknowledged right to and actual claim upon all our resources, spiritual, mental and material; our sons and daughters; our money and property; our time, talents and energy; for His cause and Kingdom. The times demand a new acceptance of it and a new fidelity to it as our Covenant of Duty.

The harvest field is the world, but our own community and immediate neighborhood is a part of it. John 1:41; Lk. 24:47.

The blessings of salvation are not given to us for ourselves merely, but that we may fulfill God's plan in witnessing to others. Acts 2:41-43, 20:19-21; Phil. 3:10. We have not entirely accepted God's plan for the world until we have yielded ourselves to do the part He assigns us. This labor can only be performed by love. 2 Cor. 5:14, 15; Phil. 1:11; 1 Cor. 9:9-19.

OUTLINE OF SECTION SIX

We hereby covenant to perform these, our duties, faithfully.

(1) As Witnesses and Covenanters.

Committing all to Him in whom we have believed; assuming the obligations of faithfulness to our own vows, to the covenants of our fathers, to our children; of love to all mankind, of obedience to God.

WE PROMISE to bear true testimony in word and in deed for every known part of divine truth, for all the ordinances appointed by Christ; to oppose every known sin.

Encouraged by the example of the faithful in all ages; by looking unto Jesus; by the hope of the crown; encouraged by the example of the faithful in all ages; by looking unto Jesus; by the hope of the crown.

WE PROMISE to strive to hold fast the Faith.

And, finally, in the Presence of the Omniscient God, declaring the sincerity of our purpose, the singleness of our aim in entering this covenant.

WE PROMISE to continue in prayer to God for strength to keep it; for such success as shall be to His glory. Amen.

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.
(1) We Recognize Special Obligations to Faithfulness. Dt. 28:10-29.
(2) The Obligations of our own Promise, Vow and Oath. Num. 30:2; Dt. 23:21; Excl. 5:1-5. One is under obligation to speak the truth at all times, but when he takes the oath of a witness before court "to call the truth, the whole truth, and nothing but the truth," he is under the additional obligation of his oath. "A covenant does not bind to anything additional to what the law of God contains, but it additionally binds." (Wm. Symington.)

(b) Of the Covenants of our Fathers. Civil and national covenants with men bind posterity as well as those who first enter them. So do religious covenants with God. God intends His covenants for all generations. Gen. 17:19; Is. 55:3; Jer. 27:30-34. God Himself is faithful. Dt. 7:9, 12; Ps. 103:8; 2 Tim. 2:13. If the promise of God's covenant is for us (Acts 2:39), the obligations must be also. Hence all that is moral and permanent in our fathers' covenants is binding on us.

c) Of Our Children. If we wish our children to have the benefit of our covenants, we must keep them. If we wish them to have the invisibly great and eternal riches of the covenant we must transmit it unbroken.

d) Of Love to Men. If the covenant is good for us, it is good for others. "Thou shalt love thy neighbor as thyself." If God requires these things of us, He requires them of others. Unfaithfulness in the lives of professional Christians is one of the worst stumbling-blocks in the way of the world, the church, and the spread of the Gospel.

(2) We Will Bear True Testimony. Isa. 4:10-11; Jer. 23:28; John 13:27.

(a) "For every known part of divine truth," and, for "all the ordinances appointed by Christ" in their purity. The distinction between essential and "non-essential" truth is not of God. No revealed truth of God is obligatory, or not.

(b) "In deed," by lives consistent with our words. Rom. 2:17-25; Tit. 3:8; Jas. 2:20. Actions speak louder than words.

(c) Publicly, to the full extent of our influence. Mat. 14:16-17; Lk. 24:47-48. The aim herein avowed, "the glory of God;" the present and everlasting welfare of immortal souls." 2 Thes. 3:19; 2 Tim. 4:1-2.

(d) With wisdom and grace. Cof. 4:16-17; Lk. 10:16; Rom. 12:1-2.

(e) With plain, decided, but charitable opposition to "all and every other covenant." Heb. 4:18-20; 2 Tim. 2:19. Actions speak louder than words. "Confess your faith openly, for religion is not hid away, but the variety and riches of the covenant is shining out in the open air of truth."—Dr. H. E. Storer in "The Covenant Truths."

Confession

A humble confession of sin comes properly before the solemn act of recommitment. Such a confession is precious to this, our covenant. But who, having returned to the covenant with any serious intent, does not feel convicted, and constrained with confusion of face to make a new confession? Our fathers confessed the sin of not having performed the duty of covenanting; must we not confess the greater sin of having broken covenant? As we read their confession we realize that we have committed again and again the same sins which they permitted; and this in the face of the fact that when we accepted the covenant for ourselves, we engaged before the Lord, "carefully to avoid, for the time to come, all these offenses, together with temptations leading thereto." Must our prayer not be like that of Nehemiah and of Daniel? Neh. 1:4-11; Dan. 9:1-19; Jer. 3:10; 3:12; Ps. 51:3, 4, 18; Isa. 55:6; 2 Thes. 3:1-2; Rev. 2:1-3.

(a) Have I confessed my sin before God? Have I prayed as I ought for my nation; the Church; the world; the victory of religion? What have I done for the reformation of my country? Have I continued to reform, and incorporate with any act by the political body, who and how was he so influenced? Have I consistently applied the principle of truth I professed relative to the pure, scriptural worship? "Tyranny is the natural heir to the dedication of myself to the work of making known God's salvation among the nations? Have I prayed as I ought for my nation; the Church; the world; the triumph of Christ's Kingdom? Have I prayed as I ought for strength to keep my covenant vows?"