MANUAL OF DOCTRINE
of the
REFORMED PRESBYTERIAN CHURCH
of
North America
TWENTY-TWO STUDIES
First Authorized by the Reformed Presbyterian
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Prefatory Note

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 by 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 covenant Zion. Surely there is no branch of the Church that holds to a more splendid body of divine truth!

Prefatory Note to Edition of 1949

Synod's Evangelistic Committee has selected quotations from authorities on Temperance later than was possible in the first edition, and has brought the discussion into harmony with the Terms of Communion adopted in 1937, and the Books of Government, Discipline and Worship adopted in 1945. The Committee recommends this as a text book of Doctrinal Instruction for discussion classes of young people and young adults, to be used along with "The Reformed Presbyterian Catechism."
INTRODUCTORY

OUR NAME

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

The name "Covenanter" originated from the most characteristic feature of our ecclesiastical life, i.e., the principle and practice of public covenanting. The true church of Christ has always been a covenanted society. But this principle was revived, its application to the size of the nation as well as to the church emphasized, and the act of public covenanting repeatedly renewed, by the church of Christ in the land of Scotland when her religious liberties were assaulted by papal and presbyterian power. In a struggle which lasted for more than forty years the friends of truth rallied around the Covenanters 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 we maintain as a distinctive feature of our church fellowship the principle of public covenanting, and acknowledge as binding upon us, to whom the church of Christ in the land of Scotland has bequeathed the blood-bought blessings of that covenanted stratagem, the obligations of those Covenanters so far as they are applicable to the Church of Christ in America.

The name "Reformed Presbyterian" comes from the formative act that restored an ecclesiastical organization to the Covenanters adherents who refused to accept the conditions on which the Established Church of Scotland was constituted in the Revolution Settlement of 1688. By the death of Donald Cargill in 1689, they were left without a ministry. Although they held together in societies by the tie that bound then to their dearly bought principles, they could not effect a complete ecclesiastical organization, until being joined by the Rev. John McMillan in 1705 and the Rev. Thomas Nairn in 1749, they were enabled in the latter year to constitute themselves into a presbytery, known as the Reformed Presbyterian. From that time they have been

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STUDY I.

THE FORMATIVE PRINCIPLES OF THE REFORMED PRESBYTERIAN OR COVENANTER CHURCH

A formative principle is a permanent or fundamental cause molding and shaping toward certain ends. The sovereignty of the Pope is the molding influence in Roman Catholicism; the supremacy of the Scriptures, in Protestantism. The sovereignty of God and the free agency of man characterize Calvinism. That man has the power to begin the process of salvation in his own soul is the determinative undercurrent of Arminianism. Immersion, for those only who are "competent to make a profession of faith for themselves in the belief which characterizes the Baptists, and local self-government has been the distinguishing characteristic of the Congregationalists.

The sovereignty of the Scriptures, the sovereignty of God; the freedom of the will; the inability of man to begin the work of grace in his own heart; the Presbyterian form of government; the duty of the church to extend to its children in their infancy the benefits of the covenant of grace through baptism by pouring or sprinkling; have been some of the great formative principles of the Covenanter Church, the doctrines in the atmosphere of which it has lived and had its being. From the very outset, however, the historical origin and background, as well as the peculiar environment of the church of the Covenanters has been such as to lead its members to center their energies around the doc-

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while the Lord Jesus Christ, the Mediator, is generally recognized as exercising the offices of Prophet, Priest and King. His kingly authority has been too frequently underestimated by Christians. To Reform Presbyterianists, however, this doctrine is as the blood to the human body. "The blood is the 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 Heir of all things; and Judge of the world" (Chap. 6, sec. 1). The historical part of the Reformed Presbyterian Testimony, speaking of those who organized the Church, says, "Having organized the Church as the peculiar kingdom of the Redeemer, upon principles which maintained the exclusive headship of Christ, they demanded that the crown of the nation should be laid at the feet of the Messiah" (Edition 1910, page 69). The Reformed Presbyterian Covenant of 1871 says, "Persuaded that God is the source of all legitimate power; that He has instituted 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 responsibility of nations to 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 Scriptural? And is it of sufficient importance to occupy so prominent a place? The answer to these questions is found in the impressive final message of Christ Himself: "All power (authority, R.V.) is given unto me in heaven and in earth" (Matt. 28:18). The word "given" indicates that the authority referred to is delegated, and not that which belongs to Him as God essential. This authority is universal with a single exception: "It is manifest that he is excepted, which did put all things under him" (1 Cor. 15:27). This authority is over inanimate and irrational creation (Ps. 8:6, with Heb. 2:6-8); over all men, living or deceased (Rom. 14:9), good or bad (21o. 17:2), individually and collectively (Ps. 110:2; 3; 2:8-12); over all angels, holy or sinful (1 Peter 3:22), individually and collectively (Eph. 1:21); and over all providential dispensations (Ezek. 1:16; Amos 3:6; 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 hath put all things under His feet, and gave Him to be the head over all things to the church" (Eph. 1:22). That is, Christ as Mediator has been made Lord of all, for the sake of, and to the advantage of the Church.

Surely we are not mistaken in making this doctrine the pivotal one of our system, since Christ has made it preeminently important by the emphasis placed on it in the Great 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 Mediatorial 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 Testaments are the Word of God and the only rule of faith and practice.

We believe that the Lord Jesus Christ is the Son of God and the only Redeemer of man, and we personally accept Him as Saviour and Lord.

We believe in "our common salvation" (Acts 20:27), which was once for all delivered unto the saints" (Jude 3, R.V.).

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

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 Psalms of the Bible were given by God to be sung exclusively in divine worship without the accompaniment of instruments.

We believe the family 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 atonement of Christ by which Satan is conquered 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 mediatorial authority of the Lord Jesus Christ which provides for the peace, progress and perpetuity of society.

We believe the oath is an ordinance of God, and swearing, if not an act of worship, is excusable. We believe in covenanting as 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 truth and against all known error.

We believe that all life is sacred, and that every amusement, habit, or enterprise that hinders entrance into the kingdom of Christ, or retards spiritual growth in that Kingdom should be carefully avoided.

STUDY III

THE BIBLE

I. The Bible is an inerrant revelation from God to man. Jno. 1:17; 17:17. It is known as "The Scriptures" and "The Word of God." Jno. 5:39; Eph. 6:17.

II. The Bible includes the sixty-six books of the Old and New Testaments, which are alike the revelation from God to man. Luke 16:15; Matt. 5:17-18.

III. The Bible was penned by holy men as they were infallibly guided by the Holy Spirit. 2 Pet. 1:21.

IV. The Bible, having the Holy Spirit as its Author, is one harmonious whole and is its own interpreter. 2 Pet. 1:20.

V. The Bible is the only infallible rule of faith and practice.

An infallible rule, Isa. 8:20; Acts 17:11.

An infallible rule of faith, 2 Tim. 3:16; Matt. 13:3, 9.


VI. The Bible may be "wrested" to our destruction. 2 Pet. 3:16.

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

STUDY IV

COMMON CHRISTIANITY

I. Notwithstanding the divided condition of the church at large, there is a certain body of truth held by all denomina-

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tions of evangelical Christians, which might be styled the common Christianity of the entire church of Christ. This includes the fundamental doctrines of the gospel, such as the Trinity, the fallen condition of man, Christ's atonement for sin, salvation by faith, not by works, and regeneration by the Holy Spirit.

II. Common Christianity is well expressed in the so-called Apostles' Creed. It is here given "not as though it were composed by the Apostles, or ought to be extolled canonically, scripture, as the Ten Commandments, and the Lord's Prayer," but because it is a brief sum of the Christian faith, agreeable to the word of God, and recently received in the churches of Christ.

THE CRED

I believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell (hades); the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost: the holy Catholic (universal) church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

III. This common creed of Christianity admits of a threefold division. The first directs attention to God the Father and creation; the second, to God the Son and redemption; the third, to God the Holy Spirit and sanctification.

"That is, he continued in the state of the dead and under the power of death till the third day."

STUDY V

CALVINISM

I. This great system of doctrine is variously known, from its principal expositors, as the Pauline, Augustinian, or Calvinistic system. It is a part of the teaching of Christ, Jno. 15:16; 17:13, Paul was the great Apostle to the Gentiles; Augustine (354-430), the great Latin Church father; Calvin (1509-1564), the great Reformer and Theologian.

II. Calvinism includes in it the doctrines of the Trinity; the two natures and one person of Christ; satisfaction for sin through the imputation of our sins to Christ; and jus-
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cification through the imputation of Christ's righteousness to us, received by faith alone. But the doctrine which distinguishes it from other systems, 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 elected individuals to be saved. Eph. 1:4; Ro. 9:15-23; Jno. 6:37.


3. Total depravity: that is, fallen man is of himself incapable of true faith and repentance. Gen. 6:5; Ps. 53:2, 3; Eph. 2:1-3.

4. Effectual calling or efficacious grace: that is, God's grace is invincible for the salvation of the elect. Eph. 2:8-10; 2 Cor. 4:6; 2 Pet. 3:20.

5. The final or certain perseverance of the saints: that is, those once regenerated are never ultimately lost. Jno. 4:14; 6:40; Jude 24, 25.

III. 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 Catechisms Larger and Shorter.

STUDY VII

PRESBYTERIANISM

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

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

2. These elders possess equal ruling power. 1 Thess. 5:12; Heb. 13:17, 24; Acts 15:22, 6; 16:4.

II. The officers of Presbyterianism are the pastor or teaching elder, 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, and to rule, comfort, and feed the flock of God. Eph. 4:11-12; Acts 6:4; Matt. 28:19, 20; 1 Cor. 11:23-25;

WORSHIP

"The acceptable way of worshipping the true God is instituted by himself." (Confession of Faith, ch. 21, sec. 13). Hence what is not required in the worship of God is forbidden.

1. From all that is required in the worship of God is forbidden. Deut. 4:1, 2; 12:32; Prov. 30:5, 6; Rev. 12:18, 19.

2. The commandments of men are forbidden. Matt. 18:3, 6, 9; Col. 2:16-23.

3. All teaching is to be limited to what is divinely re-
guired; (a) by direct commandment, (b) by well established and divinely approved example, or (c) by clear and necessary inference. Matt. 28:18, 20; Acts 2:42, 43.

II. This principle is enforced by striking judgments of God recorded in Scripture.

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

III. This principle was set forth by the Calvinistic reformers, and by the Westminster Assembly of Divines. See Confession of Faith, chap. 21, sec. 1: Larger Catechism, questions 108-110; Shorter Catechism, questions 50, 51.

IV. Variations from this principle have always been unsafe and hurtful. Perverted truths are the most dangerous errors. Acts 13:10.

"The corruption of the best is the worst."

STUDY VIII

THE PSALMS

1. The Psalms only are to be used as praise in the worship of God.
   A. They alone are a perfect medium of praise. Ps. 10:1.
   B. God's infallible Word must be superior to man's fallible word.
   C. The Psalms alone have the divine approval. 2 Chron. 29:30; Ps. 95:2; 105:1.
   D. They were used exclusively in the Old Testament church.
   E. They passed over into the New Testament church, and were used exclusively by Christ and the Apostles. Matt. 26:30; 1 Cor. 14:26; Jno. 5:17; Eph. 5:19; Col. 3:16. The historian Neander says, "Church psalmody, also, passed over from the synagogue into the Christian church." (Hist. vol. 1, p. 304).

II. Some of these passages of Scripture with their parallels appear to authorize the use of uninspired songs:

1. The first passage is Matt. 26:30, with the parallel, Mark 14:26. The "hymn" here referred to is agreed by

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all to be a part of the Great Hallel. "The passover 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 passover, and the others at the close. There can be no doubt that our Saviour and the Apostles also, used the same Psalms in their observance of the passover." (Barnes). Thus "to hymn it" in this instance manifestly means to sing Psalms.

2. The second passage is Eph. 5:19, with the parallel, Col. 3:16. All agree that the word "Psalms" refers to the Psalms of the Bible, but many think the expressions "hymns" 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:

(a) In the Greek version of the Old Testament, which was in general use in the time of Christ and the Apostles, the terms "Psalms," "hymns," and "songs" stand as the titles to the various chapters of the Book of Psalms. Sixty-seven have the title "Psalms," thirty-four the title "song," and six the title "hymn." These sixty six are Psalms 6, 54, 55, 61, 67, 76. Thirteen have the double title "Psalms" and "Song"; three the double title "Psalms" and "hymn," while one, Psalm 59, has the three-fold title "Psalms, hymn, song.

(b) There is no evidence that any other compositions bore these titles in Paul's day.

The earliest known composed hymn was 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 meter." 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." This does not mean merely religious songs, but songs inspired and made ineffable by the Holy Spirit. Hymns of uninspired men, partaking of human weakness, contain not only imperfections, but also errors and contradictions.

"Hymns for the Living Age," (Presbyterian), out of 500
golden candelabrum 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 divine Spirit—that spiritual and triumphant joy which is experienced by the plentiful effusion of the Holy Ghost upon believers under the Christian dispensation. The Spirit having been poured out,—the shadow gave way to the substance, the type to the anti-type." (Griffiths, Instrumental Music, p. 65). Calvin significantly says, "Musical instruments in celebrating the praises 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 33:2).

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

1. The worship of the New Testament church is to be offered to God directly through the Spirit and not through symbolic forms. Jno. 4:21-24; Col. 2:20-23.

2. The worship of the New Testament church was patterned after the simple worship of the synagogue. The worship of the synagogue consisted of "reading and exposition of the divine Word, liturgy, address, the singing of Psalms and the contribution of alms". The introduction of instrumental music into the synagogue services by the Reformed (or liberal) Jews in recent times has led to the use of the name "temple" again, to designate their house of worship.

3. The worship of the New Testament church was without the use of instruments of music until 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 Cyc., Article, Music). Bingham, 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." (Works, vol. 3, p. 137).

STUDY X

THE FAMILY

1. The family 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. Gen. 2:20-24;
The union thus effected is analogous to the perfect union that exists between Christ and true believers. Eph. 5:32.

II. The family bond is violated when one party is guilty of the act of adultery. The state should grant an absolute divorce on this scriptural ground. Matt. 5:31, 32; 19:3-9.

III. The family relation involves the duty of establishing and maintaining the true religion in the home. Gen. 18:19; 35:2-4; Josh. 24:15; Job 1:5.

IV. The family relation imposes certain duties upon the parents: the principal of which are:
1. To love their children. Isa. 49:15.
2. To exercise authority. 1 Tim. 3:4, 5, 12; Gen. 18:19.
3. To provide the necessities of life. 1 Tim. 5:8.
4. To teach and train for time and eternity. 2 Tim. 1:5; 3:15; Deut. 4:9, 10; 6:6-9.

V. The family relation imposes certain duties upon the children. The principal of which are:
1. Reverence for parents. Ex. 20:12; Eph. 6:2.
3. Kindness and gratitude to parents. 1 Tim. 5:4.
5. In the family relation the husband is the head. Eph. 5:21-23.

STUDY XI
THE CHURCH
1. 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. Deut. 7:6-9; Acts 2:38, 39; Eph. 5:25-27.
2. The church existed in the Old Testament dispensation (Acts 7:38), and was distinct from the state in organization and administration.
3. All true believers should seek and obtain admission to the church by publicly professing their faith in Christ and obedience to Him. Matt. 20:21; Mark 8:38; Acts 2:41, 47.
4. To the church have been committed two sacraments, Baptism and the Lord's Supper. Matt. 28:19; 26:26-28.
5. Baptism is to be administered by the application of water to all who have professed their faith in Christ and

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obedience to Him (Acts 2:38-41; 8:12, 36-39), and to their children, the parents taking the baptismal vows in their behalf. Gen. 17:17, with Col. 2:11, 12; Acts 2:38; 16:15, 30; 1 Cor. 1:14—
2. Baptism in order to be valid must be administered by a regularly authorized 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 the mode ordinary and properly employed, 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 communion the same as the terms of admission to the church. Ex. 12:33-46; Acts 2:42. Partaking of the Lord's Supper is the most exalted privilege accorded the professed disciples of Christ. Consistency, the maintenance of a testimony for the truth, the interests 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. 2 Cor. 6:14-16; 2 Thess. 3:5; Matt. 7:6.

STUDY 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. 2:13. Civil government should therefore recognize—
2. God as the source of all authority. Prov. 8:15, 16.
3. Jesus Christ, the Son of God, as the universal Mediatorial Ruler. Matt. 28:18.
4. The Bible, the Word of God, as the supreme law for nations in all moral questions. Deut. 17:18-20.
5. The civil officer is a minister of God as well as a servant of the people. Ro. 13:4; 1 Peter 2:13, 14. The civil officer should therefore—
6. Be a Christian. 2 Sam. 23:1, 3; Ex. 18:12; Ps. 71:11.
3. Interpret law in harmony with Christian principles.  
4. Execute law in harmony with Christian principles.  
Ro. 13:3-13; 1 Pet. 2:14; 1 Tim. 1:5.
III. The citizen of the heavenly kingdom is a subject of the earthly kingdom as well as of the heavenly kingdom.  
Phil. 3:20, R.V.  
The Christian citizen should therefore:—  
1. Reverence rightful civil government.  
1 Pet. 2:17.
2. Obey rightful civil government.  
Ro. 13:5.
3. Cheerfully bear the financial and military burdens of rightful civil authority.  
Ro. 13:6, 7.
1 Sam. 16:1-13; 2 Sam. 2:4.

STUDY XIII
DUTY

I. The duty 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 pre-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 many of our people, customs and laws may be, is irreverent and unbelieving.

The government of Great Britain, besides not having a proper acknowledgment of God, the Lord Jesus and the Bible, also disregards the scriptural qualifications prescribed for civil rulers, has established a union of Church and State, and has rejected the perpetual engagements of the Solemn League and Covenant.

II. The duty of Christian citizens in view of this practical denial of the rights of God is plain. Acts 4:19, 20; 5:29.
1. Christian citizens should utter a decisive protest against this denial of the rights of God.  
Eph. 6:5-10; 1 Pet. 3:14-16.
2. Christian citizens should make their protest effective by refusing to take an oath that involves them in a denial of the rights of God, even though such denial is not actually expressed. They should rather refuse to be sworn officers of a government requiring such an oath.  
Psalms 2:10-12.
3. Christian citizens should not ask others to take an oath which they cannot consistently take themselves. Hence Christian citizens cannot consistently vote for an officer whose official oath will involve him in an unexpressed denial of the rights of God.  
Rom. 14:23.
4. On the other hand, Christian citizens, highly appreciative of the manifold blessings of a stable government, should do everything in the earthly kingdom not forbidden by the laws of the heavenly kingdom. They should cheerfully vote, hold office, pay taxes, perform military service and any other services when the conditions involved as well as the services imposed are right in themselves.  
III. There are certain seeming objections to this attitude of separation from an unscripturally constituted civil government.
1. This attitude seems 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 excused 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 imprisoned, to suffer and to die for their faith. It is not wrong to work for, or deal with, the godless if we do not subscribe to their godless deeds and creeds.
2. This attitude seems to throw the Christian's influence against current reforms. But voting 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 gain; there is nothing but condemnation and loss, in doing evil that good may come.  
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 Christian and unchristian men alike swear to administer 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 seem to prevent Christians from using many things in daily life, such as Sabbath-breaking railroads, and liquor-selling drug stores.
Supporting a man or lawful institution in what is right, and protecting against what is wrong are vastly different from entering into sworn allegiance to 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 20:21-26.

3. 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, man cannot gain anything by impatience. 1 Sam. 15:1-7; with 15:23-26; Acts 1:4; 6. 7. The way to conscientious action may be closed for a time, but the way of protest against the opposing evil is ever open. Moreover, doing right is doing most and best. Acts 4:19-20, 4. The Covenant Church has repeatedly taken the initiative in introducing a Christian Amendment into Congress. The most recent introductions were in 1847 and 1848. The Christian Amendment Movement intends to press this issue until the “blessed reformation is accomplished.”

STUDY XIV
SECRET SOCIETIES

1. Secret societies are human organizations existing by consent of the public, drawing their membership from the public, and concerning themselves with the public, yet concealing their principles and practices from the public, and excluding all right of investigation by and responsibility to the public. Care should be taken to distinguish between privacy and secrecy. Privacy relates to the judicious concealment from public view of that which concerns oneself only, as individuals, families, or societies. Secrecy as applied to secret societies relates to the intentional concealment by a public institution of that which in some measure concerns all of us.

II. Secret societies are contrary to the Word of God.

1. Their initiation oaths and obligations, binding to the unknown, are unscriptural. Lev. 5:4-6; Matt. 16:6-10. When Christ’s most trusted disciple endeavored to pledge him to the unknown, he inquired, “What would ye that I should do for you?” Mark 10:36; Matt. 20:21.

2. Their secrecy in general is unscriptural. Acts 13:10; 2 Cor. 11:13-15; Mark 3:22; Isa. 5:26. Secret societies in this are an imitation and caricature of the church of Jesus Christ. This is their peculiar danger. Man universally feels the need of some such help as Christ has provided in the church for salvation from sin. Secret societies are pernicious because they provide an abbreviated religion:—

They acknowledge a Supreme Being, but they dishonor 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. 3:15; 16; Isa. 33:20.
moral 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

I. 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 invoke His curse if we speak not the truth, or do not what is promised. 1 Kings 8:31, 32; Neh. 5:12, 13.

2. An oath is a solemn, impressive, and convincing promise. This is because of the appeal to God, the Supreme Judge, to witness the truthfulness of what we say. Lev. 19:12; Deut. 23:21-22.

II. An oath is an act of worship. Deut. 6:12. It is a religious confession of the existence, the omnipotence, the omniscience, the holiness, the justice, and the providence of God. It is called "the oath of God." Ex. 6:24.

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


3. In confirming vows of loyalty to civil rulers and leaders. Ex. 8:2; 2 Kings 11:4; 2:3.

4. In promulgating fidelity to official trust. 2 Kings 11:4; Ezra 10:5; Neh. 5:12, 13.

5. In declaring fidelity to official trust. 1 Sam. 12:5.

III. 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. 6:12; Neh. 6:17, 18. Examples: Christ, Matt. 26:62, 64; Mark 14:61; Paul, Rom. 1:7; 1 Cor. 15:31; 2 Cor. 1:20. The passage in Matt. 5:33-37, is only a seeming exception. Christ does not refer to the judicial oath, but to unauthorized oaths in common conversation.

2. An oath should not be taken unless the divine requirements are met.
STUDY XVII

EVANGELIZATION

I. Evangelization is bringing the glad tidings of the gospel of Christ to the lost. Matt. 10:16; 16; Matt. 18:6; 6.
II. The authority for evangelization is the Word of God to His prophets, the Word of Jesus Christ, and the lives and teachings of His apostles. Ezek. 38:24; Isa. 55:1-11; John 1:1-12; Matt. 4:18; 19; 10:16-19; 28:19; 20; John 1:40, 41; Acts 8:4; 5; 11:15; 20; 1 Tim. 4:11; 2 Tim. 1:9-11.
III. The purpose of evangelization is to make Christ known to the world, primarily to save men individually and ultimately to save society. Matt. 28:19; 10; Mark 16:15, 16.
IV. The scope of evangelization includes the whole world and all time. Matt. 28:19; 30; Mark 16:15, 16.
V. The order of evangelization is (1) at home ("Jerusalem"); (2) adjacent to home ("all Judaea and in Samaria"); (3) 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 prayers (Luke 10:2), the gifts (Luke 10:7), and the labors (Rom. 10:14, 15), of the church. George Smith in his Short History of Christian Missions, says, "The most hopeful estimate cannot go further than this, that in the most evangelized churches not more than a third, and in the least active not more than a tenth, of the communicants pray, or give, or energize in any way for the nations whom the Lord charged every one of his members to disciple" (page 337).
VII. The divine equipment (factor) in evangelization is the presence of the indwelling 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. John 4:35; Isa. 53:10, 11.
IX. The methods of evangelization are the authoritative preaching of the word on all stated and special occasions, 2 Tim. 4:2; instruction in Sabbath-school and other Bible classes, Acts 17:17; mission stations, at home or abroad, with evangelical, educational, medical and industrial departments, Luke 16:1-9; Matt. 28:19; personal work with individuals, Acts 8:26-40; gifts, Phil. 4:14-18; and prayers, Luke 10:2; 19.

STUDY XVIII

THE SABBATH

I. The Sabbath is a divine institution. It was established by God in Eden as a memorial of creation. Gen. 2:1-3.
II. It was reestablished by God at Sinai. Ex. 20:9-11.
III. It was confirmed by Christ for all time. Mark 2:27.
IV. The Sabbath is both a civil and religious institution. It was given at Sinai to Israel the nation and to Israel the church.
V. As a civil institution the civil government should honor and protect it. Neh. 13:15-22.
VI. As a religious institution it is characterized by rest and worship. Ex. 30:9-11.
VIII. Abuses of the day are unnecessary work, idleness, social visiting and amusements. Ex. 30:9-11; Isa. 58:13.
IX. The Sabbath was changed at the resurrection of Christ, as a memorial of that event, from the seventh day of the week to the first. Mark 16:2, 4, 5. The Sabbath as an institution was provided 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." (Mark 2:28). This He did, as with circumcision and the passover, not by an explicit command, but by His equally authoritative example, and by the example of the Apostles and early Christians.
X. Christ before His death was very careful to observe the Old Testament Sabbath. Luke 4:18. Not once after His death did He thus honor it.
XI. Christ at once made significant the first day by rising from the grave on that day. Matt. 28:1-10; Mark 16:11-11; Luke 24:1-12; John 20:1-18. He knew that by that act special significance would attach thereafter to this day, and He would not thus deliberately lead His followers astray in a matter of so much importance.
XII. Of three appearances after the resurrection six were on the first day: To Mary, John 20:11-15; to the women, Matt. 28:1, 2; to Peter, Luke 24:1-24; to the two disciples, Mark 16:11-14, 16; to the two, Luke 24:1, 16; in the temple, John 20:19; to the eleven on the following first day, John 20:19, 26.
5. There are six instances of the observance of the first day by the Apostles and early Christians: Jas. 20:19; 20: 26; Acts 2:1-4; 20:17; 1 Cor. 16:1, 2; Rev. 1:10.
6. Christians in at least four divisions of the Roman Empire are represented in the foregoing passages as observing the first day; namely, Achala, Asia, Galatia, Syria.
7. 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 edict of Constantine, A.D. 321, legalizing the Lord's day, is evidence that the first day was legally 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 designate 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 Irenaeus (A.D. 178). 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

I. Tithing is a Divine requirement.
1. Tithing was practiced by Abraham and Jacob with Divine approval, Gen. 14:20 (with Heb. 7:2-4); Gen. 26:22.
2. Tithing was explicitly required of Israel by Divine law, Lev. 27:30-33.
3. Tithing was approved by Christ. Matt. 23:23.
4. Withholding the tithe is called robbery. Mal. 3:8.

II. The law of the tithe is not intended to oppress the poor nor to excise the rich. “As God hath prospered” is the modification placed upon this law in the Old Testament and the New Testament alike (Deut. 16:17; 1 Cor. 16:15). The paying of tithes is a test of obedience and submission. The giving of free will offerings is a test of love as children.

III. The portion to be tithed is not the capital, but the net increase; that is, the gross income less the cash outlay to produce it. “As the law was given to Israel, God claimed a tithe of the entire increase of the flock and of the field. Lev. 27:30-33. But methods of business in ancient Israel were simple and exposed little. In our day the case is very different. In some instances, to tithe the entire receipts would leave little for family support and might even involve in debt.” * * * The farmer may deduct from the market value of the products of his farm the ordinary cash outlay for machinery, for laborers, for cattle to consume his grain, and for grain to feed his cattle. The renter of farm land may deduct his payment for rent. The businessman who rents his place for business may deduct rent money, the cost of goods and clerks hired, and other necessary expenses. The professional man may deduct from his income the cash outlay necessary in his professional calling. Nothing but the actual cost of production should be deducted from the gross income before tithing. All living expenses, such as house rent, taxes, food, fuel, clothing, etc., should be met from that which remains after the tithe is paid. In cases in which the cash outlay in securing the income is small it would be well to tithe the gross income. Better in every case to exceed the tithe than use any of the Lord’s money for ourselves.” Minutes of Synod, 1907, p. 74.

IV. The practice of tithing is promoted by entering into covenant with God as did Jacob. “If God will be with me, and will keep me, and will give me bread to eat, and raiment to put on, then shall the Lord be my God, and of all that thou shalt give me I will surely give the tenth unto thee.” Gen. 28:20-22.

STUDY XX
INTEMPERANCE

I. Intemperance, as popularly understood, is indulgence in alcoholic drinks. On the other hand, temperance, in its wide acceptance, is the moderate use of good things and total abstinence from bad things. Gal. 5:23 (“self-control,” R.V.); 1 Thess. 5:23 (“every form,” R.V.).

Alcohol is produced by the decomposition of animal or vegetable matter. It cannot be called a food.

1. Foods are essential to growth and development, but alcohol cannot help in these important and normal processes.

2. Foods increase the working powers of muscle
and health, but alcohol interferes with muscle and brain co-ordination and slows the reaction of these important organs.

"(3) Foods increase the power to endure physical strain, but alcohol hastens fatigue and lessens endurance.

"(4) Foods maintain the warmth of the body, but alcohol hastes the escape of heat from the body.

"(5) Foods help the body resist disease, but alcohol makes it more susceptible to disease.

"(6) Foods are converted to energy and stored in the body for later use, but alcohol is absorbed as an indigestible narcotic.

"(7) Foods maintain the water balance in the body, but alcohol destroys the balance by extracting water."
—Howard E. Hamlin, Prof. of Physiology, Ohio State Univ.

II. Intemperance is always sinful and ruinous.


5. In harmony with these statements of God's Word are the following warnings of eminent men.

"Medicine has reached the place where alcohol is rarely employed as a drug, being replaced by better remedies."
—Dr. Charles Mayo

"More alcohol equals higher death rate."
—Dr. C. C. Weak

"The offspring from alcoholic parents show the highest death rate."

—Mr. Stockard

“There is no middle way between total abstinence and the excess that kills you. For your sake, reader, and that you may never attain my experience, with pain I must utter the dolorous truth that there is none—none that I have found."
—Charles Lamb "Confessions of a Drunkard"

"All my life I have lived in the presence of fine and beautiful men going to their death because of alcohol. I call it the greatest trap that life has seen for the defeat of genius."
—Upton Sinclair

III. Intemperance is severely denounced in God's Word.

1. When we cause others to drink. Hab. 2:15.

2. When we build a city with blood-money. Hab. 2:12.

IV. Intemperance may be avoided.

1. By humble dependence upon God in the regenerating and sanctifying influences of the Holy Spirit. Jno. 3:3, 5, 6; Ps. 111:16.

2. By co-operating with the Holy Spirit.

(a) Not looking upon the wine. Prov. 23:31.

(b) Avoiding the company of viliabilites. Prov. 23:20.

(c) Signing the pledge and entering into covenant with God to abstain from drink. Ps. 116:1; Isa. 50:3.

(d) Keeping in mind the doom of the drunkard. 1 Cor. 6:9, 10.

(e) Cherishing the expectation of the righteous. Rev. 22:16.

STUDY XXI

TOBACCO

I. Tobacco is a plant containing, in varying quantities, a very deadly poison called nicotine. "Nicotine is one of the most deadly poisons known to man. Some conception of its extreme toxicity may be gained by comparing it to hydrocyanic acid, which is of approximately equal potency."


"The average in twenty medium priced American cigarettes was 23.83 milligrams of nicotine per cigarette; 11.91 milligrams were left in the stub after smoking. Stub smoking is therefore more injurious than smoking the first half of the cigarette."

—Journal of Laboratory and Clinical Medicine, May '41.

II. The leaves of the tobacco plant are prepared variously for chewing, smoking, snuffing and for medicinal use. The Standard Dictionary states this startling fact: "Tobacco ranks first in the list of articles of general use. It is estimated that 600,000,000 people use it."

III. The effect of tobacco upon a normal person is a very violent disturbance of the entire system, producing vomiting, purging, trembling and extreme weakness. The effect upon the habitual user is that of a sedative, producing relaxation of muscles and stupor.

"The pleasant though toxic habit of the use of tobacco constitutes one of the most formidable public health
problems of all time."


"The efficiency of the mental and nervous system is lowered about 10% by the habitual use of tobacco. Losses occur in mental accuracy, rote learning, capacity, imagery association."

IV. The use of tobacco for other than medicinal or scientific purposes is clearly sinful.
1. It is a worse than useless expenditure of money. Is. 55:2.
2. It gratifies a created and fleshly appetite. 1 Peter 2:11.
3. It is defiling and injurious to the body which is the temple of the Holy Ghost. 1 Cor. 6:19, 20; Ex. 20:13 (R.V.).
4. It is enslaving to the will. Ro. 6:15, 16.
5. It is degrading to the finer sensibilities. 1 Cor. 15:32.
6. It is often hurtful to the spiritual life. Heb. 12:1.
7. It is closely allied with drinking. Amos 5:11.
   "Nicotine constricts while alcohol relaxes the blood vessels. Then why not follow a smoke with a 'lightball' and come out all right! Both and Sheard give the answer: 'Alcohol is not uniformly an effective agent for the prevention of the vasomotor strain produced by smoking. Therefore, this study does not substantiate the common belief that drinking a cocktail will necessarily nullify the effect of smoking.'"

V. The production, sale and handling of tobacco for general consumption is sinful.
1. The sale of tobacco makes its use respectable. Ex. 23:2. The use and sale of tobacco are as yet acceptable sins.
2. The sale of tobacco makes it accessible to the young to whom it is especially hurtful. This is true in a marked degree of the cigarette which is made doubly deadly by the presence of other poisons.
3. The sale of tobacco is a partnership in other men's sins. 1 Tim. 5:22.
4. The sale of tobacco for gain is selfishness and a breach of the law of love. Ro. 13:10;

STUDY XXII
POPULAR AMUSEMENTS
Card-Playing — Theater-Going — Dancing
I. Each has its peculiar element of danger.
1. 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 this strange assembly of paste boards, with their varying values, admits of infinite multiplying and balancing of chances." In every normal person four faculties of the soul are the basis of conduct—reason, conscience, affections and will. The element of chance hinders 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 aggravated stimulations which amount to intoxication. This, again, produces exasperation and insubordination of the whole intellectual and moral nature. The effect is as paralyzing as whiskey to nerve and muscle. Card-playing finally leads to gambling, by demanding the added excitement of possible gain, and gambling to all kinds of dishonesty and deception.
2. Another objection to card-playing, or any other game of chance, is that, in so far as "chance" lends interest or excites amusement, it is an irreverent use of the provision of God.
   In this ordinance an appeal is made for the interposition of God to intimate His will when the path of duty cannot be otherwise determined, with an implied or express promise to obey His will as indicated by the result of the "lot," Lev. 16:4-10; Prov. 16:33.
   It should never be employed except in matters of the gravest importance, with the utmost reverence for God and then only when every other means of ascertaining the desired result has been exhausted without success. Josh. 7:14-16; Acts 1:26. To employ it for reaching decisions in trifling matters or for making sport is therefore the profanation of a sacred ordinance.
3. The fascination of the theater is the element of entertainment. The theatre is the play-house. Education, morality, public welfare—everything is subordinated to the one demand for entertainment. In providing this the theatre too frequently appeals to the unreal and sensational; provides plays that exalt vice and debase virtue; employs as entertainers men and women of loose character
and thus strikes at the foundation of society.

4. 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 chiefest charm. "Passion, however skillfully veiled, lies at the basis of the modern dance." The impure suggestion is often more manifest in the after-thought than in the act of dancing. More dangerous and more sexual even than the dance is "petting" and "necking." Done in secret after dates, it is strongly liable to leave scars of moral shame that last throughout life.

II. All three have objectionable elements in common.

1. They are alike perversions of good things, namely, the lot, the drama, and the social mingling of the sexes. It is evident they are perversions because they render wholesome amusements tame and unsatisfying.

2. They are undoubtedly 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. Jno. 17:14-16.

3. They are alike hostile to genuine religion. Gal. 5:16, 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. Rev. 11:9.

III. All three are condemned as unfit for Christians.

1. By God's Word. 1 Cor. 10:31; Heb. 12:1; Matt. 6:24; Ro. 12:2; 1 Pet. 2:15-17; Col. 2:2; Gal. 5:24.

2. By the church of Christ. 1 Peter 2:9.


4. By the exacting judgment of the unconverted. Rom. 12:14; Ro. 2:24. "I have all the unconverted on my side, and only a part of God's professed 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 play cards, go to the theatre and dance. It is only those who must condemn themselves for inconsistency in doing those things, that seek justification in the plea that they can see no harm in them."—Evangelist Horatio H. Wells, D.D.