THE YOUNG PEOPLE'S MANUAL

SETTING FORTH IN PLAIN TERMS AND BRIEF COMPASS WHAT WE OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA BELIEVE AND WHY WE BELIEVE IT

"By young and old, By maid and youth, His name in truth Should be extolled."

PITTSBURGH, PENNSYLVANIA
CHAPTER I
THE LORD'S SUPPER

I
We call Baptism and the Lord's Supper sacraments. If we keep it clear of superstition, it is by far the best word that can be used for the purpose; for a sacrament, when we stop to think of it, is a very plain and simple thing. The dictionaries tell us that, originally, a sacrament was "an oath of obedience and fidelity taken by Roman soldiers on enlistment." Throughout the Roman Empire, therefore, in Christ's day, a sacrament, to the common mind, was merely "an oath of obedience and fidelity."

As was natural, however, the term, when taken over into the Christian church, had to enlarge its meaning to some extent, in order to suit itself to its new surroundings. It was still "an oath of obedience and fidelity," but it was more than that. In its New Testament meaning an oath, in itself, is not a sacrament. A man, for example, is not observing a sacrament when he takes an oath on the witness stand, whether in a civil court or in a church court. To be a sacrament an oath has to be
taken before a congregation of Christians who have assembled for worship. As David says, "I will pay my vows unto the Lord now in the presence of all His people, in the courts of the Lord's house" (Ps. cxvi. 18,19).

Concerning a sacrament, accordingly, three things are to be kept in mind: first, it is an oath of obedience and fidelity; secondly, it is to be made or taken before an assembly of Christians; and thirdly, the assembly of Christians must at the time be engaging in the act of public worship.

This is why our Directory says so explicitly that Baptism is not "to be administered in private places, or privately, but in the place of public worship, and in the face of the congregation, where the people may most conveniently see and hear." It is also the reason why the Confession of Faith says that to receive the sacrament of the Lord's Supper "by a priest, or any other, alone," is "contrary to the nature of this sacrament and to the institution of Christ." The sacraments are public ordinances. They have an essential service to perform toward the world at large.

I
One thing, at the very outset, we need to notice, so as to be clear in our thinking, as
In instituting the Lord's Supper the Lord Jesus, as the record indicates, took the bread and held it before His disciples, and said, "This is my body" (Mark xiv. 22); then, taking the cup, and exhibiting it, He said (ver. 24), "This is my blood." Could any words have been plainer, or any act more simple, or more sublime?

It is hard to believe it, there are those who teach, that when Jesus said, "This is my body," and, "This is my blood," the bread was then and there changed into human flesh and the wine into human blood. But even a child ought to know better than that.

Picture the incident for yourself. The disciples saw the body of Jesus before them, did they not? They knew that the bread in their hand was something different from the hand that was holding it, did they not? They knew that Christ's blood was all in His body at that moment, and that none of it was in that cup, did they not? In fact they knew it so well that it never occurred to them to ask a single question about it. If that bread and wine had been changed into flesh and blood before the eyes of the disciples at that
instant, it would have been one of the most wonderful mysteries the world had ever wit-
nessed. Does anyone suppose for a moment
that a miracle, such as that would have been, could have gotten past those disciples with-
out arousing a single one of them to ask a
question? What they saw before them was
bread and wine, and there is no suggestion
that they thought of these elements as being
anything else than what they apparently
were.

V

The fullest account of the Lord's Supper
is given in the eleventh chapter of First Cor-
inthians. And Paul tells us distinctly that he
had "received" it of the Lord. Notice how
plain everything is. Jesus does not say, "As
often as ye eat this body and drink this
blood," but, "As often as ye eat this bread,
and drink this cup," or this wine. He does
not say, "Whosoever shall eat this flesh, and
drink this blood, unworthily, shall be guilty
of the body and blood of the Lord," but,
"Whosoever shall eat this bread, and drink
this cup of the Lord, unworthily, shall be
guilty of the body and blood of the Lord." The
meaning is just about as clear as words
can make it. The bread represented the body,
and the wine represented the blood, but the
bread was bread and nothing but bread, and
the wine was wine and nothing but wine.
(See I Cor. xi, 23-28)

What we need to do therefore, when we
come to think and talk about the Lord's Sup-
per, is simply to use plain, ordinary, common
sense. There is nothing magical about it,
nothing uncanny, nothing that acts like a
charm, nothing hidden from the sight; every-
thing is so displayed as to be seen by the eye,
and is precisely what the eye sees it to be.
"He took the bread" and "He took the cup";
what He did originally the disciples did af-
terwards; and they uttered no word to sug-
gest that it ever occurred to them to think
of these elements as being anything other
than symbols to be used sacramentally.

VI

But some one will say, What about the
elements after they have been "consecrated"?
To this the answer is, that they are precisely
the same, as far as the material is concerned,
as they were before. To "consecrate" means
merely to set apart from one purpose to an-
other — in this case, to set apart from a com-
mon use to a spiritual and holy use. We eat
and drink daily for the sake of physical nour-
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ishment. But this bread and this cup are to be used not for that purpose, but for spiritual ends. They are meant to make us think about Christ and what He did for us on the cross. That is to say, the bread and the wine are set apart for something different from their natural use, but the "consecrating," or "setting apart," does not change the materials to anything else than what they were before.

Accordingly, when we eat the bread and drink the wine in keeping with the purpose for which they were consecrated, we put ourselves under contract to live for Christ and not for another. Thus the elements are "sacramental and symbolic," as we say.

SACRAMENTAL, for they put us under oath before God, in the presence of our fellow Christians; while we are all in the solemn act of public worship; SYMBOLICAL, because they represent something different from what they themselves are, and bring before the mind's eye the way of salvation through a crucified Redeemer. Yet, for all that, the bread is still bread and the wine is still wine; neither has suffered any organic change.

Thus, almost before we are aware of it, we are launched into the meaning and signifi-

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vance of the Supper. The elements are bread and wine. The bread is broken; the wine is poured out. These are the facts. As for their meaning, the broken bread points the eye to, and is meant to make us think about, the body of Christ crucified on the cross; the wine poured out points the eye to, and is meant to make us think about, the blood of Christ as it flowed from his crucified body "for the remission of sins." This is what the facts are intended to impress upon our minds. They supply us with a mental picture of the only way by which a soul can be saved.

Every thought in connection with this sacrament, accordingly, is a thought of love, every word is important, every act is significant. Every communicant ought to know by heart the eleventh chapter of First Corinthians from the twenty-third verse to the close of it. It compresses the whole work of redemption into one brief paragraph.

25. For I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread:

26. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.
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25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The passage has the beauty and simplicity of a classic. It specifies six significant acts, which are always, or almost always, to be, carefully explained before we go to the table.

First, He "took bread"—that was a significant act. It signified that He, the Son of God, had come from heaven and had taken on a human body, like Incarnation ours, to dwell in while on earth. Taking the bread, He said, "This is my body." The act indicates that He "took" a body, and came "in the likeness of sinful flesh," when He was born at Bethlehem. It sets forth what we call the Doctrine of the Incarnation, namely, that "the Word was made flesh and dwelt among us." He "took bread," He became one of us by taking our nature.

When He had taken the bread He "blessed" it. This was His second significant act. He blessed it while He was "giving thanks". (Mark xiv. 22; Substitution Luke xix. 19). The act signifies that He was Himself "blessed" of God, when, at His baptism on the banks of Jordan, the Father publicly approved of Him, and "set Him apart" to the infinite task of redeeming men, by saying from the cloud, "This is my beloved Son, in whom I am well pleased" (Mark iii. 17). Then and there, within the hearing of men, the Lord Jesus was
formally and officially recognized as the Promised Messiah, and as the one and only Substitute who could answer for sinners acceptably to God. Also, on His own part Christ then and there consecrated Himself publicly to the work of Redemption, and engaged, by a definite historical act, to take our place before the bar of infinite justice and die in our stead. When He "blessed" the bread therefore, He "set" it apart to signify that at His baptism, He had dedicated His life, by a formal act, to the salvation of men. Thus the act is significant, in that it displays, as it were before the eyes, the Doctrine of Substitution.

The next act, set forth in the words, "He brake it," was significant of the crucifixion. The promise of Atonement, that in His broken body our sins might be satisfied, was made while the elements were still whole. When Jesus brake the bread, it was a formal act, and the result of that act was a postponement of its contribution to the satisfaction of the claims of infinite justice held against us. As we see the bread broken and realize its significance, we are made to remember that "the Lord hath laid on Him the iniquity of us all" (Is. liii. 6). By the sufferings of Christ on the cross everything between us and God is settled, and we are saved. The breaking of the bread therefore is to bring to mind the Doctrine of the Atonement.

The fourth significant act is the "giving" of the elements to the communicants. To every true disciple of His Jesus offers to the crucified body. He "gave"—not the bread merely nor the wine merely—but the broken bread, and the wine that had been poured out. Jesus presents Himself to men not primarily as a Great Teacher, or as a Great Example, or as a Great Reformer, for in all such respects He could have been great without the necessity of dying on the cross. Above all else, and underlying all else, and permeating all else, He presents Himself as a SAVIOUR, as the Person who has satisfied the justice of God in our stead—a work which He could not do without submitting Himself to be crucified. What He offers us therefore is this finished work. "Take," He says. Salvation comes to us as a gift, "without money and without price" (Is. lvi. 1). The fourth significant act accordingly affords us a mental picture of that precious doctrine which we call Salvation by Grace.
There are two more significant acts, but they are acts on the part of the communicants. **Justification** The disciples reached out their hands to receive the bread and the wine. When the Lord Jesus said, "Take," they obeyed. They believed that Christ could give them everlasting life. Their act, therefore signified how faith works.

Faith extends its arm to lay hold of what the Father offers us in the person of His crucified Son. When the hand goes out, the soul ought to say, "I will take the cup of salvation, and call upon the name of the Lord." (Ps. cxvi. 13). It ought to say, "Thee, O Christ, I now accept, on thine own terms, as my personal Saviour and my only hope of obtaining life eternal." Thus, back of this act, and pervading it, is the Doctrine of **Justification by Faith**.

The second significant act on the part of the communicant, and the sixth and last in **Sanctification** the series as a whole, is the eating and drinking, in obedience to the command, "Take, eat; take, drink." Physically we eat and drink in order that the body may have something to assimilate, something to live on, something to do its work with. Also, eating and drinking imply that we are hungry and thirsty. Hunger and thirst, therefore, are good things. They show that our system is in good condition, that it is ready and eager to take in what it needs, in order to keep it healthy and handy and fit for service.

The same or similar things are true when we step over into the spiritual world. It is possible for the soul to hunger and thirst after God, (Ps. lxiii. 1-2). And when it does it is in a wholesome condition. Christ Himself tells us this in so many words, when He says, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Matt. v. 6). When the soul therefore eats of that bread and drinks of that cup, in a spiritual manner, it gets something that makes it "grow in grace," something that supplies it with new strength, and added efficiency, and a deeper glow of loveliness, something that makes it feel that "all the fulness of God" is at hand to help it meet its needs as they arise. In short, as we eat and drink at Christ's table, we engage to **LIVE** on "the bread of life," (John vi. 48), and to yield ourselves joyously to the "sanctification of the Spirit." (II Thes. ii. 13).
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VIII

The next thing to demand our attention is the purpose or design of this holy ordinance. To explain what that is, in a way that may be easily grasped, we may say that the Lord's Supper has a backward look, an inward look, an outward look, and a forward look.

"This do in remembrance of me." It is a loving memorial, intended to keep the birth, life, work and death of Christ fresh in our memories. And this it has been successful in doing for more than nineteen hundred years, so that by this fact alone it could be proved that Jesus of Nazareth lived and died at the time and in the way the New Testament says He did. The first design of the Lord's Supper, therefore, is to lead us to look backwards, to enable us to recall, to recall vividly, the death of our Friend and Elder Brother, and affectionate Saviour, as it occurred on the cross on Calvary, centuries ago.

Every time the Lord's Supper is observed the communicants are asked to listen to these An Inward words — "My body... given for you; my body... broken for you; my blood... shed for many for the remission of sins." "Broken for me," you say; and as you think of it, it makes you feel what an infinitely hateful thing sin must be, when nothing less than the death of the Lord Jesus Christ on the cross can save your soul. You begin to see how impossible it is for poor mortals, such as we are, to meet God, on our own merits, at the Judgment Seat; seeing that God, by His very nature, cannot acquit us except on the basis of infinite justice. How good and how pleasant a thing it is, then, as we sit at that table, to be assured in our hearts that Jesus Christ is God, and that, being God, He is infinite, and that, being infinite, He can satisfy the infinite God in our stead. Looking within, we see our sins accounted for, and removed, by an omnipotent and loving Saviour, and our minds are at peace.

In one aspect of it, the Lord's Supper is a public exhibition of divine love. It is intended to proclaim to the whole wide world that there is a fountain opened for sin and uncleanness. To celebrate it privately, therefore, is wrong. It is to counteract, as far as possible, one of the essential purposes of the institution. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death" — show it forth, exhibit it publicly.
place it in evidence, as a silent, yet eloquent, witness to the unfailing compassion of Him who loved the world in such a way that He "gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

"Till He come:" Jesus Christ is to come once more, and only once more, in bodily form. The purpose of His coming will be to judge the world.

A Forward Look The Lord's Supper is to be observed until that time. After that time there will be no need for it, for the Judgment Day will mark the end of things on earth, and the beginning of things, on a completed scale, in the world to come. "Till He Come," therefore, looks forward toward, and awaits the answer to, our Lord's petition at the institution of the Supper—"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory" (John xvii. 24).

IX Thus far, then, three things have been considered—first, the elements used in the Lord's Supper; then, the significant acts performed in administering it; and thirdly, the purpose our Lord had in view in instituting it. Naturally the next question must be—How should the Lord's Supper be observed? If a person is a Christian, he is anxious to put away his old sins, so that he may become more and more like Christ, and may be the better fitted to work for Him in His Kingdom. In view of this fact, Jesus, by the pen of Paul, says, "Let a man examine himself." Before he goes to that table let him look into his heart and life. Let him note his sins, his shortcomings, his failures; and thus let him eat.

"Let a man examine himself, and so let him eat of that bread, and drink of that cup"—how clearly this little sentence shows us what we ought to do, to the end that we may be able to sit down worthily at the Lord's table! That word "so" means in such a way. Let a man examine himself in such a way as to find out just where his weaknesses are, and just what they are, and then let him eat and drink in such a way as to fortify himself against those weaknesses for all time to come. Let a man eat and drink so as to grow in grace; so as to become a better Christian, so as to fit himself more perfectly for doing Christ's work in the world. He is to examine himself in such a way as to have the exami-
nation result in repentance and newness of life.

But perhaps you hesitate to come to the Lord’s table because you feel too unworthy. Stop a moment and think. Is anybody worthy? We all know that we are not worthy. Anyone who examines himself by the law of God knows that worthiness, in this world, is impossible. The only thing to be done, therefore, is to come to Christ who is worthy. The more unworthy we feel ourselves to be, the more likely we are to eat and drink “worthily,” that is, in a worthy manner; for then we will eat and drink depending solely on the worthiness of our Saviour. Why was Christ nailed to the cross? Was it not precisely to take away our unworthiness? Not a feeling of worthiness, therefore, but “a broken and a contrite heart” on account of our sins, is what we need in coming to the Lord’s table.

X

THINGS TO THINK ABOUT CONCERNING THIS SACRAMENT

First of all, what God said to Moses at Sinai, he says, in substance, to every communicant who comes to the Lord’s table—“Put off thy shoes from off thy feet, for the place wherein

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thou standest is holy ground” (Ex. iii. 5). The Lord’s Supper is a thing apart, the only thing of its kind, “a garden enclosed.” By the explicit instruction of the Holy Spirit it is fenced off from the world, and from every form of unrighteousness of which the human heart can be guilty. With this very institution in view the Holy Ghost inspired Ezekiel to say: “This is the law of the house—UPON THE TOP OF THE MOUNTAIN THE WHOLE LIMIT THEREOF ROUND ABOUT SHALL BE MOST HOLY. Behold, this is the law of the house” (Ezk. xliii. 12).

In keeping with this, consider the simple facts as they come before us in the New Testament. It is the Lord’s Supper, spread on the Lord’s table, for the Lord’s people, in the Lord’s house, which has been placed under the oversight of the Lord’s officers, who are to apply the Lord’s law, so as to keep everything within “the limit” of this institution “MOST HOLY.”

The first thing to think about, then, is the atmosphere of pure holiness with which this sacred ceremony is surrounded. This, however, leads us to a second thought about it. The “mountain” of communion has to have its steps of approach. There is an orderly
way of coming to the Lord's table. And the Lord's officers are to see that this orderly way is observed, observed in strict accord with divine directions.

Now the officers of the New Testament church, as we all know, are called "elders." For proof of this it will be enough to cite Acts xx. 17-18, in connection with verses 28-31. The elders of a Congregation, when they come together and are constituted into a Court of God's House, in the name and by the authority of the Lord Jesus Christ (I Cor. v. 4), are consolidated, as one might say, into what we call a Session. The duty of a Session, in regard to a communion occasion, is to take account of what a person professes to believe, and of the kind of life he lives outwardly.

The Holy Spirit, by the epistle of Paul, ensured the Church of Corinth (I Cor. v. 2), because it had neglected to perform this vitally important duty. It was a communion season. They were observing the New Testament "passover" (ver. 7), which, of course, is the Lord's Supper. Before they sat down at that table, they should have purged out that old leaven (ver. 7), which means that they ought to have "put away from among themselves that wicked person" (ver. 13).

Thus the first step of approach is to be taken by the Session, whose duty it is to take account of all such things as lie within the boundaries proper to human oversight (Acts xx. 28). The next step is the communicant's. If the divine direction has been followed, he has already been examined and approved by the Session; it remains for him now to "examine himself." The first duty is performed by the Session, as a Court of God's House; the second is performed in the heart, in the Court of Conscience.

This brings us to the Supreme Court, over which Christ alone presides. When we have examined ourselves in the Court of Conscience, we come to the table, where the Judge, who makes no mistakes, appraises both the outward life and the inner character at exactly what they are. Then, if all things have been done "decently and in order" (I Cor. xiv. 40) — that is, in good form and in a soldierly fashion; the phrase has a military coloring, and means according to the divine "scheme" and obediently to the divine command — in other words, if the "law of the house" has been observed, the Judge says, "Eat, O friends; drink, yea, drink abundantly, O beloved" (Song of Solomon v. 1). But
no communicant can afford to overlook the other possibility also, the possibility of hearing the Judge, at that last moment, saying, "Friend, how camest thou in hither not having a wedding garment (Matt. xxii. 12)"

The Bible pictures the celebration of the Lord's Supper as taking place "on the top of a mountain" (Ezk. xliii. 12). And no wonder, for at that table the sinner and his Saviour meet in precious fellowship and love. As beginners, clear thinking will help you amazingly. It will enable you to eat and drink 'discerningly.' It will bring you out into the pure, white light that belongs to the summit of what Bunyan calls the "Delectable Mountains."

The act of rising, and coming away from everything else on earth, and taking a seat of your own free will, at that holy table, there to commune with Christ, and with those who have professed the same allegiance to Christ as you have, has nothing in all the world of human experience to compare with it in grandeur and solemnity. "As for God, His way is perfect." At that table, spread in white, the soul feels itself to be in the immediate presence of Christ; sheltered under 'the banner of His love,' where in silence and deep humility it may seek to "comprehend with all saints what is the breadth, and length, and depth, and height" of that divine provision which makes life worth living, and enswathes it continuously, and ever more and more completely, in the beauty of holiness. Is it any wonder that we, on leaving that blessed table, should frame our lips to sing the praise of such a Saviour? —as we always do in that anthem of His own indicting, which opens thus:

"My heart doth overflow; A goodly theme I sing. My tongue's a ready writer's pen To speak about the King."
CHAPTER II
THE TERMS OF COMMUNION

I
Terms of Communion are terms of a contract. The Church lays down its terms, and on those terms it solicits members from the outside. On its own part, the Church agrees to live up to the conditions which the terms of the contract enumerate and specify. To the other party, the applicant for membership, it says, "We are willing to receive you into our number, provided you are ready to sign the terms of this contract and will agree to order your life in keeping with their requirements." After that, the only matter involved is the matter of integrity. Will we keep the contract?

II
It goes without saying, that Terms of Communion, in order to be justifiable, will have to be Scriptural. No Church has a right to bind anyone to anything that cannot be established by an appeal to the Bible. From this view no Christian, one would think, would be likely to dissent.

There is a passage in Revelation in which are uniquely embodied not only the substance, but even the framework and outline, of our Terms as they stand. They emerge from it as naturally as a tree from its roots. Our forefathers have been using it in connection with the Explanation of the Terms for almost four centuries. To their minds it stood out like a high rock in the ocean. And no wonder, for it meets every demand, and is nothing less than a classic in this particular setting. You have heard it so often that you know it by heart.

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein"  
(Rev. xi. 1).

III
On the surface the bearing of the verse is not self-evident. It certainly says nothing directly about the observance of the Lord's Supper. But the point is this—it has reference to the Christian life in its entirety. It
is not limited, in its application, to a few days at communion seasons; it applies equally to every day in the year. Sessions are to keep the church, and all that pertains to it, under inspection continuously, without a moment's interruption at any time.

As for communion seasons, therefore, they are simply convenient occasions for hearing what the Session has done. The Session might, with perfect propriety, report on other occasions as well, if there should be any particular reason for doing so. As communion occasions are the times when the church, so to speak, ascends to the top of the mountain, the whole limit of which round about is most holy, they are the ideal moments for the Session to give an account of itself, as to whether it has or has not been faithful in the discharge of its duties. Other things being equal, therefore, the passage suits the case.

"Other things being equal"—but are they? The language, of course, is the Apostle John's. The question is—How can the authority here committed to John be transferred to Sessions? To begin at the bottom, let us note the position he assumes in writing this book. He calls himself "a servant" (Rev. i. 1). He is a "brother" of those to whom he is sending the message, and "their companion in tribulation" (Rev. i. 9). Then, too, like the other apostles, he is an "elder." In the first verse of his Second Epistle, we read — "The elder to the elect lady;" in the first verse of his Third—"The elder unto the well beloved Gaius." Peter also refers to himself in a similar way. "The elders which are among you I exhort, who am also an elder" (1 Peter v. 1). Again, in the Synod or Council of Jerusalem, the "apostles and elders," seeing that the matter under discussion was a question of oversight, stood, in so far forth, on an equal footing. Peter spoke; Paul spoke; James spoke; but James was only an elder. The Apostle James had been beheaded. And the speech of James, if there was any difference, was even more conclusive than Peter's or Paul's. See Acts xv. 6-31.

Note now the passage before us. It has to do with the oversight of the church. John was to assume the attitude of activity. He was to busy himself with the task of taking measurements—measurements of systems, of methods, of men. But this work was a work of oversight, and therefore the work of John
as an elder; for, for this very purpose and kind of work the Holy Spirit had made the elders "overseers" (Acts xx. 28). As an apostle among the apostles John was commissioned to "lay the foundation" of the New Testament Church "as a wise masterbuilder;" as an elder among elders he was clothed with authority for the government of the church. The duties assigned to him in the present verse are the duties of an elder. The passage fits. More than that, the further we go the better it fits.

IV

First, with regard to vigilance and attentiveness to duty. The command is brief — "Rise, and measure" — but how much it means! To measure the temple was no small undertaking. It would keep a whole group of men busy for many a day. So much for the figure; now for the truth it illustrates.

Elders are chosen and ordained for the service they can render. Sometimes it looks as though they seem to think that all they have to do is to handle the elements at the communion table. But the implication here is that they are to be intensely active. It is required of them that they shall know the

Word of God, the system of faith it contains, the manner of worship it prescribes, and the way in which the lives of the church's members are measuring up to the Scriptural standards. The elders are commanded to "rise," that is, to keep on the alert; to "measure," that is, to keep themselves informed with regard to everything that pertains to the welfare of the kingdom of Christ. And when this is supplemented, as it should be, by Paul's direction to the Session of the Church of Corinth, namely, to exercise discipline wherever the measuring shows a flagrant defect in belief and moral conduct, the circuit is complete. Not for nothing is it said that "the reed" is "like unto a rod," for the "rod" is for discipline.

As a second step, notice the instrument the verse mentions, and the work to be done. With them the "reed" was a measuring tool, used as commonly then as a yardstick is now. It was a standard of measurement. But the measuring instrument for Christian belief, and worship, and character, is the Word of God — the truth laid down in our First Term of Communion.

One of the things to be measured was "the temple." And what a fine edifice it was!
Every stone, before it left the quarry, was cut to fit. And when the men on the building put the stones together, every stone filled its place perfectly. In other words, the temple was a structure, planned out in every particular from the very beginning. And more than that, it was the Old Testament embodiment of God’s plan of salvation—a pictorial equivalent, therefore, of the system of grace as set forth in our Second Term.

Another thing to be measured was “the altar.” Not the altar of burnt offering, but the “golden altar,” the “altar of incense.” Before this altar the Great Intercessor is thought of as standing, the worshipper’s Advocate, who alone can present his acceptably at the throne of grace. The church is “His body,” governed by Him, and only by His appointment can worship be offered agreeably to the Father’s will—which is precisely the twofold consideration covered in our Third Term of Communion.

And lastly, the worshippers were to be measured. Immediately behind the “altar of incense” stood “the ark of the covenant.” Between the two was nothing but “the veil of the temple.” Of this “ark” John was thinking (Rev. xi. 19, B. V.). It represented the New Covenant in its final form. That they shall enter into covenant with Christ is required of all who would worship the Father “in spirit and in truth”—a fact which brings us to the very heart of our Fourth Term. Furthermore, to be worthy of that covenant we must be willing to die for it—the thought pervading our Fifth Term, and must be willing to take the Witness Stand, as long as we live, to speak in behalf of its merits—the obligation agreed to in our Sixth Term.

As a suitable text, therefore, to be cited as authority for our Terms of Communion, the first verse of the eleventh chapter of Revelation has no superior, if indeed it has an equal. It covers the case in every particular.

V

AN EXPLANATION

“And there was given me a reed like unto a rod”—a divine standard to be used for the making of measurements and for discipline. Furnished with this instrument, therefore, we make for ourselves, and require those who would unite with us to make for themselves, an acknowledgment of the Scriptures of the
Old and New Testaments to be the Word of God, and the only rule of faith and manners. That little word "rule" is interesting. Behind it is the Latin word *regula*, which we have in our words "regulation" and "regulate." The Bible, the Term affirms, is the Word of God, and the "only" standard for the regulation of faith and conduct.

To be sure, the Bible is not the "only" measuring instrument that has ever been tried. The human mind seems to have a great liking for substitutes, up to the point where it needs a Real Substitute, and there, strangely enough, it prefers to risk its own merits. Of the substitutes for the Bible, however, the most common perhaps is individual judgment, or private opinion. A man of this persuasion is absurdly satisfied with himself. He feels no need of any guidance of any kind. He will do what is "right in his own eyes" and let it go at that, as they did in the days of the Judges. But all such, since the world began, have gone down in the storm. "Poor souls! they perished."

From private opinion it is but a step to public opinion, where a person passes over from what he thinks to what his neighbors think, or to what the community thinks, or the world at large thinks. But when it comes to the way to please God, and the way to be saved, public opinion is the last thing in the world to be trusted. It never has been right. Consequently we are told, "Thou shalt not follow a multitude to do evil" (Ex. xxiii. 2).

With our own opinion and the world's opinion counted out, the next thing relied on at times is Christian opinion. But Christians differ. Some hold one thing; some, another. Which is right? Christians are "the excellent" of the earth (Ps. xvi. 3), but they are finite; so that, as Paul says, "measuring themselves by themselves, and comparing themselves among themselves" is "not wise" (II Cor. x. 12). Wherever the church's opinion is right it is because it got it from the Word of God. Christian opinion, therefore, is not the measuring instrument, but one of the things to be measured. Unhappily the opinions even of believers are not always correct. They have to be judged by the Standard.

Another yardstick used, which is not only short but crooked, is papal opinion. For the Roman Catholic Church the Pope's word is final. When he speaks with authority—ex cathedra, as they say— he is infallible, ac-
according to their notions. But when such a "man of sin" sits "in the temple of God, setting himself forth as God," he becomes "the son of perdition" (II Thess. ii. 3-12, R.V.). Of his opinion, therefore, nothing further need be said.

Private opinion, and public opinion, and Christian opinion, and papal opinion, then, are not instruments of measurement, but things to be measured. And the standard for measuring them is the Word of God. The only infallible thing in this world is the INFALLIBLE BOOK. To judge by the Bible is to judge by THE OPINION OF GOD. By our first Term of Communion, therefore, we "acknowledge" that God's REVEALED WILL is the one and only source of final appeal in questions of faith and moral conduct.

With this "reed" in his hand John was commanded to take the dimensions of "the temple." Now the temple, as everyone knows, had three Courts. There was the Outer Court, which contained the Altars of Burnt offering and the Laver. On this altar the sacrifice was consumed. This sacrifice presented the worshipper with a picture of the Redeemer dying to save His people from their sins. The laver was connected with the thought of, and with the divine provision for, regeneration — by which the redemption, purchased, in figure, by the victim on the altar, was conveyed to the soul by the Holy Spirit. Thus, in measuring the Outer Court, John would have to think of salvation — first, as provided for by the death of Christ, and secondly, as applied by the Spirit of God in bringing about the new birth; that is, of the work of grace in its beginnings.

The second grand division of the temple was the Holy Place. It contained the "Table of Shew-bread," the "Altar of Incense," and the "Golden Candlesticks." The purpose of the Holy Place with its furniture was to show believers how they were to live after they had become the children of God. First, they were to eat of the "shew-bread," or, as it should rather be rendered, of the "bread of the Presence" — the temple's way of saying what Christ said, "I am the living bread which came down from heaven" (John vii. 51). To grow in grace Christians must feed on Christ.

Then, they must also have Him as their Intercessor. In no other way can their prayers rise as "incense" to a throne of grace. This truth was displayed daily before the eyes of
the worshippers when the priests offered incense on the Golden Altar in the Holy Place.

Finally, no one can really take Christ as "the bread of life," and come constantly to God through His intercessions, without becoming a light in the world. What the "golden candlesticks" said to the true believers of those days was simply this, "Ye are the light of the world;" "Let your light shine." So that, in measuring the Holy Place, John would have to think again of salvation, but this time, of salvation as a process of sanctification and growth in grace.

With the Outer Court and the Holy Place measured, John's next duty was to measure the Holy of Holies — "the figure of the true," that is, of "heaven itself" (Heb. ix. 24). Everything in this Inner Sanctuary was eloquent with a sublime significance. Central to all else was the Mercy Seat, occupied by the Invisible God. It was established as the only means of rescue ever conceived and constructed for men, namely, on the Ark of the Covenant — that Ark that contained the infinitely holy Law, which had to be perfectly obeyed before the provisions of the Covenant could be carried out. Think of what the measuring of all this would mean!

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To "measure the temple," then, is to measure the system of grace, from its beginning in God to its culmination as far as the mind of man can peer into coming eternities.

Now, in the estimation of the Reformed Presbyterian Church, the best results of such a measuring, that have as yet, in brief shape and compact form, been committed to writing, are the Westminster Confession of Faith and the Catechisms. Accordingly, the command, as it comes to us, requires the elders, as "overseers," to "measure" this spiritual temple, to keep continuously thinking about and weighing this system of faith, and to do it with a view to inciting the membership, in its entirety, to do the utmost it can toward comprehending completely the whole plan of salvation.

Our second Term of Communion, therefore, amounts to a solemn declaration, that according to divine direction we have measured "the temple of God," and have to the best of our ability ascertained its dimensions, and are ready in consequence to make, and to have those who wish to unite with us make, "an acknowledgement that the whole doctrine of the Westminster Confession of Faith, and the Catechisms, Larger and Short-
er, are agreeable unto, and founded upon, the Scriptures." This, we say, is the system that all men ought to hold.

The Golden Altar, or Altar of Incense, represented the nearest possible approach to the Unseen World—to "heaven itself," as it is expressed in Hebrews—that could be made without crossing the line. Only a "veil" separated the Golden Altar from the Mercy Seat, where the Invisible God sat enthroned. Everything, therefore, on this side of heaven was so ordered that it came to a climax at the Altar of Incense. There nothing but an absolutely unalloyed, nothing but an infinitely pure, spiritual worship could for an instant be allowed. Only the Messiah, of course, was equal to such a task. If He were at that Altar, the worshipper could be presented faultless in the presence of the Father's glory, inside the veil, with exceeding joy. Here is where Christ’s meaning is to be sought, when He says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John xiv. 6). Here also is where the temple worship emerged into, and culminated in, the synagogue worship, where the "true" worshipper had always been taught that the only way in which the Father could be worshipped was through the Messiah (Ps.xxxiv. 9), "in spirit and in truth" (John iv. 23).

Precisely this is the import of our third Term of Communion, in which we make, and require those who would unite with us to make, "an acknowledgment of the divine right of one unalterable form of church government and manner of worship—and that these are, for substance, justly exhibited in that Form of Church Government and Directory for Worship agreed upon by the Assembly of Divines at Westminster, as they were received by the Church of Scotland."

Obviously by this Term, we declare ourselves to be Presbyterians. This we do because the New Testament, mainly through the writings of Paul, establishes the Synagogue as the model for the Church of the New Dispensation, even as it had been the model institution for divine worship in centuries past—in fact, throughout its entire history. And there are good reasons for holding that the synagogue worship came into existence, though necessarily in an incomplete fashion, in the days of Enoch (Gen. iv. 26), when men "began to call upon," or rather, began to call forth, began to preach,
"the name of the Lord." Speaking of the discontinuance of the temple worship, Jesus said, "The hour cometh" (John iv. 21); speaking of the continuity of the synagogue worship, He said, "The hour cometh, and now is" (John iv. 25). It had been, and was then, and was to be, the one approved method of spiritual worship, as over against "the weak and beggarly elements" of the temple's types and shadows. Moreover, the officers of the synagogue were elders, or presbyters. Hence Paul, since this form of church government was to continue to the end, was directed of the Spirit to see that "elders" were ordained "in every church" (Acts xiv. 23), and "in every city" (Titus i. 5). Thus our third Term binds us unalterably to Presbyterianism, and to the method of worship which Christ Himself said was to be perpetual.

"An acknowledgment of public covenanting as an ordinance of God to be observed by churches and nations; and of the perpetual obligation of the obligation upon this Church of the Covenant entered into in 1871, in which are embodied the engagements of the National Covenant.

That is, we now acknowledge "the obligation." And this "obligation," we say, is "perpetual." A covenant binds those who take it personally, and equally those who follow them, until such things as the covenant aims to effect have been accomplished. Our Covenant of 1871 will bind us until the entire world shall have been brought to acknowledge the universal sovereignty of Jesus Christ, the supremacy of the Scriptures, the perfection and sublimity of the system of
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grace, the inherent superiority of the divine arrangement for church government, the infinite merit of purity in worship, and the duty of men and nations, always and everywhere, to make the Moral Law articulate in character and conduct.

In other words, our fourth Term is central. The preceding three lead up to it; the two following grow out of it. It is our engagement before the living God to do what the Bible tells us we ought to do.

But how is our engagement to be kept? What is to be the test? Convenience? Popularity? Personal safety? Or are the Fifth Term we to hold it sacred and stand by it at all hazards? Our fifth Term puts us on record as saying that even martyrdom is but as the small dust in the balance when compared with unfaithfulness.

Martyrdom, then, is the real test of covenant-keeping. Rather than renounce the truth a genuine Christian will be willing to die for it. And how many thousands and hundreds of thousands of just such unconquerable men and women, yes, and oftentimes little children, have calmly allowed themselves to be slaughtered rather than recede one iota from what they believed to be the truth! Surely

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loyalty like that furnishes a noble example for us and our posterity to follow in contending for all divine truth, and in testifying against all contrary evils which may exist in the corrupt constitutions of either church or state.

Not only individuals, however, but Churches as well, supply us with noble examples. The Reformation Churches that took the Covenants in Britain and Ireland, and remained true to them, are worthy of honor and imitation. These Churches contended against Paganism pure and simple—that is, against the superstitions and the immoralities of the outlying districts of heathendom which had not as yet come into contact with the Christian religion; also against Popery, the deliberate perversion of the Christian religion; and equally against Prelacy, which did little more than transfer the "primacy" from the Pope to the British Sovereign, in this way corrupting both church and state.

In Great Britain the "Crown" is the "head of the church," a fact which puts Great Britain under an immoral constitution of civil government. CHRIST is the head of the church. To usurp His place is to dishonor His blessed Name. "The present Reformed
Covenanted Churches in Britain and Ireland have testified all along, and are still testifying, against this piece of usurpation, and in doing so furnish us and our posterity with a noble example in opposing similar evils. They have shown us how to keep covenant.

Nor have these Churches ever been willing to mind matters. With them nothing short of carrying the battle to the gates was ever satisfactory. This brings us to what the Term calls "Erastian Tolerations"—an expression which means but little unless we keep in mind the history that lies behind it.

In the sixteenth century an opinion was abroad, that all matters, whether of church or state, ought to be under one supreme control. The Roman Catholics held that that control ought to be in the hands of the Pope, which would make the Roman Catholic Church supreme, and the state its humble creature. Others held that the supreme control ought to be in the hands of the state and that the civil magistrate, accordingly, had a right to interfere and dictate in the affairs of the church, here referred to as Erastianism.

Both positions were wrong. The church and the state, as divinely instituted, are equals. Each is responsible under God for taking care of its own affairs, without interference from the other. Of course, they ought to co-operate wherever it is advisable and advantageous to do so. There should be no friction between them; and if both were ideally constituted, and were operated according to divine directions, there could be none. Our Covenanted Churches on the other side grasped this truth, and were unwilling to tolerate anything like Erastianism—anything, that is to say, that bore even the semblance of allowing the civil magistrate to use his authority in the church.

And now, what these men contended for, and contended for in the face of determined "persecutions," we enjoy in our country without ever dreaming that our liberties cost our ancestors even so much as a drop of blood. What Church on this side ever has to await the coming of a civil officer to convene its assemblies, and grant them authority to proceed with their work, and then, after their work is done, has to await the same officer’s convenience to dismiss them? Few things in church affairs should make us happier or more grateful today than just the fact that the present Reformed Covenanted Churches in Britain and Ireland...
tended faithfully against "ALL ERASTIAN TOLERATIONS."

A knowledge of the struggles of the Coven-
naters in Scotland, England and Ireland, therefore, cannot possibly do otherwise than
awaken in their true descendants "an appro-
bation of the faithful contending of the mar-
trys of Jesus, and of the present Reformed
Covenanted Churches in Britain and Ireland,
against Paganism, Popery, and Prelacy, and
against immoral constitutions of civil govern-
ment, together with all Erastian tolerations
and persecutions which flow therefrom, as
containing a noble example for us and our
posterity to follow in contending for all di-
vine truth, and in testifying against all con-
trary evils which may exist in the corrupt
constitutions of either church or state."

TO SUM UP

Thus far, then, we have acknowledged that
the word of God is the only standard by which
to determine what we ought to believe and
how we ought to live.

We have acknowledged that the Confes-
sion of Faith and the Catechisms afford us
the best interpretation of the Word of God
that human reason has yet been able to pro-
duce, that is, in the form of a creed.

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We have acknowledged that "The Form of
Presbyterial Church-Government" and "The
Directory for the Public Worship of God;"
drawn up at Westminster, set forth the Scrip-
tural mode of church government and man-
er of worship.

We have acknowledged that church and
state — as well, of course, as individuals —
ought to enter into public covenant with God
and engage to live for His glory.

We have professed our approval of the
way in which the martyrs kept their cove-
nants, and of the way in which our Cove-
nanted Brethren across the sea have been
keeping them through the centuries.

This brings us to our Sixth Term, by which
we profess our approbation of the way in
which our own Church in North America has
undertaken to continue and carry on the work
of Christ, inaugurated, and entrusted to the
children of God, from the foundation of the
world.

Really our Sixth Term is a piece of art. Its
subject matter is "The Declaration and Testi-
mony." Now the "Declaration and Testimony"
consists of three parts. The first part gives
a brief history of the church of God on earth.
Thus we begin with the beginning. The second part, like the Confession of Faith, sets forth the doctrines and principles of the plan of salvation as we believe them to be taught in the Scriptures. This anchors us to the Bible. The third part enumerates the "errors" that have prevailed from time to time, and still prevail, concerning those doctrines and principles, and enlists us against them. Our Sixth Test, accordingly, calls us to the Witness Stand, that we may bear a faithful and consistent and continuous testimony to the truth as it is in Jesus.

Regularly at the close of every chapter in the "Declaration and Testimony" this sentence occurs — "We therefore condemn the following errors, and testify against all who maintain them." Thus the "Declaration and Testimony" is an altogether different instrument from the "Confession of Faith." In the "Confession" the doctrine is stated, and the Scripture on which it is based is cited, and there the matter ends. Its object is interpretation.

In the "Declaration and Testimony," as the very title implies, the doctrine is stated and the Scripture cited with a view to using it in particular instances "in defense of truth and in opposition to error." The fact is, there are a hundred and ninety-nine digressions from Scriptural truth, specifically mentioned in our "Declaration and Testimony," against which we pledge ourselves to take the "stand" whenever and wherever the occasion calls for the services of a good and faithful witness.

These, of course, are not the only errors that need to be opposed in this present evil world. For the most part, at least, they are such errors as have grown out of, or as have gone hand in hand with, fallacious doctrines. A Christian, to be a Christian, must be determined to carry on an "irreconcilable war" against every kind of evil. "Abstain from all appearance of evil," says Paul — by which he means, abstain from evil whenever evil makes its appearance. No child of God is properly equipped for his work until he has put on "the whole armor of God," for only thus will he ever be able to "quench all the fiery darts of the wicked." See I Thes. v. 22, and Eph. vi. 10-18.

The reed, the temple, the altar, the worshipper. The Bible, the system of grace, the manner of worship, the believer — a person who enters into covenant with God, in the spirit of the martyrs, with a view to bearing witness
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beginning to the end, to be "agreeable unto and founded upon" the Word of God. As Christians, therefore, we have no option; we are bound to hold them.

Finally, as touching the outcome, the end is to be "a regular life and conversation." Note once more that little *regula*. Our do- portment is to be *regulated* by the revealed will of God. In short, these are noble principles, and they ought to be adorned by noble lives.
CHAPTER III
SUGGESTIVE QUESTIONS AND ANSWERS WITH A VIEW TO CHURCH MEMBERSHIP

Two things ought to be noticed just at the very start. One is that these questions and answers are only "suggestive." The chief purpose is to give the young people of our Church some idea of what they are expected to know and do when they decide to make a profession of faith. The thought is that if they can answer these questions satisfactorily, they can easily answer any questions which any pastor or Session will ever be likely to ask them.

The other thing to be noticed is, that some of the questions in this chapter see not answered. Usually the reason for this is that these questions have to be answered by what is in the heart, and as no one knows what is in another's heart every person has to answer them for himself, as his own heart directs. In other instances the answers are either self-evident, or are implied in the next question following.

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PERSONAL

1. Do you feel in your heart that you love the Lord Jesus?

2. Do you feel that it is your love of Him that makes you want to unite with the church?

3. Are you taking this step of your own free will, simply because you want to?

4. Do you feel that the Lord Jesus wants you to come to Him?

5. Are you anxious to honor Him in every way you can, and to take Him as your Saviour and Companion and Friend through life?

BIBLICAL

1. To what Book do we have to go to learn about the Christian Religion?
2. Does the Bible contain all that men need to know about the way of salvation?

3. Is it right to add anything to the Bible's teaching about the Christian religion, or to take anything away from it?
   
   For the Bible's answer turn to Deuteronomy iv. 2, and to Revelation xxii. 18-19.

4. What is the Bible?
   
   It is the Word of God.

5. Is the Word of God a perfect guide of life?

   Yes, it furnishes the perfect and only standard for measuring what we ought to believe and what we ought to do.

6. Do you believe the whole Bible to be the Word of God?

7. Do you agree to accept what the Bible teaches, and to take it into your life to live by it?

DOCTRINAL

1. What do we mean by a Bible doctrine?

   A Bible doctrine is simply what the Bible teaches us about some particular truth.

2. Where can we find the Bible doctrines very carefully stated and explained?

   (1.) In the Shorter Catechism. (2.) In the Larger Catechism. (3.) In the Confession of Faith. (4.) In our Testimony. (5.) In the Presbyteral Form of Church Government. (6.) In the Directory for Worship.

3. What do these documents aim to do for the Bible?

   They aim to make its teachings plain.

4. What is the Bible doctrine about man?

   The Bible teaches that man, when he was first created, was a holy being, made "in the image of God."

5. How did God deal with man before man became a sinner?
He entered into an arrangement with him, which is commonly called the Covenant of Works.

6. What do we mean by the Covenant of Works?

It is like this: God supplied man with a plan to live by; God was to sustain man and provide him with everything he needed; man was to obey God in all things and always; thus man was to live by his "good works," if he would continue to obey, and would never sin, his "good works" would always be enough to make him perfectly happy.

7. In this Covenant, on whom did everything depend — on man or on God?

On man; for God, of course, could not sin, and He had already given man the power to obey or not to obey; so that man had to choose, and everything accordingly depended on the choice he would make.

8. When man disobeyed God and broke

the Covenant, in what condition did he find himself?

He found that he had become a sinner; that he had begun to hate God; that he was under a dark cloud of wrath; and that he was condemned to die and to perish forever.

9. What do we mean by the Covenant of Grace?

It is like this: Grace is the love of God going out to those who are not worthy of it; when man sinned he became unworthy of God; while he was in this unworthy and lost condition, God came down and made another arrangement with him, and this second arrangement is called the Covenant of Grace.

10. In this Covenant, on whom does everything depend — on man or on God?

On God; for by sinning man lost his power to do right, and his desire to do right, so that in the matter of pleasing God he became wholly helpless.
11. What did God do to save man from his lost condition?

He first promised to send, and afterwards did send, His Son, the Lord Jesus Christ, into the world to become a Saviour.

12. How does this Saviour become our Saviour?

He becomes ours when we accept Him as our Substitute!

13. Just what is meant by accepting Christ as our substitute?

It is like this: Every day of my life is marked by sin, whereas every day of Christ’s life was lived in perfect holiness; when I offer God Christ’s holy life instead of my sinful one, and God accepts it, then Christ takes my place before God and becomes my Substitute.

Again, I cannot pay the penalty of the sins I commit; no one but God can pay that penalty, for that penalty is infinite; but Christ is God; by His death on the cross He paid that penalty; so, when God sets the penalty of my sin to the account of Jesus Christ and lets me go free, Christ becomes my Substitute in this respect also.

In other words, when Christ becomes my Substitute God saves me because of Christ — because of the life Christ lived, because of the death Christ died and because of what Christ does for me, and will continue to do for me, all the days of my life.

14. What then must anyone do to be saved?

He must come to the throne of grace and pray, like the publican, “God be merciful to me, a sinner.”

15. Can a man pray even such a prayer as this unless he has a desire and willingness to do it?

No.

16. By whom can this desire and willingness be awakened?

By God alone.
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17. What truth ought this fact to fasten in our minds?

The central truth of the Covenant of Grace—that salvation is wholly of God.

SACRAMENTAL

1. What is a sacrament?
A sacrament is an oath, or vow, taken in the presence of a congregation of professing Christians who are engaging in public worship.

2. Is there any obscure, hidden or mystic meaning in the sacrament?
None whatsoever.

3. How many sacraments are there?
Two.

4. What are they?
Baptism and the Lord’s Supper.

5. When parents present their children for baptism, what does the sacrament mean?

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It means, if it can be condensed into a single statement, that those parents, standing before a congregation of Christians, assembled for worship, are willing and ready to put themselves under a solemn oath or vow, in the sight of God, to do all they can to bring their children into touch with Jesus Christ as the Saviour of sinners.

6. What, in a sentence, is the meaning of the sacrament of the Lord’s Supper?
It means that we are willing and ready under the eye of God, and in the presence of a congregation of Christians, assembled for worship, to put ourselves under oath to keep Christ, and what He did for us, in our memories; and to dedicate ourselves anew to Him and to His service, for time and for eternity.

7. Is Christ present in the sacrament of the Lord’s Supper?
Yes.

8. Is He present in the bread?
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9. Is He present in the wine?
   No.

10. How and where is He present then?
    He is present in the heart of everyone
    who eats of that bread and drinks of that
    wine in a worthy manner.

11. When we take that bread in our hands,
    what are we to think about?
    About the body of Christ.

12. When we take the cup, what are we to
    think about?
    About the blood of Christ.

13. When we see that bread broken, what
    are we to think about?
    About Christ's body as it was broken,
    or crucified, on the cross.

14. When we see the wine that has been
    poured out, what are we to think about?

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About the way in which Christ's blood
was poured out on the cross for the remission
of our sins.

15. Putting these things together, then,
what should it mean to us to sit at the Lord's
    table, and eat and drink in His presence?

It should mean that we have resolved
to feed the soul on the provisions set before
us in the suffering and death of the Lord
Jesus; that we have made up our minds to
live in reliance on Him as our present and
everlasting Saviour; and that we have en-

gaged ourselves to labor for Him and to be
loyal to Him as long as we live.

PRACTICAL

1. In what ways should a public profes-
sion of faith produce good results in daily
    life?

By making us increasingly careful to
honor Christ in the heart, in the home, in the
church, and in the state.
2. How should it help one personally, in "the hidden man of the heart?"

It should regulate the working of the mind, so that the first question raised will always be—Is this plan of life, or this object of thought, or this word I am about to speak, or this deed I am about to do, of such a character as would recommend itself to the mind of Christ?

It should implant the desire, ever more and more deeply, to distinguish clearly, in all things, between right and wrong, and should serve to strengthen the conviction, which no soul can ever entirely get away from, that the right course ought always, and the wrong ought never, to be followed.

It should encourage and impel the soul to seek without ceasing, the aid of the Holy Spirit, in order that the life-work may be under the constant direction of the Father of lights, and, through the merits and mediation of Christ, may meet with His approval.

Thus a sincere profession of faith places everyone who makes it on a high plane of living. It has the effect of quickening the intellect, the feelings and the will in the way of righteousness. Under its influence occupations are chosen in the fear of God; duties are performed according to the divine standard of honesty and fidelity; and sports, outings, games, recreations and diversions, by whatever names they may be called, are countenanced and participated in only so far as they will in no wise injure, or bring discredit upon, the cause of Christ.

In a word, the continuous prayer in the true believer’s soul is the prayer of David, “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer.”

3. How should a profession of faith affect one’s life in the home?

It should serve to keep unselfishness before the mind as the ideal kind of life; for how can anyone be an intimate companion of Christ without constantly cultivating
an amiable disposition, and growing in the
grace of kind-heartedness? Christianity
makes the individual seek the
welfare of everyone within the di-
viney drawn circumference of the domestic
circle.

4. How should a profession of faith af-
fect one's life in the church?

It should inspire every one who makes
it to be faithful and punctual in his atten-
dance on the ordinances of public
Church
and social worship.

Life

It should fill the soul with a strong
desire to become equipped to assume places
and positions of responsibility and trust, so
as to make the life tell, in the most efficient
ways possible, for the spread of the gospel.

It should make us so loyal to Christ that
we would be willing to die a martyr's death
rather than allow the church, which He died
to establish, to fall away from the truth or
to do anything that would tend to mar the
purity of its worship.

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5. What are some of the more prominent
teachings of the Bible for which the church,
as a church, ought to stand, and for which
our Church in particular does stand?

(1) That there are three Persons in the
Godhead, the Father, the Son, and the Holy
Spirit.

(2) That Jesus Christ is God.

(3) That man was created in the im-
age of God, and was consequently, at the
outset, as holy in character and life as God
Himself.

(4) That man, by his own act, became
a sinner, and, by becoming a sinner, made it
impossible for himself to save himself.

(5) That man's only hope of salvation
is in Christ Jesus, who came in the flesh, lived
on earth, and died on the cross, to save sin-
ers from their sins.

(6) That it is the Holy Spirit's work
to apply to the soul the redemption pur-
chased by Jesus Christ, our Lord and Saviour.
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(7) That it is through the church of the living God that the work of redemption is to be carried forward in the world.

(8) That it is the duty of the church to worship God "in spirit and in truth," and to be always on its guard to keep its doctrines and manner of worship pure.

6. In what respects does a profession of faith in our Church differ from a profession of faith in other Churches, as touching the matter and manner of worship?

It binds us to the exclusive use of the Psalms in divine worship, and to the singing of the Psalms without the use of any instruments of music.

7. Why does it bind us to the use of the Psalms alone in singing praise to God?

Because there is no instruction in the Bible to sing anything else, and by the Bible's own Principle everything else is therefore excluded. (See question 5 under Biblical).

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8. What about those two places in the New Testament which speak of "Psalms and Hymns and spiritual songs"—Ephesians v. 19 and Colossians iii. 16?

The Ephesians and Colossians used the Greek Version of the Bible, much as we use the English Version nowadays; and in the Greek Version those three words—Psalms, Hymns, and Songs—appear as TITLES in the Book of Psalms; so that those very three words teach us that the New Testament church was directed by the Holy Spirit to sing the Psalms of the Bible in the worship of God.

9. Why does our profession of faith bind us to exclude instrumental music in our singing of praise?

Because, apart from public processions, instruments of music were never used, except by the Levites, in the temple worship, at the altar of burnt offering, while the sacrifice was being consumed—as shown, for example, in Second Chronicles xxix. 25-28.
Thus instruments were a part of the typical worship of the temple, and when it fulfilled and finished its purpose in the death of Christ on Calvary, and was therefore abolished, as we are taught from the whole Epistle to the Hebrews, the instruments naturally, since they were bound up in it, shared the same fate. They were set aside when that in connection with which they were used was set aside.

The New Testament worship, therefore, was not modelled after the fashion of the temple worship, but after the fashion of the synagogue worship; and no instruments of music were ever used in the synagogues in the days of Christ and the apostles.

Consequently, since the pattern, according to which the Holy Spirit directed the Apostles to model the New Testament worship, contains no provisions for the use of musical instruments in divine worship, their introduction is unwarranted.

They are an intrusion, a human addition to a divine programme. In the synagogues, when Paul and the other Apostles were organizing the church for its final work in the world, the Psalms alone were sung in the worship of God, and always without the use of instruments; and as no one has any right to make any departure from the Scriptural standard, what they did is what ought to be done today.

In a word, a profession of faith should connect us with the church of Jesus Christ in such a way as to make us zealous for the truth, the whole truth, and nothing but the truth, as it has been revealed to us by the Holy Spirit in the Scriptures.

10. How should a profession of faith affect one's life as a citizen?

It should serve to enlist every noble quality of the soul in behalf of the state or nation in which the citizen resides and of all other nations as well.

11. What one thing above all others de-
termines the character of a nation and paves the way for its well being on the one hand, or its undoing on the other?

Its attitude toward God.

12. What should be its attitude toward God in order to insure its well being?

It should sincerely believe and acknowledge three things: (1) That it has its right to exist, and receives all its authority, from God; (2) That God deals with nations, as with men, through His Son Jesus Christ, the King; (3) That the Bible, written under the guidance and inspiration of the Holy Spirit, is the only book that can teach nations how to keep in the "paths of righteousness."

13. What part of a Constitution is the proper place to make such a recognition?

The Preamble, or as it is sometimes called, the Enacting Clause.

14. Is there any specific example of a Preamble that would answer to the three requirements that have just been mentioned?

Yes; the Preamble to Rhode Island's Compact of Government used to read: "We whose names are underwritten do hereby solemnly, in the presence of Jehovah, incorporate ourselves into a body politic; and, as He shall help, will submit our persons, lives, and estates unto our Lord Jesus Christ, the King of kings and Lord of lords, and to all those perfect and absolute laws of His given to us in His Holy Word of truth to be judged and guided thereby."

15. Is there any marked difference between that Preamble and this?—"We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

16. In your judgment which of the two would be likely to commend itself the more favorably to God and the Lord Jesus Christ?
17. What are some of the principal passages to prove that the former of these two Preambles is right in its attitude toward God, and that the latter is wrong?

(1) The Second Psalm throughout; especially the words, "Kiss the Son"—which constitute an explicit command to the nations of the earth to acknowledge Christ sincerely, devoutly, and devotedly.

(2) "The government shall be upon His shoulder." "Of the increase of His government and peace there shall be no end." Isaiah ix. 6,7.

(3) "Blessed is the nation whose God is the Lord." Psalm xxxiii. 12.

(4) "Jesus Christ, . . . the blessed and only Potentate, the King of kings and Lord of lords." I Timothy vi. 15.

(5) "The Lord is our Judge." — He is at the head of the judicial department of civil affairs; "The Lord is our Lawgiver" — He is at the head of the legislative department; "The Lord is our King" — He is at the head of the executive department. Isaiah xxxiii. 22.

(6) When Satan offered the Lord Jesus dominion over the nations of the earth on other terms than loyalty to the Father, Jesus said, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew iv. 10.

(7) "Render . . . unto God the things that are God's." Matthew xxii. 21.

(8) Then, as to the use of the Word of God, read Deuteronomy xxii. 18-20 — a passage which contains instructions as binding on rulers today, and as necessary to good government at the present time, as they were the moment they were first uttered.

18. Does the Constitution of the United States, as it now stands, measure up with such passages as the foregoing?

19. Ought it to?

20. If the Bible teaches that nations ought to recognize Christ as King, and our nation
does not so recognize Him, in what situation
does such a fact place anyone who proposes
to be loyal to Christ?

It places a man in the position where his
first duty is to tell the truth about the situa-
tion in a clear, kindly, courageous manner,
and where his second duty is to keep himself
from becoming involved in the sin he is
pointing out, and concerning which he is
bearing witness.

21. Is there any command or advice in the
Bible which defines the citizen’s duty explicit-
ly, as touching the political situation in the
United States today?

Yes; in Proverbs iii. 6 the Holy Spirit
provides expressly for this, as well as for ev-
every other, situation in life, when He says, “In
all thy ways acknowledge Him, and He shall
direct thy paths.”

22. What does every voter in the United
States have to do?

He has to place the stamp of his ap-
proval on the Constitution of the United
States as it exists in fact at the time of his
voting, and accept it for the time being as his
programme of government.

23. Can a man be true to Christ in Civil
affairs if he swears to support a Constitution
that rules Christ out of civil affairs?

24. Does the Constitution claim to be
“master?”

In its own language it says, “This Con-
stitution...shall be the supreme law of the
land.”

25. Can Christ, then, be “supreme” in po-
itical life, when the Constitution does not
acknowledge His supremacy?

26. Which “master” will the consistent
Christian choose to serve?

27. Which “master” have you decided to
serve and to give your first allegiance to?
28. Does this mean that you are going to be disloyal to your country?

It means the very opposite of that, for if I am true to Christ I will have to do what I can to bring my country to Christ; and in doing that I will be doing the very best thing that can be done for my country's welfare.

29. If some one, on learning what you believe, were to say to you, "O, you believe, then, in the union of church and state," what would you say?

I would say, "That is the very thing I do not believe in; what I believe is, that both the church and the state ought to have a religion, and that the religion they ought to have is the religion of the Lord Jesus Christ; and that the church being one person, and the state being another person, each for itself can believe in Christ, and acknowledge Him independently, in the way which its own nature requires."

IDEAL

1. Where may Christ be said to have summoned up in the briefest way, how a Christian ought to live?

In the Sermon on the Mount—notably where He says, "Ye are the salt of the earth," and, "Ye are the light of the world."

2. What do these statements imply?

They imply, first, that as the salt has so come into contact with the thing it preserves, even so we must bring our Christian life into contact with the unbelievers among whom we live; and secondly, that as a "light" is useless "under a bushel," we must let our light "shine before men," so as to glorify our "Father which is in heaven," and in this way come to be like a city "set on a hill" which "cannot be hid."

3. What kind of a life does this teaching of our Lord require His followers to live?
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An open life, described by Paul as "an epistle of Christ"—as a letter, that is, whose contents are not to be kept under any seal of secrecy, but to be spread out, so as to be "known and read of all men."

4. How does this affect the question of belonging to Secret Orders?

It condemns membership in such organizations as being contrary to the very spirit of Christianity.

5. Is it possible to condense the Biblical argument against Secret Societies into a compact form for practical use?

Yes; for the Bible teaches that if any person has anything morally good and helpful, he ought to broadcast it for the advantage of all men everywhere, and that nobody ought ever to link himself up with anything that is not morally good and helpful. If anything is good, everybody ought to know it; if it is not good, nobody ought to know it.

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6. How did Christ's life measure up with this ideal?

Perfectly; for in the Sanhedrim, which at the time was not sitting regularly under Caiaphas, but secretly under Annas, He said—and O how it angered them—"I spake openly to the world...and in secret have I said nothing."

7. Do you propose, then, to take Christ as your example in your attitude toward all Secret Societies?

THE CONCLUSION OF THE WHOLE MATTER

The Christian life means living on a lofty plane. "Beloved, now are we the sons of God," says the Apostle John, "and if it doth not yet appear, what we shall be, but we know that, when He shall appear we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even
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In Him is the great and lasting life. He is pure. To be like Christ, and feel comfortable in His Presence — can any ideal be higher than that?

Then on the wings of purity, thus developed, our thoughts will find it possible to soar away into heavenly places, there to dwell on " whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" — in short, on the kind of things that are commendable in the sight of God.

Nor can we dwell on such things for any length of time without experiencing results within the soul that are truly glorious, for pure living and noble thinking end in a sort of spiritual transfiguration. This, in fact, is what Paul has in mind when he says, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed — we might equally well translate it transfigured — by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." He had himself passed through the raptures of a transfiguration in "the hidden man of the heart," and he knew what it meant.

What he has enjoyed, he therefore wants all others to enjoy. And so What To Think About is inscribed on his heart, and he sends out a message. Leave Behind what is of no value, unless it be used for good. Leave it behind, and move forward into the real life of a Christian. Leave behind your sins, your wrongs, your false hopes, and set your face toward God. The world is not your home, and it is not permanent. Leave it behind, and go into the kingdom of heaven.

What others have enjoyed, you therefore want to enjoy. And so What To Do is inscribed on your heart, and you receive a message. Leave Behind what is of no value, unless it be used for good. Leave it behind, and move forward into the real life of a Christian. Leave behind your sins, your wrongs, your false hopes, and set your face toward God. The world is not your home, and it is not permanent. Leave it behind, and go into the kingdom of heaven.
lieveth with an infidel? And what agreement
hath the temple of God with idols? for ye
are the temple of the living God; as God
hath said, I will dwell in them, and walk in
them; and I will be their God, and they shall
be my people. Wherefore come out from
among them, and be ye separate, saith the
Lord, and touch not the unclean thing; and
I will receive you, and will be a Father unto
you, and ye shall be my sons and daughters,
saith the Lord Almighty."

(The End)