

THE
COMMUNICANTS'
CLASS

BY

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BEAVER FALLS, PENNSYLVANIA

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CONTENTS

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ACKNOWLEDGMENTS	- - - - -	6
PREFACE	- - - - -	6
FOREWORD	- - - - -	7

PART I.

THE FUNDAMENTALS OF SALVATION	- - - - -	9
-------------------------------	-----------	---

CHAPTER I.—WHAT MUST WE DO TO BE SAVED?	-	9
---	---	---

I. Three Things We Must Realize:

1. By nature we are lost.
2. There is a way to be saved.
3. It is necessary to accept the Way which God has provided.

II. Four Things We Must Do:

1. Have faith in Christ.
2. Repent of and confess our sins.
3. Confess Christ.
4. Obey Christ.

CHAPTER II.—WHAT MUST WE BELIEVE TO BE SAVED?	13
---	----

1. Jesus is the Divine Son of God.
2. The miracle of the Incarnation.
3. The Lord Jesus Christ died on the Cross as the Atonement for sin.
4. The Resurrection of Jesus.
5. The miracle of Regeneration.
6. The doctrine of future rewards and punishments.

CHAPTER III.—HOW MUST WE LIVE?	- - -	17
--------------------------------	-------	----

- I. The Rule of Life.
- II. The Covenanting Principle.

PART II.

THE CHRISTIAN CHURCH	- - - - -	20
----------------------	-----------	----

- I. The Place of the Church in Society.
- II. Forms of Church Government.
- III. Reasons for Church Membership.
- IV. The Church that one should join.

PART III.

THE NEW TESTAMENT SACRAMENTS	25
CHAPTER I.—GENERAL STATEMENT.	25
I. The Means of Grace.	
II. Definition.	
III. Divine Origin.	
IV. Design.	
V. Number.	
VI. Efficacy.	
VII. Administration.	
CHAPTER II.—BAPTISM.	29
I. Definition.	
II. Mode.	
III. Meaning.	
IV. Subjects	
(a) Adults.	
(b) Infants.	
CHAPTER III.—THE LORD'S SUPPER.	34
I. Sacramental Names.	
II. Sacramental Elements.	
III. Sacramental Acts.	
IV. Sacramental Designs.	
V. Sacramental Preparation.	

PART IV.

DISTINCTIVE PRINCIPLES OR THE COVENANTING	
PRINCIPLE APPLIED	39
CHAPTER I.—COVENANTING.	40
CHAPTER II.—CLOSE COMMUNION.	41
CHAPTER III.—SCRIPTURAL WORSHIP.	44
I. The Calvinistic Principle.	
II. The Psalms.	
III. Instrumental Worship.	
CHAPTER IV.—THE CHURCH AND THE STATE.	52
I. The State a Divine Institution.	
II. The State and its Government.	
III. The State and Divine Acknowledgments.	
IV. Political Dissent in the United States.	
V. The Church's Contribution to the Welfare of the State.	
CHAPTER V.—SECRET SOCIETIES OR THE OPEN LIFE.	57

PART V.

CHRISTIAN STEWARDSHIP	-	-	-	-	-	-	-	62
I. Basic Principles.								
II. Self.								
III. Service.								
IV. Time.								
V. Money								

PART VI.

PRACTICAL GODLINESS	-	-	-	-	-	-	-	74
I. Personal Piety.								
II. Clean Thoughts.								
III. Clean Speech.								
IV. Clean Habits.								
V. Modern Amusements								
(a) Dancing.								
(b) Card-Playing.								
(c) The Motion Picture Theatre.								

PART VII.

THE TESTIMONY OF THE REFORMED PRESBYTERIAN CHURCH	-	-	-	-	-	-	-	-	80
--	---	---	---	---	---	---	---	---	----

PART VIII.

TERMS OF COMMUNION	-	-	-	-	-	-	-	-	83
I. Scotland.									
II. Ireland.									
III. North America.									
CONCLUSION	-	-	-	-	-	-	-	-	85

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J. B. T.

PREFACE TO THE SECOND EDITION

This book was originally printed by the Reformed Presbyterian Church of Ireland, when Dr. Tweed was pastor of the church in Glasgow, Scotland. It was ordered reprinted by synod of The Reformed Presbyterian Church of North America at its 1959 meeting.

Dr. Tweed was an able pastor and teacher. He was ordained to the Gospel Ministry on October 28th, 1913. In 1926 he was elected to teach Bible in Geneva College and in 1929 he was elected as a part time professor in our Seminary. In 1937 he took a leave of absence from the college spending the next few years in Scotland. He passed away on March 3, 1954.

With these exceptions this book is as it was originally printed. Section V. "Political Dissent in Great Britain" of Chapter IV, Part IV, has been omitted from this edition. We have added a copy of our Covenant of Church Membership and a membership certificate.

We trust that through the pages of this book Dr. Tweed will continue to bear testimony to the principles he believed, for the edification of the church he loved, to the glory of the Saviour he served.

W. C.

FOREWORD

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The widespread lack of Biblical knowledge and instruction commands the serious thought of all those who have at heart the future welfare and prosperity of the Church. Statistics are not available. If they were, they would probably show that at least fifty per cent of the membership of the Christian Churches are unable to give an intelligent reason for the hope that is in them. Probably another twenty-five per cent are unable to give an intelligent statement of the Distinctive Principles for which their particular denomination stands. It is to be feared that this condition exists to a greater or less extent in Reformed Presbyterian congregations.

This condition is due to a number of factors, among them, the decline of family religion and instruction, the lack of efficient and thorough instruction in the Church Schools and the decline of doctrinal preaching. These deficiencies place an added responsibility on the minister. It is his solemn duty to take heed to all the flock over the which the Holy Ghost has made him over-seer. He can only discharge this duty by fulfilling the ministry which Jesus committed to Peter when He said: "Feed My lambs"; "Feed My sheep."

(The value of a new member to the Church depends in no small measure upon the intelligence, sincerity, and zeal with which he assumes the vows.) It is the duty of the minister to see that all who apply for membership are properly informed with respect to the meaning of this important step. There is no better way of accomplishing this result than through the Communicants Class.

A sense of the fundamental importance of this aspect of the pastor's ministry has led the author to attempt the preparation of a textbook to be used in the Communicants' Class. Much of the material in the following pages was used in the communicants' classes during the author's ministry in the Reformed Presbyterian Church, Glasgow. It represents his conception of what a prospective church member should know not only with his head but also with his heart. He is deeply conscious of how far short of the ideal his effort has come. It is his prayer that this humble attempt may be used by the Spirit of God to lengthen the cords and strengthen the stakes of the Church of the Covenants for which heroic men, devoted women, and noble youths sacrificed their lives in darksome dungeon and on the scaffold, on lonely moor and in the rising tide.

J. B. T.

"Tweedsmuir."

February, 1942.

Part I.

THE FUNDAMENTALS OF SALVATION

Chapter I

What Must We Do To Be Saved?

During His public ministry Jesus faced three attitudes toward salvation. There were those who *Would not* be saved. There were those who wanted to be saved. Between these two extremes there were multitudes who were *indifferent*—they did not care. These three groups have their modern representatives. The rise of Communism, Fascism and Nazism has revealed a growing and open hostility toward the Christian religion. On the other hand, in heathen lands there are those great multitudes who are groping about in their ignorance, wanting to be saved but unable to find the way. In lands which are nominally Christian increasing numbers are becoming the victims of false views. The growth of such cults as Christian Science, Jehovah's Witnesses, Spiritualism, New Thought, Theosophy, etc., is an evidence of the religious confusion of our times. Between these two attitudes in our modern life there are great multitudes who are entirely indifferent to the things of the Spirit. God is not in all their thoughts.

The Philippian jailer asked the most important question that a human soul can utter: "*What must I do to be saved?*"

There are three things we must *realize* and four things we must do.

I. THREE THINGS WE MUST REALIZE

1. We must realize that by nature we are lost. The jailer was unhappy. He was disturbed in his mind. There was no peace in his soul. His conscience kept him in terror. He knew the wretchedness of living without God. Life was empty, futile and fruitless.

THE COMMUNICANTS' CLASS

It is evident that one cannot be saved until he realizes that he is lost. One does not flee from a situation until he realizes his danger. Jesus came to seek and to save the lost. He could do little with the Pharisees because they did not know they were lost and needed to be saved. Jesus said: "They that are whole need not a physician, but they that are sick," Matt. 9:12. So long as one feels in perfect health he will not run to the physician or the chemist. The publican knew that something was radically wrong. So did the prodigal when he came to himself. Many think themselves secure and so do not concern themselves about salvation. They are not conscious that anything needs to be added.

2. We must realize that there is a way to be saved. The jailor thought there must be a way or he would not have inquired of Paul. This conviction that there is a way out is essential to salvation. Jesus came to give His life a ransom for many. For a considerable time Christian and Hopeful thought there was no escape from the Castle of Giant Despair. Finally they began to pray and the light began to dawn. Christian said to Hopeful: "What a fool am I, thus to lie in a stinking dungeon, when I may as well walk at liberty!" He remembered that he had the key of promise which would open any lock in Doubting Castle. Prayer showed him the way out.

3. We must recognize the necessity of accepting God's way of salvation. People have a great many ways of their own. The jailor recognized that Paul might know a way unknown to him. God has provided *the way*. He did not consult us when He prepared it. It is for God to reveal the way and for us to accept it. We cannot be saved on our own conditions. There was an ancient saying that all roads led to Rome. But it is not true that all roads lead to salvation. All roads other than the one which God has provided lead into a cul de sac. They are all dead ends. Jesus

THE COMMUNICANTS' CLASS

said: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6

II. FOUR THINGS WE MUST DO

1. We must have faith in the Lord Jesus Christ. Faith is more than intellectual assent. It is an exercise of the will which takes Christ at His word and acts upon it. Faith is that exercise of the soul whereby we grasp *reality*. According to our Catechism: "Faith in Jesus Christ is a saving grace whereby we receive and rest upon Him alone for salvation, as He is offered to us in the gospel." Our salvation depends on how we *rest*, not on how we *feel*.

Many are distressed about their salvation because they do not have the feelings which they think those who are saved should have. We thank God that our salvation does not depend on feeling. It does depend upon union with Christ through faith. Lying at the foundation of religious experience there is a vital union with Christ on the basis of trust. "Still waters run deep." Do you really believe that Christ Jesus came into the world to save you? If so, you are not in the position of one who is saved today and lost tomorrow. Once saved, saved always and forever. Salvation is something that is done once for all. Once implanted within us it may and should grow. But this is not the act of justification; it is the natural, normal work of sanctification.

2. We must repent. To repent is to change our minds. There are two sides to it. First, hatred of our sins, a sense of sorrow because of them and a consciousness of the deep wrong which they have done to God. David had it when he said: "Against thee, thee only, have I sinned, and done this evil in thy sight." Psalm 51:4. Secondly, we must turn from our sins. We must change our way of living. We must put off the old way of life and put on the new. "And be not conformed to this world; but be ye trans-

THE COMMUNICANTS' CLASS

formed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2. Along with this there must be an attempt to make reparation for wrongs done in so far as that is possible. The jailor did this very thing. He took Paul and Silas that same hour of the night and washed their stripes.

3. We must confess Christ. The jailor was baptized. It was his public proclamation of his faith in Christ. The duty of public confession rests upon all true believers. Jesus said: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matt. 10:32, 33. To fail to confess is to deny. There are various ways of making this confession. The Apostles and disciples were called to confess Him by witnessing for Him and His Gospel. Many of them confessed Him in martyrdom. We confess Christ when we unite with the Church and live a consistent life.

4. We must obey Christ. "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love Him, and will manifest Myself to him." John 15:10. Still further: "Ye are My friends, if ye do whatsoever I command you." John 15:14. According to our Catechism, we are to turn from our sin unto God "with full purpose of and endeavour after new obedience." The test of our love for Christ is our willingness to obey.

Have we met the conditions? If so, then we can rejoice in that we are at peace with God through our Lord Jesus Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Romans 5:1, 2.

Chapter II

What Must We Believe To Be Saved?

Paul said to the Philippian jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved." Did Paul explain to the jailor what he meant by belief in the Lord Jesus Christ? We believe that he did for this was essential to saving faith.

Sometimes people talk about essentials and non-essentials in religion. The Bible does not deal with non-essentials. The Bible deals with what we are to believe concerning God and what duty God requires of man. In each case it reveals only that which is essential for our faith and conduct. It is a perfect revelation of a perfect God and of a perfect way of life. It carries no useless materials. Every part and portion of it has a definite place in the Divine Plan.

There are two kinds of essentials which make up the body of Divine Truth. There are truths which are essential to salvation and there are truths which are essential to sanctification. In each department the Bible deals with fundamentals. There are no truths in the Bible which do not need to be there in the interests of a perfect revelation. There is no such thing as non-essential truth. All truth is essential in its place and we cannot afford to dispense with it whether it pertains to salvation or sanctification. It is the duty of every Christian to discover and live in vital relation to all the truth which God has revealed in His Word. We are not to presume to reduce truth to the lowest common denominator on the basis of what we may think is essential, nor are we to attempt to live just above the boundary line which separates between being lost and saved. We are not to be so lazy and indifferent as to try to enter heaven by the skin of our teeth. The following truths are worthy of emphasis.

1. We must believe that Jesus is the Divine Son of God. In other words, we must believe in His Divinity. We must believe that He is God—one of the three Persons of the Trinity, the same in substance with the Father and the Holy Spirit and equal to

THE COMMUNICANTS' CLASS

them in power and glory. Only a Divine Being who is absolute in holiness can save us from our sins. To ask a poor, sinful man to save himself is like asking him to lift himself by his boot-straps. A few quotations from the writings of John will prove the necessity of faith in the Divine Sonship of Jesus. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:30, 31. "Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ, that denieth the Father and the Son." I John 2:22. "Whosoever denieth the Son, the same hath not the Father." I John 2:23. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." I John 4:15. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" I John 5:5. Many other references might be cited to prove that there is no salvation apart from faith in the Divinity of Christ.

2. We must believe in the miracle of the Incarnation. We must believe that the Son of God was born into this world in human flesh. "Hereby know we the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." I John 4:2, 3. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ." II John 7.

3. We must believe that the Lord Jesus Christ died on the cross as the atonement for our sins. We must believe that His death was more than an example for us to follow. He "bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed." I Peter 2:24. In the Epistle to the Hebrews

THE COMMUNICANTS' CLASS

we are told that without the shedding of blood there is no remission of sins; that if we reject the sacrifice of Christ, there remaineth no more sacrifice for sins but "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." If we drop out of our system of faith the sacrifice upon the cross, we have nothing left which is adequate to take its place. Jesus would never have offered a sacrifice for us upon the cross if it had not been essential to our salvation. Jesus did not go about doing unnecessary things. The time for Him to accomplish His mission was too short and the condition of the lost too appalling for Him to waste either His thought or His energy in useless adventures. Jesus said to Thomas: "No man cometh unto the Father, but by Me." These words exclude every other way and every other person. Jesus came by way of the cross and we must come by the same way. We must follow in His footsteps to Calvary.

4. We must believe in the resurrection of Jesus. Our future resurrection from the dead will depend on His. This is clearly stated in the Fifteenth Chapter of I Corinthians. "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain," verses 13, 14. And again: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." verses 17-19. If our faith ends in a tomb, it must also end in despair. For it is from eternal death that we desire to be delivered. If Jesus did not rise from the grave then death was and is victorious all along the way. It is because we know that Christ has abolished death and has brought life and immortality to light through the Gospel, that we are assured that the way to eternal life lies open before us.

5. We must believe in the miracle of regenera-

THE COMMUNICANTS' CLASS

tion. There can be no salvation apart from the rebirth. Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3

6. We must believe in the miracles of Jesus. His birth, His perfect life, His deeds, His death, His resurrection and ascension were all miraculous. We cannot separate what Christ was from what He did.

7. We must believe in the doctrine of eternal rewards and punishments. We must believe that there is a heaven for the righteous and a hell for the wicked. We must believe that we shall all appear before the judgment seat of Christ that every one may receive according to his deeds whether they be good or evil. We must believe that Jesus spake the truth when He said: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3. In the Parable of the Last Judgment, speaking of those who had not done their positive duty, Jesus said: "These shall go away into everlasting punishment." Matthew 25:46.

These are the minimum requirements of belief. They are the minimum credentials without which we cannot enter through the gates into the city. We are not to accept these truths merely with our intellects. We must believe them in our hearts and act upon them with our wills. For the one who is unwilling to meet these demands upon his faith, there can be no salvation. We may refuse to believe a good many things and be none the worse for it, but these we must believe if we are to be saved. The foundation on which these demands upon our faith rest is the doctrine of the Trinity. "There are three Persons in the Godhead: the Father, the Son and the Holy Ghost."

Chapter III

How Must We Live?

I. THE RULE OF LIFE

The Bible is not only the *rule of faith* but also the *rule of life*. It is God's infallible rule of faith and duty. This principle the Reformed Presbyterian Church holds without mental reservation. It is stated in her First Term of Communion. We accept the Bible as the final authority in all matters of faith and practice. The Bible answers for us, once and for all, every question of a moral and spiritual character which concerns our individual, social, political and religious life. In all of these relationships we go back to a "*thus saith the Lord.*" In matters of morals and religion we do not dare to go beyond what the Bible directly commands or by necessary inference permits. Nor do we have authority to set up a lower standard of morals and religion than that which the Bible commands. We are *Bible Christians* first, last, and always. We regard the Bible as the most priceless treasure which we have inherited from the past. We are not members of an infallible Church; we are the custodians of an infallible Book.

II. THE COVENANTING PRINCIPLE

On what principle must we interpret the teachings of the Bible with respect to how we must live? What is *the covenanting principle*? Nowhere has it been better stated than in Paul's epistle to the Colossians, Chapter 1:18: "That in all things He might have the preeminence." Christ must have the first place in every relationship of life. Jesus made obedience the test of friendship and discipleship. Discipleship means obedience to what Christ commands both by precept and example. When He called His

THE COMMUNICANTS' CLASS

Apostles to discipleship, He said: "Follow me." To follow another means to walk in his footsteps. A true follower of Christ is never one who goes before Him. He must follow Christ whithersoever He goeth and he must not permit himself to be separated from his Master either in faith or life. To permit himself to be separated from Christ for any reason whatsoever is to be cut off from the source of life and power. Jesus said: "I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing:" John 15:5. The Christian has no authority to go before Christ or enter into any relationship into which Christ cannot accompany him.

In the light of *the covenanting principle*, how is one to test his relationships to society? It is not unreasonable for the Christian to ask himself on all occasions: What would Jesus do? What would Jesus do about the modern craze for gambling? Would He gamble? What would Jesus do about the matter of drink? Would He drink intoxicating liquor? What would Jesus do about narcotics? Would He go about with a pipe, a cigar or a cigarette in His lips? What answer would Jesus give to the modern amusement question? If in the light of the teachings of the Scriptures and the guidance of the Spirit, our consciences tell us what Jesus would or would not do, then the path of duty is plain. Loyalty to Christ means loyalty to His teaching and example. In the covenant relationship Jesus is the first and most important Partner. He is in the place of command. He lays down the conditions of the covenant which we are to accept. He does not leave it to us to make our own terms or lay down the conditions upon which we will follow Him. He lays down the conditions and leaves it to us to apply *the covenanting principle*.

This principle cuts straight across many of the social customs and practices of the day. But there is

THE COMMUNICANTS' CLASS

nothing new about this. The Christians of the first three centuries had to face it on every hand. The cult of Emperor Worship cut them off from almost every form of social life. Some aspect of heathen worship had to be met at every approach to the social and political life of the times. Because of their refusal to compromise with the evils of society, the Christians were called "Haters of Mankind." They refused to prove false to *the covenanting principle*, and imprisonment and martyrdom were usually the result. They were careful to observe Paul's advice to the Corinthians: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." To their refusal to compromise *the covenanting principle* we owe an incalculable debt.

Part II.

THE CHRISTIAN CHURCH

I. THE PLACE OF THE CHURCH IN SOCIETY

It is in the sphere of political and ecclesiastical relations that the Covenanters have made their most lasting contribution to the religious life of Great Britain and America. History records three possible relationships between Church and State.

1. The domination of the Church over the State. This was the issue in the First Reformation. The First Reformation was a protest of far-reaching results against the domination of the Roman Catholic Church over the State. The Roman Church has always claimed a divine right to dominate the State. Against this claim the Reformed Presbyterian Church vigorously protests.

2. The domination of the State over the Church. This is known as Erastianism. It is derived from the learned name of Thomas Lieber (1523-1584), a Swiss physician, who taught the complete subordination of the ecclesiastical to the secular power. Erastianism is practiced wherever there is a union of Church and State. This is the situation in a number of countries in Europe, in England and in a more modified form in Scotland since the union of a few years ago. The Second Reformation was a protest, equally far-reaching in its results, against the domination of the State over the Church. At the Revolution Settlement of 1688, the Covenanters remained true to the Covenanting Principle. They held that the Lord Jesus Christ is the only King and Head of His Church, that the Church is independent of the Civil Power, and that she had a right to freedom of assembly and also to determine without political interference what shall constitute her doctrine, government, worship and discipline.

3. The separation of Church and State, each independent in its own particular sphere but co-operating for the welfare of society. In a Christian State such co-operation would aim at the promotion

THE COMMUNICANTS' CLASS

of the Kingdom of God. This is the ideal relationship which should exist between Church and State.

II. FORMS OF CHURCH GOVERNMENT

There are three forms of Church Government: Popery, Congregationalism and Presbyterianism. In the Papal form of Church Government the Pope is the infallible head. Cardinals, archbishops, bishops and the lesser orders of the clergy are subject to his authority. In theory and in practice it is an absolute autocracy. Episcopacy, or the rule of bishops, is a modified application of the autocratic principle involved in the Papacy.

In Congregationalism, each congregation is self-governing. The congregation is not subject to the authority of any higher ecclesiastical authority.

In Presbyterianism the seat of authority rests in the people and finds expression through officers whom they have duly elected. The Reformed Presbyterian Church repudiates Popery and Congregationalism. She holds to the divine right of Presbyterianism. She holds that this is the form of Church Government which is approved in the New Testament. No other system so effectively conserves the authority of the Church on the one hand and the rights of the people on the other. When Presbyterianism maintains a strong and vigorous life, despotism in either Church or State will never gain a permanent foothold.

III. REASONS FOR CHURCH MEMBERSHIP

We begin with the assumption that every Christian should become a member of the Church. This assumption has been questioned. Not long ago someone said to a friend of mine: "What does it matter whether one belongs to the Church or not?" My friend replied: "Would it make any difference whether your daughter were or were not a member of your family?" The questioner admitted that it would make a great difference. For the following

THE COMMUNICANTS' CLASS

reasons every believer in Christ should find his place in the membership of the Church.

1. Christ founded the Church. Loyalty to Christ implies loyalty to the institution which He has created for the spiritual culture of His people and the building of His Kingdom.

2. The Church is the Body of Christ. Paul wrote to the Colossians: "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence." Col. 1:18. In the Epistle to the Ephesians, he wrote: "And hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His body, the fulness of Him that filleth all in all." Eph. 1:22, 23. And in the Fourth Chapter of the same Epistle, he wrote: "And He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11, 12. The Church is that body of believers called out of the world, gathered around Christ in faith and life, and endowed with His Spirit to promote His Kingdom in the world. Every true believer, therefore, is a member of the Body of Christ and it is his duty to make due acknowledgment of the fact. He makes such an acknowledgment when he makes a public profession of his faith in Christ by uniting with His Church.

3. Christ loved the Church and died for it. "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27. The institution which Christ loved and for which He died should command the utmost reverence and devotion of the believer. He cannot afford to ignore the in-

THE COMMUNICANTS' CLASS

stitution which Christ holds in such high regard.

4. The Church is the sanctuary of a common life. It is the institution which Christ created for the spiritual culture of His people. According to the Apostle's letter to the Ephesians, Christ has appointed various officers in the Church "for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:12, 13. The Church is the natural and normal place for spiritual growth. There are those who say that they can live as good a Christian life outside of the Church as in it. As a matter of fact no one ever does. Christ never would have founded the Church if He had thought His disciples could have lived as well outside of it as in it.

5. Christ committed to His Church the mission of bringing in His Kingdom in the world. Every true believer has a responsibility in this direction. He can best discharge this responsibility through the divinely appointed channel. No other institution has or can render such a moral and spiritual service to the world. The Kingdom will come through the instrumentality of the Church.

Lesser reasons for membership in the Church are the following:

1. In the Church one finds association with the best people in the community. It is not necessary to enlarge on this point.

2. Every citizen of the community owes an obligation to the Church whether he is a member or not. One of the first questions which the new-comer asks when he comes to a community is; "What kind of schools and churches does the community have?" Even the person who is not a member of the church wants to know this. He realizes that a church in the community increases the value of property, raises the standard of morality, encourages an orderly and law-abiding society, and promotes the general wel-

THE COMMUNICANTS' CLASS

fare. It is the height of ingratitude for one to enjoy these blessings which the Church confers and make no adequate return in service. It is the duty of every citizen to render support to the institution which does most for the peace, the happiness and the welfare of the community.

IV. THE CHURCH WHICH ONE SHOULD JOIN

To many this is a perplexing question. The non-professor looks about and he sees a multitude of denominations, each one claiming to point the way to heaven, and he is bewildered. He asks: "How can I be sure that I am joining the right Church?" The answer to this question is not so difficult as it may seem. Every Christian is in duty bound to join the Church which comes nearest to the Scriptural ideal of what a Church should be. In this connection one should study the Church which grew and flourished in the Apostolic Age. He will find sufficient materials in the Acts of the Apostles and the Epistles of Paul. This should make it comparatively easy to measure the Church of today by the Church of the Apostles. How does any particular Church of today compare with the Apostolic Church in doctrine, worship, government and discipline? It is admitted that the New Testament sets a high ideal, but it must be remembered that we have no divine right to set a lower one.

The Covenanter Church has many imperfections. She is still a considerable distance from being "a glorious church, not having spot, or wrinkle, or any such thing." It is also true that there are just as sincere Christians in other Christian denominations. Nevertheless, the author wishes to bear this personal testimony: He is a member of the Reformed Presbyterian Church because he believes she comes nearest to fulfilling the Covenanting Principle—Christ the First and the Last—the Supreme Object of loyalty in every relationship of life.

Part III.

THE NEW TESTAMENT SACRAMENTS

Chapter I

General Statement

Within the limits of the present work it is impossible to give an exhaustive exposition of the Sacraments. The literature on the subject is immense. For more extensive information, the reader is directed to the Westminster Standards—the Confession of Faith and the Catechisms—also to the numerous books and papers which have been devoted to the subject.

I. THE MEANS OF GRACE

The principal means or channels of grace are the Word, Sacraments and Prayer. When we say that the Sacraments are means of grace, we mean that they are channels through which Christ confers the benefits of redemption upon his people. They are not the exclusive channels but they are channels.

II. DEFINITION

The word “sacrament” does not occur in the New Testament. In Roman usage the oath of allegiance which the soldier swore to his commanding officer was a “sacrament.” The answer to the 92nd Question of the Shorter Catechism is an excellent definition of a sacrament in the Scriptural sense of the term. “A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.”

THE COMMUNICANTS' CLASS

III. DIVINE ORIGIN

The Sacraments were instituted by Christ. In His final words to His disciples before His ascension, He commanded them to go into all the world and preach the Gospel to every creature, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19. By precept and example He placed His stamp of approval upon Baptism. It is a grievous sin to neglect or pervert an ordinance which Christ has commanded.

On the night of His betrayal, Jesus commanded two of His disciples to go into the city and make the necessary preparations for the observance of the Passover. At the close of the observance of the Passover in the upper room, He instituted the Lord's Supper, and He commanded His disciples to observe it in remembrance of Him till the end of time.

IV. DESIGN

In general the Sacraments have a three-fold design. (1) Through the use of material symbols they represent Christ and the benefits of redemption. The symbols are not identical with, nor are they, by any miraculous act transformed into the benefits themselves. (2) In the Sacraments, through the use of material symbols, Christ and the benefits of redemption are sealed to believers. A seal is a legal form of investing persons with their inheritance. Back of the document which has the government seal, there is all the authority inherent in the government itself. It is the seal which makes the document valid. In the Sacraments God gives His solemn pledge that He will bestow all the blessings of the covenant upon those who through faith and repentance fulfil the conditions. (3) In the Sacraments and by means of their sensible signs, the Holy Spirit applies Christ and the blessings of His grace to be-

THE COMMUNICANTS' CLASS

lievers. It is in this three-fold sense that it is proper to speak of the Sacraments as means of grace.

V. NUMBER

According to Roman Catholic doctrine, there are seven sacraments (marriage, orders, penance, extreme unction, confirmation, baptism and the Lord's Supper.) The number of sacraments was affirmed by the Council of Florence in 1439; and re-affirmed by the Council of Trent in 1562. Only two of the seven conform to the requirements of a sacrament. These requirements are two in number: (1) A sacrament is an ordinance which has been instituted by Christ. (2) A sacrament must signify, seal and apply the benefits of redemption to believers. Marriage, penance, extreme unction and confirmation were not instituted by Christ. While orders, or officers in the Church, were ordained by Christ, they do not represent, seal, and apply the benefits of redemption to believers. Only Baptism and the Lord's Supper meet these two requirements. They are the only Sacraments of the New Testament.

VI. EFFICACY

In this connection three facts need to be emphasized. (1) The efficacy of the Sacraments does not depend on any virtue which they themselves possess. Romanists teach that the Sacraments confer grace by their inherent efficiency. Nowhere in the New Testament is such inherent power attributed to the Sacraments. (2) The efficacy of the Sacraments is not due to any virtue in the person who administers them. Romanists teach that the Sacraments confer the benefits of redemption if the person who administers them has the proper intentions. (3) The efficacy of the Sacraments depends, first of all, upon the blessing of Christ, and, secondly, upon the operation of the Holy Spirit in the hearts of those who by faith receive them. Magical influence

THE COMMUNICANTS' CLASS

is not to be attributed to Baptism and the Lord's Supper.

VII. ADMINISTRATION

Only a minister of the Gospel who has been lawfully ordained may administer the Sacraments. (See Confession of Faith, Chapter XXVII, Section IV.) "Since the Church is an organized society under laws executed by regularly-appointed officers," says Dr. A. A. Hodge, "it is evident that ordinances, which are badges of church membership, the gates of the fold, the instruments of discipline and seals of the covenant formed by the great Head of the Church with his living members, can properly be administered only by the highest legal officers of the Church, those who are commissioned as ambassadors for Christ to treat in His name with men." "Commentary on the Confession of Faith," page 455-456.

Chapter II

Baptism

I. DEFINITION

The answer to the 94th Question in the Shorter Catechism is as follows: "Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's." Baptism portrays in a simple but most impressive manner our union with Christ, the fact that we are partakers of the benefits of the covenant of grace, and our oath of loyalty to Him.

II. MODE

Baptism is "the washing with water" in the name of the Trinity. Wide differences of opinion have been held with respect to this statement. Those of the Baptist persuasion have held that Baptism symbolizes the death, burial and resurrection of the believer with Christ, and that immersion is the only appropriate and Scriptural mode of performing it. Most Christian bodies have held that "the washing with water" symbolizes inward purification through the work of the Holy Spirit. They have held that the washing itself is the important thing and not the manner in which it is performed—that pouring or sprinkling is as much in keeping with the spirit and design of the institution as immersion.

The Christian religion is a universal religion, designed to meet the needs of believers in all places and under all conditions of life. Its rites must be sufficiently flexible to meet the necessities of the occasion. Baptism should be available whether the

THE COMMUNICANTS' CLASS

candidate be an Arab in the Sahara Desert or an Eskimo in the ice-bound regions of the Arctic; whether the person be in the prime of health or weakened by the ravages of disease.

Christianity is a religion of the spirit and not of the letter. This being true, the form must give place to the inward, spiritual necessities of the soul. Immersion, pouring and sprinkling were methods of cleansing in the Old Testament Church. They are in keeping with the spirit of New Testament teaching. Philip Schaff says that it is not in keeping with the genius of the gospel to limit the operation of the Holy Spirit by the quantity or the quality of the water or the mode of its application. "Water," he says, "is absolutely necessary to baptism, as an appropriate symbol of the purifying and regenerating energy of the Holy Spirit; but whether the water be in large quantity or small, cold or warm, fresh or salt, from river, cistern, or spring, is relatively immaterial, and cannot affect the validity of the ordinance." "History of the Christian Church," Vol. I., p. 469.

III. MEANING

More important than the mode of Baptism is its meaning. The Roman Church teaches the doctrine of "baptismal regeneration." According to this doctrine, Baptism is essential to salvation. Such a view is contrary to the teaching of the Scriptures, the witness of experience, and the testimony of observation. Grace and salvation are not inseparably connected with the rite of Baptism. Regeneration may take place before, at the time of, or after the rite of Baptism. Or it may never take place at all. There is no evidence that the penitent thief was baptized. On the other hand, many who have been baptized give no evidence of an inward change of heart and life. Baptism is a means of grace but it is not essential to salvation.

THE COMMUNICANTS' CLASS

IV. SUBJECTS

(A) Adults

Persons who have come to years of knowledge and responsibility are not to be baptized until they profess their faith in Christ and obedience to Him. Apart from the exercise of faith and the promise of obedience Baptism cannot be a means of grace. Apart from these essentials Baptism becomes a hollow profession. It is to say "Lord, Lord," and fail to do the things which He commands. Candidates for Baptism should have definite evidence of a Christian experience.

(B) Infants

According to the Westminster Confession, Chapter XXVIII, Section IV, children, one or both of whose parents are members of the visible Church, are to be baptized. That the ends of discipline may be served, it is essential that at least one of the parents shall be a member of the Church. In the proper administration of Baptism there are vows which parents must assume for themselves and in behalf of their children. Faithfulness or unfaithfulness to these vows is subject to review and the discipline of the Church only when one or both parents are members of the Church.

The following reasons are offered in support of Infant Baptism:—

1. New Testament Baptism has taken the place of Old Testament circumcision. Dr. A. A. Hodge says: "Circumcision was Jewish baptism, and baptism is Christian circumcision." Gal. 3:27, 29; Col. 2:10-12. "Commentary on the Confession of Faith," p. 456. Circumcision was the rite of initiation into the Old Testament Church, and was performed on the eighth day after birth. It admitted the child into the blessings of the covenant. Baptism is the rite of initiation into the New Testament Church. It is the sign and seal of the children's right to the blessings

THE COMMUNICANTS' CLASS

of the covenant of grace. "To treat the children of the covenant as if they were aliens, is to despoil them of their birthright." Dr. R. J. George, "The Covenanter Pastor," First Series, p. 135.

2. The organic unity of the family supports the right of infants to be baptized. There are those who hold that the preaching of the Gospel, repentance and forgiveness are prerequisites to Baptism, and that these are beyond the reach and experience of infants. To this we would reply that the organic unity of the family invests parents with the right and duty to assume obligations in behalf of their children until such time as they come to years of knowledge and responsibility. Schaff says: "Infant baptism is unmeaning, and its practice a profanation, except on the condition of Christian parentage or guardianship, and under the guarantee of Christian education." "History of the Christian Church," Vol. 1., p. 471.

3. The covenants included the children with their parents. "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and remember His commandments to do them." Psalm 103:17, 18. Also Acts 2:38, 39. Surely when God grants the blessings of the covenant He will not withhold the sign and seal of the covenant.

4. Children are lost by nature and therefore need the benefits of redemption.

5. Jesus died to save children as well as adults.

6. Jesus invited the children to share the blessings of His Kingdom. He said: "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." Luke 18:16. Since He invites the children to share His redeeming grace, is it reasonable to suppose that He withholds the rite which signifies it?

THE COMMUNICANTS' CLASS

7. In the Acts and the Epistles the baptism of entire households is recorded. The households of Lydia, the Philippian jailer, Crispus and Cornelius are mentioned. We are not told that there were children in these households but it is not begging the question to presume that there were.

8. Toward the close of the second century A.D. Infant Baptism was generally practiced. Speaking of Tertullian (193-217) who was the only opponent of Infant Baptism among the fathers, Schaff says: "In his day it was no question, whether the children of Christian parents might and should be baptized—on this all were agreed,—but whether they might be baptized so early as the second or third day after birth, or, according to the precedent of the Jewish circumcision, on the eighth day. Cyprian, and a council of sixty-six bishops held at Carthage in 253 under his lead, decided for the earlier time, yet without condemning the delay." "History of the Christian Church," Vol. II., p. 261, 262.

Chapter III

The Lord's Supper

I. SACRAMENTAL NAMES

The three names which have been generally given to this ordinance are the Lord's Supper, the Eucharist, and the Communion. It has been called the Lord's Supper because it was instituted by the Lord. The name "Eucharist" comes from a Greek noun "eucharistia" which means "thanks." The noun form is used to describe the action of Christ as it is recorded in Luke 22:19. There we read: "and he took bread, and gave thanks." Paul refers to the act of thanksgiving in 1 Cor. 11:24. In primitive times "Eucharist" was the term most generally used. The Lord's Supper has been called the Communion in view of the fact that it is a communion between Christ and believers and between believers themselves. The Apostle refers to this in I Cor. 10:16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

II. SACRAMENTAL ELEMENTS

Three views have been held with respect to the place of the elements in the Supper—the Roman Catholic, the Lutheran and the Reformed. According to Roman Catholic doctrine, when the words of consecration are pronounced by the priest, the bread and the wine are literally and permanently transformed into the body, blood, soul and divinity of Christ. This is called transubstantiation. Romanists hold that the whole body and blood of Christ are present in each element. This has furnished the excuse for withholding the cup from the communicants. The doc-

THE COMMUNICANTS' CLASS *from Script*

trine of transubstantiation was fixed by Pope Innocent III, at the Lateran Council in 1215, A.D. The Council of Trent taught that the Eucharist is both a sacrament and a sacrifice with the emphasis on the latter. This means that every time the Communion is observed the sacrifice is repeated. There is no support for such a view in the Scriptures. Hebrews 9:25-28 and 10:10-27 teach the finality of the sacrifice of Christ upon the cross. The sacrifice of Christ on the cross accomplished all that it was intended to accomplish and therefore it is not to be repeated.

There is no support in Scripture or in reason for the doctrine of transubstantiation. When Jesus said "This is My body," He was using a form of expression which He had employed on other occasions. In the Parable of the Good Shepherd, He said: "I am the door"; but nobody thinks for a moment that He meant a literal door. Nobody thinks that He meant He was a literal vine when He said: "I am the vine." Moreover, the doctrine is contrary to the evidence of our senses. The elements used in the Supper possess the natural qualities of bread and wine. They do not change their nature at any time during the observance of the ordinance. A further consideration is the fact that when Jesus instituted the Supper, He was there before them in bodily presence, and therefore could not give them His flesh to eat or His blood to drink. The doctrine of transubstantiation dishonors the Scriptures, perverts the Sacrament and insults the reason. It has resulted in the following perversions: the denial of the cup to the communicants, the worshipping of the elements, the reservation of the elements for religious use and the carrying of the host in religious processions.

According to the Lutheran doctrine, the body and blood of Christ are substantially present in, with and under the elements in the Sacrament.

According to the Reformed doctrine, the bread and the wine represent the body and blood of the

THE COMMUNICANTS' CLASS

Lord. When He said: "This is My body, which is broken for you," He meant, "This represents My body, which is broken for you." And when He said; "This cup is the new testament in My blood," He meant, "This cup represents the New Testament in my blood." This is the view which is held by the Reformed Presbyterian Church.

III. SACRAMENTAL ACTS *Lesson 41*

The Lord's Supper is rich in Christian doctrine. Among the doctrines which are presented in symbol, Dr. R. J. George mentions the following: The Incarnation, the Substitution, the Imputation, the Atonement, the Gospel Offer, Appropriating Faith, Union with Christ, and Abiding in Christ. "Lectures in Pastoral Theology," First Series, p. 154. Six acts constitute the Sacrament—four on the part of the minister and two on the part of the communicants.

The Minister

First Act: The taking of the elements. "And he took the bread." "And he took the cup." This act symbolizes the fact that Christ took our human nature into union with His divine Person, so that He might accomplish the work of redemption. It emphasizes the doctrine of the Incarnation. Historically, it carries us back to the birth of the Saviour in the manger in Bethlehem.

Second Act: The blessing of the elements. He "took the bread, and blessed it." "And he took the cup, and gave thanks." This was significant of His consecration to His public ministry. Historically, it carries us back to His Baptism at the Jordan when the heavens were opened and the Spirit descended in the form of a dove and abode upon Him.

Third Act: The breaking of the bread. "He brake it." This was significant of the atonement which He wrought out in His death upon the cross. Historically, it takes us back to Calvary.

THE COMMUNICANTS' CLASS

Fourth Act: The giving of the elements. "He gave it to His disciples, and said, Take, eat." "And He took the cup, and gave thanks, and gave it to them." This was significant of the free offer of Himself for the salvation of the world.

The Communicants

First Act: The receiving of the elements. This is symbolic of the act of faith by which the believer receives the Lord Jesus Christ as He is offered in the Gospel.

Second Act: The partaking of the elements. This is significant of the fact that the believer feeds upon Christ to his spiritual nourishment and growth in grace. He said: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6:53. "He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him." John 6:56.

IV. SACRAMENTAL DESIGNS

The Sacramental Designs are three in number. (1) The Lord's Supper is a memorial of Christ. "This do in remembrance of Me." (2) The Lord's Supper is an exhibition of the death of Christ. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." (3) When we observe the Lord's Supper we give expression to our faith in His second coming. "Ye do shew the Lord's death till He come."

V. SACRAMENTAL PREPARATION

The attitude of Jesus toward Judas at the institution of the Supper, and the warning which Paul gave to the Corinthians, emphasize the need of careful preparation for this solemn observance. As He sat at the table, Jesus said: "Verily I say unto you,

THE COMMUNICANTS' CLASS

that one of you shall betray Me." Matthew 26:21. Paul wrote to the Corinthians: "But let a man examine himself, and so let him eat of that bread. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 23:28, 29. The proper method of preparation is clearly set forth in the answer to the 97th Question of the Shorter Catechism. "It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon Him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves."

Part IV.

DISTINCTIVE PRINCIPLES

Loyalty to Christ requires separation from the world. Paul emphasizes this duty in 2 Cor. 6:14-18. After drawing a sharp distinction between believers and unbelievers, he wrote: "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." To the Thessalonians he wrote; "Abstain from every form of evil." 1 Thess. 5:22. The Christian is called to walk in the footsteps of Him who "did no sin, neither was guile found in His mouth." He was "holy, harmless, undefiled, separate from sinners." Heb. 7:26. The Christian must not enter into any relationship nor follow any course of action upon which he cannot ask the blessing of Christ.

The Distinctive Principles of the Reformed Presbyterian Church are based upon the Sovereignty of Christ on the one hand and separation from the world on the other. They establish her right to exist as a separate denomination. A Church which has no distinctive message and ministry to the world is guilty of the sin of schism. The Distinctive Principles of the Reformed Presbyterian Church represent aspects of Christian truth which are not so definitely emphasized by other Protestant bodies. They are "obscured Scriptural truths precisely adapted to the peculiar needs of the times." We shall now consider them in the light of the teachings of the Scriptures.

Chapter I

Covenanting

God became the first Covenanter when He entered into covenant with His Son to redeem a lost world which had not yet been created. He entered into covenant with Adam upon condition of perfect obedience. This covenant is called the Covenant of Works. After the Fall God proclaimed the Covenant of Grace. This covenant was renewed with Abraham in behalf of his spiritual descendants till the end of time. On the cross Jesus ratified the Covenant of Grace by the shedding of His blood.

The Scriptures teach that it is the duty of individuals, churches and nations to enter into covenant with God. Public covenanting is an ordinance of God. From the beginning of her history the Reformed Presbyterian Church has observed it. Her history might be written in the history of the covenants. She has been generally known as the Church of the Covenants, or the Covenanting Church. She holds that the covenants made by the fathers three hundred years ago are still binding upon their descendants. There are three reasons why this is so.

1. The parties to the covenants are the same—God and the Nation.
2. The principles are the same. They are the principles which concern the independence of the Church and the fact that the Lord Jesus Christ is the only King and Head of the Church. Another principle which concerns the covenant relationship of the Church is the truth that the Lord Jesus Christ is the King and Saviour of the Nation.
3. The conditions embodied in the covenants have not yet been fulfilled.

We enter into covenant relationship with God when we make a public profession of Christ as our Saviour and Lord by uniting with the Church.

Chapter II

Close Communion

That the Distinctive Principles may be maintained without compromise, the Reformed Presbyterian Church believes in and practices Close Communion. Both reason and revelation are in accord with this stand. Apart from Close Communion the discipline of the Church cannot be maintained. Common sense teaches that it is a glaring inconsistency to testify against anti-Christian doctrines and practices and at the same time admit to the highest privileges of the Church those who adhere to said doctrines and practices. For example, if a member of a Reformed Presbyterian congregation were to join an oath-bound secret society, it would be the duty of the Session to discipline him, and if he refused to retract, to exclude him from the Lord's Table. The Lord's Supper is the highest and holiest privilege which the Church has to offer. Would it be consistent for the Session to permit a non-member who belonged to an oath-bound secret society to partake of the Communion while at the same time it prohibited one of its own members on the ground that he belonged to the same society? The Communion is of value to the Church only to the extent to which her members are bound together by the common faith and a common life with one another and with Christ.

Let it be clearly understood that in the practice of Close Communion the Church does not sit in judgment on the heart of the individual. The Church has a right to sit in judgment upon the profession of faith which the individual has made, and the manner in which he has lived up to, or failed to live up to that profession. Christ and He alone can look into the heart and judge motives within. He alone can form an adequate judgment of character. But the Church can and should judge the conduct of the individual, otherwise all church discipline is at an

THE COMMUNICANTS' CLASS

end. "By their fruits ye shall know them," Matthew 7:20.

The following is a quotation from a tract by the Rev. W. J. McKnight, D.D., entitled, "Concerning Close Communion." "An incident that happened a few years ago in my ministry," says Dr. McKnight, "might be cited in this connection, it seems to me, as an apt illustration. One of the ablest men I ever knew—the pastor of a neighboring congregation—accosted me on the street one day and said, 'One thing about your Church I could never understand, that is, your position on Close Communion.' In reply I said, 'In point of principle our views on that question are the same as yours.' 'How is that?' he said. 'Suppose,' said I, 'that one of your members should strike a child down with an axe and kill it, would your Session allow him to go to the Lord's table at the next communion?' 'Well,' said he, 'I should hope not.' 'Why?' I asked. 'Why, because he violated the Sixth Commandment,' he said. 'But,' I protested, 'he might hold that what he did was not murder.' 'Oh,' said my friend, 'we would not leave that to him; we would take that matter into our own hands.' 'You mean to say,' I said, 'that your Session would assume the responsibility of interpreting the Sixth Commandment and also of passing judgment on the man's conduct, as to whether it was a violation of the Commandment thus interpreted.' 'Precisely,' he said. 'Well, then,' said I, 'why should you object to our Sessions when they do the same thing with respect to the First Commandment, and the Second, and the Third?' 'Oh, I see,' he said, 'and what is more I believe you are right; it never occurred to me in that light; with you Close Communion means that the Reformed Presbyterian Church means to honour the Moral Law as the Church apprehends it, before any one shall be permitted to take a seat at the Lord's table under its jurisdiction and oversight.' 'Yes,' said I, 'that is the exact situation as we see it'; and the

THE COMMUNICANTS' CLASS

man was satisfied. After all, to any person who really stops to consider, it is only a question of clear thinking and a sincere purpose to follow orders." p. 41.

Another quotation from the same tract answers a common objection to Close Communion. "One thing further must be said, for at this point it is that so many stumble. These are those who feel that by the practice of Close Communion we are claiming to be better than other Christians. Such a view is based on a total misconception of the entire subject. As we have already seen, the question of character is not at issue. Christ takes care of that. We have nothing at all to do with this aspect of the case except perhaps indirectly by implication. That matter is handled in the Supreme Court, to which reference has been made, and in no other. As to whether those whom we exclude from the Lord's table are better or worse at heart than we are, we have no means of forming a final judgment. God alone knows that. As Christians they may be far superior to us who are sitting in judgment on their public profession and their conduct; oftentimes, no doubt, they are; at all events, let us hope that they are never worse. But that question, as we have said repeatedly, is not in the balance. What we have to do with is the profession the communicant makes, and the way he lives. Christ does His part by looking into the heart; He expects us to do ours, and He tells us that the way to do it is by taking account of faith and conduct. What He entrusts to our care we ought to do. We ought to do it in the spirit of meekness and humility, but we ought to do it. For having done, or not done, what we ought to have done, the King, when He comes in to view His guests, will hold us responsible. The work of the Lower Court will be reviewed in the Court of last appeal, where the test is, and always has been, that a man 'be found faithful.' (1 Cor. 4:2)." pp. 43, 44.

Chapter III

Scriptural Worship

I. THE CALVINISTIC PRINCIPLE

John Calvin laid down the principle that whatever is not commanded in the worship of God is forbidden. In their treatment of the Second Commandment, The Catechisms are in accord with this principle. According to the Shorter Catechism, "The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in His word." "The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in His word." It is evident that Calvin derived this principle from his study of the Scriptures.

One of the most significant facts in the Scriptures is the care with which God guarded the purity of His worship. It is at the place of worship that the soul is likely to make its most disastrous mistakes. The worshipper becomes like the God whom he worships. The fate of Nadab and Abihu who offered "strange fire before the Lord which he commanded them not," of Saul who assumed the duties of a priest and offered a sacrifice in disobedience to the command of Samuel, of Uzzah who put forth his hand to steady the ark, and of Uzziah the king who went into the temple to burn incense before the Lord, emphasized the danger of departing from the divine command. The results were equally disastrous when the nation of Israel turned aside to idolatry. It emphasized the need for strict requirements in the matter of worship.

Moses was commanded to do all things according to the pattern shown to him in the mount. He was not at liberty to diverge in the slightest detail. It is not difficult to discover the reason. Worship is pro-

THE COMMUNICANTS' CLASS

claiming or praising the worthship of God. But God alone knows His own worthship. Therefore He alone has the right to lay down the conditions on which He is to be worshipped. The principle that what is not specifically forbidden in the worship of God is permitted opens the way for dangerous innovations. It is only necessary to mention the corruptions which so frequently debased the worship of the Old Testament Church, and the idolatrous innovations which have been introduced into the worship of Roman Catholicism. The latter proves that New Testament worship needs to be guarded as carefully as that of the Old. This is especially true in view of the fact that by the sacrifice of Christ Scriptural worship has been divested of those types, symbols and ceremonies which characterized the worship of the Temple. New Testament worship is pre-eminently spiritual in character. Jesus gave a perfect definition when He said to the woman of Samaria: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:24.

II. THE PSALMS

In doctrine and in practice the Reformed Presbyterian Church accepts the principle that whatever is not commanded in the worship of God is forbidden. She holds that only the Psalms of the Bible are to be used in the worship of God. It is in place to present the following reasons:—

1. The Psalms are divinely inspired. Their inspiration is equal to that of other portions of the Scriptures. "All Scripture is given by inspiration of God." (2 Tim. 3:16). There is a sense in which all the great poets of the past were kindled into a flame by a spark from heaven. But that was not the spark that kindled in David's soul and burst into a flame of Psalmody. The spark that kindled in David's breast was the infallible voice of God. A rich inheritance of poetry has come down from the past—from Tenny-

THE COMMUNICANTS' CLASS

son, Browning, Scott, Burns, Longfellow, Lowell and a host of others. But none of them produced a poem worthy to be laid by the side of the Psalms of David. The Spirit of God rested upon David and the other authors of the Psalms in a peculiar manner. All songs of religious devotion, other than the Psalms, are second rate material. Those who wrote them were fallible. Dr. Cooke of Belfast says: "I never yet found a compilation of hymns that I could pronounce free from serious doctrinal errors." One of the most significant trends in religious worship in the last three hundred years has been the drift from the Psalms of the Bible to songs of mere human composition. In other words, the drift from the infallible to the fallible. To this fact much of the modernism which is vexing the churches today may be directly traced.

2. The use of the Psalms in worship is commanded. It is agreed that they were used in the Old Testament Church. But the New Testament is just as clear in this matter. The use of the Psalms is commanded in Colossians 3:16. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." A similar passage occurs in Ephesians 5:19. James urged those who were merry to sing Psalms. Every time a hymn is used in the worship of God it displaces the use of a Psalm. It means the use of that which is not commanded.

3. Jesus and His disciples used the Psalms in worship. Following his account of the Observance of the Passover and the Lord's Supper, Matthew says: "And when they had sung an hymn, they went out into the mount of Olives." Matt. 26:30. Commentators are agreed that the "hymn" referred to was the Great Hallel which was always sung by the Jews in connection with the observance of the Passover. It consisted of the 113 and 118 Psalms inclusive.

THE COMMUNICANTS' CLASS

4. The Psalms are Messianic in character. They are Christ-centered. One of the objections often urged against the exclusive use of the Psalms in New Testament worship is that there is not enough of Christ in them. In his excellent tract on Psalmody, the Rev. R. J. George, D.D., for many years Professor of Systematic Theology in the Reformed Presbyterian Church, U.S.A., lists the following references to the person and ministry of Christ:

1. His Divinity. Ps. 45:6; Heb. 1:8; Ps. 110:1; Matt. 22:42-45. Jesus quoted Ps. 110:1 in proof of His Divinity.
2. His Eternal Sonship. Ps. 2:7. (Quoted in Heb. 1:5 and Acts 13:33).
3. His Incarnation. Ps. 2:5. (Quoted in Heb. 2:7, and applied to the Incarnation in the 9th verse). Ps. 40:7. (Quoted in Heb. 10:5-10).
4. His Mediatorial Office.
 - (a) His Prophetic Office. Ps. 40:9, 10. It is evident from Heb. 10:5-7, that this passage is prophetic of Christ as the speaker. Compare Ps. 22:22 with Heb. 2:12.
 - (b) His Priestly Office. Ps. 110:4. In Heb. 7:17-21, this passage is quoted to prove the superiority of the priesthood of Christ.
 - (c) His Kingly Office. Ps. 45:6. According to Heb. 1:8, these words are an address of the Father to the Son. In Matt. 22:44, 45, Jesus applies Ps. 110:1 to Himself.
 - (d) His Betrayal. Compare Ps. 41:9 with John 13:18.
 - (e) His agony in the Garden. Compare Ps. 22:2, 11, 19, with the following passages: Matt. 26:36-44; Mark 14:32-42; Luke 22:41-44; and Heb. 5:7.

THE COMMUNICANTS' CLASS

- (f) His Trial. Compare Ps. 35:11 with Matt. 26:59, 60.
- (g) His Rejection. Compare Ps. 22:6 with Matt. 27:21-23 and Luke 23:18-23. In Matt. 21:42 are words which Jesus quoted from Ps. 118:22 when He rebuked the Jews for their rejection of Him. Peter quoted this same passage in his defense against the Jewish Sanhedrin. Acts 4:11.
- (h) His Crucifixion. This is set forth in detail in the 22nd and 69th Psalms.
- (i) His Burial and Resurrection. Compare Ps. 16:9-11 with Peter's Sermon on the day of Pentecost. Acts 2:29-32.
- (j) His Ascension. Compare Ps. 47:5 with Acts 1:11; Ps. 68:18 with 1 Thess. 4:16 and Eph. 4:8-10, also Ps. 24:7-10 with Rev. 5:6-14.
- (k) His Second Coming. Consider Ps. 50:3-6 in the light of Matt. 24:30, 31.

A study of these references will prove that the Psalms are rich in Messianic significance. The Four Gospels are not more evangelical. After His resurrection, when He sought to correct the mistaken conceptions of the disciples with respect to His sufferings, He said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning Me." Luke 24:44, 45.

5. God requires the use of the best in His worship. He is not pleased with second-rate offerings. The sacrifices in Old Testament worship had to be without blemish. Under no circumstances were the worshippers permitted to reserve for themselves the fat of their offerings. The fat was considered to be the best part of the animal. On this account it was

THE COMMUNICANTS' CLASS

to be devoted entirely to the service of God. Since the Psalms are divinely inspired they are the best possible medium of worship.

6. The Psalms are adapted to every emotion and experience of the human soul. Rowland Prothero says that "the Book of Psalms contains the whole music of the heart of man, as swept by the hand of his Maker. In it are gathered the lyrical burst of his tenderness, the moan of his penitence, the pathos of his sorrow, the triumph of his victory, the despair of his defeat, the firmness of his confidence, the rapture of his assured hope. In it is presented the anatomy of all parts of the human soul; in it, as Heine says, are collected 'sunrise and sunset, birth and death, promise and fulfillment—the whole drama of humanity.' " "The Psalms in Human Life." p. 1.

7. No songs, other than the Psalms, have been authorized to be used in New Testament worship. The "psalms," "hymns" and "spiritual songs" mentioned in Colossians 3:16, were the titles attached to the Psalms in the Septuagint version of the Old Testament which was in general use in the Apostolic Church. There would be no misunderstanding as to what Paul meant when he instructed the Colossians to sing "psalms and hymns and spiritual songs." Moreover, there were no Christian hymns in existence when the Apostle wrote his Epistles. The insignificant place which is given to the Psalms is a sad commentary on the worship of most Protestant churches.

III. INSTRUMENTAL MUSIC

No instruments of music were used in the tabernacle services. The two trumpets were used to call the people together for worship. They were the church bells of the ancient church. By command of God, instruments were introduced into the ritual of

THE COMMUNICANTS' CLASS

the Temple. They were used in connection with the sacrificial service. The music began and ended with the offering of the sacrifice. "And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by King David of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished." 2 Chron. 29:26-28.

The New Testament does not command the use of instruments in worship. It does command the use of the voice. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Heb. 13:15. It would seem that the Apostle thought it was necessary to define what he meant by "the sacrifice of praise to God," for he said, by way of explanation, "that is, the fruit of our lips."

The New Testament Church was patterned after the Synagogue, not after the Temple. Instrumental music was not used in the synagogue services. To this day Orthodox Jews do not use instruments of music in their worship. Reformed Jews did not introduce them until 1810. They were not introduced into the Christian Church until 660 years after Christ. They were not generally used in worship until 1200 A.D. Thomas Aquinas, the great Roman Catholic theologian, wrote in 1250 A.D., "Our church does not use musical instruments as harps and psalteries that she may not seem to Judaize." "Instrumental music," said Calvin, "is not fitter to be adopted into the worship of the Christian Church than the incense, the candlestick, and the shadows of the Mosaic law." The name of Charles Spurgeon is still revered throughout the Christian world. Mr. Spurgeon was strongly opposed to the use of instrumental music in worship.

THE COMMUNICANTS' CLASS

He said: "That the great Lord cares to be praised by bellows we very gravely question: We cannot see any connection between the glory of God and sounds produced by machinery. One broken note from a grateful heart must have more real acceptable praise in it than all the wind which sweeps through whistling pipes. Instrumental music, with its flute, harp, sackbut, psaltry, dulcimer, and all kinds of noise-makers, was no doubt well suited to the worship of the golden image which Nebuchadnezzar, the king, had set up, and harps and trumpets served well the infant state of the church under the law, but in the Gospel's spiritual domain these may well be let go with all the other beggarly elements." Quoted in Dr. D. H. Elliott's "Hand-book For Young Christians," p. 43, 44. Other prominent churchmen who were opposed to the use of instruments in worship were John Knox, John Owen, John Wesley, and John L. Girardeau. The human voice is the finest musical instrument that has ever been made. In most cases it needs to be trained. If the time, effort and money spent by the churches on musical instruments were devoted to the cultivation of the voice, congregational singing would be greatly improved.

Chapter IV

The Church and the State

I. THE STATE A DIVINE INSTITUTION

The state is the people of a country considered as a political society. Like the Family and the Church, the State is a divine institution. It owes its existence primarily to the will of God and secondarily to the will of man. It is essential to the being as well as to the well-being of society. "It is the will of God, declared in the constitution of human nature, and clearly revealed in the Scriptures, that mankind ought to associate in civil society for the divine glory and individual and social good. Civil government, therefore, is not merely the suggestion of necessity, nor is it the invention of man; it is the moral ordinance of God." (Testimony of the Reformed Presbyterian Church of Ireland, p. 106). This is in accord with Romans 13:1. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." In so far as they carry out the will of God, civil officers are the ministers of God. Their function is to punish those who do evil and secure the protection of those who do well.

II. THE STATE AND ITS GOVERNMENT

The State is composed of all those who are the recognized subjects of a country whether they be men, women, or children. In a democratic state such as Great Britain or the United States, the Government is the machinery by which the State or Nation carries out its will. It is composed only of those who have the right to exercise the political franchise and avail themselves of that right. The State has a right to say who shall or shall not take part in its govern-

THE COMMUNICANTS' CLASS

ment. In other words, the franchise is a political right and not a natural right.

III. THE STATE AND DIVINE ACKNOWLEDGMENTS

Since the State is the creature of God, it is the duty of the creature to acknowledge its Creator. This is the very least to be expected. It is the duty of the Family and the Church to acknowledge their Creator; it is none the less the duty of the State. It is the duty of the State to acknowledge that God is the ultimate source of political authority. Moreover we are told that the Father has committed unto Christ all authority in heaven and on earth, and has put all things under His feet. This being true, it is the duty of the State which is one of the "all things" to acknowledge Christ as its Saviour and King. It is the purpose of Christ that the State shall be a part of His Kingdom and therefore Christian. The Christian State is the divine ideal. Finally, it is the duty of the State to acknowledge the Law of God as its supreme rule for guidance in all legislation pertaining to morals and religion. It is no more the duty of the Church to acknowledge her Lord than it is for the State to make such acknowledgment.

If, in its political framework, the State does not acknowledge God as the ultimate source of authority, the Lord Jesus Christ as the Saviour and Lord of the Nation, and the Bible as the standard for legislation in matters pertaining to morals and religion, then it follows that the Christian cannot consistently participate in the framework of government, since he must not enter into any relationship from which his Saviour is excluded.

IV. POLITICAL DISSENT IN THE UNITED STATES

In the United States where there is a written constitution the issues are clearly marked. The con-

THE COMMUNICANTS' CLASS

stitution of the United States makes no such acknowledgments as those to which reference has just been made. The recognition of the source of authority does not go beyond "We the People." On the other hand, there is a definite declaration that no religious test shall ever be required of anyone holding office under the Constitution. Covenanters in the United States hold that the omission of religious acknowledgments and the declaration concerning no religious tests are contrary to the teaching of the Scriptures. Moreover, the Constitution of the United States declares itself to be the Supreme Law of the land. Covenanters hold that the Bible is the Supreme Law for every relationship of life including the political. In the very nature of the case, there cannot be two supreme laws in the same relationship. It follows therefore, that Reformed Presbyterians cannot consistently render unqualified allegiance to the Constitution of the United States. This they must do if they are to exercise the right of the franchise. In a republican form of government the officer must swear allegiance to the Constitution before he can enter upon his duties. He takes the oath as the representative of those who elected him. In other words, the voter takes the oath in the person of the man whom he has elected to office.

V. THE CHURCH'S CONTRIBUTION TO THE WELFARE OF THE STATE.

The practice of Political Dissent does not mean that the position of the Church is entirely negative. The Reformed Presbyterian Church has a positive contribution to make toward the ends of good government. There are many who criticize the Church because they cannot see beyond the negative position. To them it is a "do nothing policy." This is to misinterpret the facts. It is true that the political witness of the Church has its negative side, but this in itself carries with it a valuable contribution

THE COMMUNICANTS' CLASS

toward the ends of good government. Protest in the form of constructive criticism of existing conditions is a valuable asset to any government which is making an honest effort to fulfill its obligations. Such criticism acts as a wholesome check on the abuse of authority. When the party in power refuses to permit its policies to be challenged the ends of justice are imperilled. Liberty loving people everywhere owe a debt of gratitude to the Covenanters for their consistent protest through the centuries against the evils which have prevailed in Church and State.

But there is also a positive side to the Church's political witness. Besides the exercise of the franchise there are many services which the Christian citizen can render to the State. Reformed Presbyterians can and do render these services willingly. A consistent Christian life in loyal obedience to the law is in itself an inestimable contribution to the ends of good government. Then, too, the Reformed Presbyterian who is true to his profession is the friend of every good cause and the enemy of every influence or institution which is destructive of the national character. Reformed Presbyterians have given their lives for their country in time of war. They have contributed of their resources and services to constructive efforts in behalf of the common weal. In answer to the charge that Reformed Presbyterians do nothing because they do not vote at elections, the late Dr. H. H. George* said that he voted three hundred and sixty-five days in the year by his protest against current evils and the encouragement which he gave to those movements which make for a better political environment.

In answer to the argument that Reformed Presbyterians should assist in putting "good men" into

*Minister in the Reformed Presbyterian Church, U.S.A. A former President of Geneva College. For many years a lecturer for the National Reform Association.

THE COMMUNICANTS' CLASS

office in order that needed reforms may be accomplished, Dr. James Kerr† said: "If the principle be right that a Christian may unite with an Association in which there are evils, that he may remove and save the Association and its members from their errors and guilt, then there is no Association in the world a Christian may not rightly enter." If the foundation upon which an institution or organization rests is right, then the Christian may enter in order that he may reform abuses which are not fundamental. But if the institution or organization rests upon a wrong foundation, then the Christian may not enter lest he be guilty of partaking of other men's sins. As matters now stand, the evils which inhere in the political body are not accidental, they are fundamental.

†For many years minister of the Reformed Presbyterian Church, Glasgow.

Chapter V

Secret Societies or the Open Life

The Reformed Presbyterian Church condemns membership in secret societies. The Christian should avoid membership in such societies for the following reasons:

1. The secrecy of such organizations is contrary to the teachings of the Scriptures and the best interests of society. The teaching and practice of Jesus were opposed to the principle of secrecy. As to His teachings, he said: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3:19, 20. There is something suspicious about an organization which must meet behind closed doors and drawn blinds and carry on its business by means of secret passwords, symbols and signs, and whose members must be bound to secrecy by oaths to which extreme penalties are attached. Wendell Phillips, who took such a prominent part in the abolition of slavery in America, said: "Secret societies are not needed for any good purpose, and may be used for any bad purpose whatsoever." The German Gestapo is a glaring example. As for the practice of Jesus, at His Trial He reminded His opponents of the fact that He had ever spoken openly and in secret had He said nothing. He came to be the light of the world and the enemy of darkness.

2. The oaths of the Secret Lodge are unchristian in character, and in practice. Many of them carry most horrible penalties. In a letter to William L. Stone, Editor of "Commercial Advertiser," New York, on August 25th, 1832, John Quincy Adams,

THE COMMUNICANTS' CLASS

sixth President of the United States, voiced his objections to this aspect of Masonic oaths. He wrote: "The Constitution of the United States and of Massachusetts prohibit the infliction of cruelty and unusual punishments, even by the authority of the law. But no butcher would mutilate the carcass of a bullock, or swine, as the Masonic candidate swears consent to the mutilation of his own for the breach of an absurd and senseless secret." Moreover, before one can become a member of a secret society, he must swear to conceal and never reveal what is about to be made known to him. Such is a rash vow comparable to that which was taken by Herod. In the ordinary business of life, no one would be so foolish as to put his name to a document until he had familiarized himself with its contents.

3. The Secret Lodge claims to be a religion. Secret societies have an altar and a ritual. They have prayers and they use certain portions of the Bible. Speaking of Masonry which is the mother of secret societies, Webb says: "No lodge can be regularly opened and closed without religious services of some sort." "The meeting of a Masonic Lodge," he says, "is strictly a religious ceremony . . . No lodge or Masonic assembly can be opened or closed without prayer."

4. Masonry claims to be a universal religion. According to "Ency. Freemasonry, Mackey, Art, Religion," Masonry claims that it "admits men of every creed within its hospitable bosom, rejecting none and approving none for his particular faith." Commenting on this aspect of Masonry, the Rev. F. D. Frazer* says: "Since the religion of the Masonry is not to be distinctive, it must exclude all that is distinctive in any particular religion. This, of course,

*Report on Secret Societies, Minutes of Synod of The Reformed Presbyterian Church of North America, 1928, page 117, 118.

THE COMMUNICANTS' CLASS

means the exclusion of an enormous mass of superstition, fanaticism, and wickedness. But, it also means the exclusion of all that is distinctive in Christianity." It means the exclusion of the name of Christ from the passages of Scripture and the prayers that are used in the ritual. The most distinctive thing about the Christian religion is Christ. He must be excluded for the Jew and the Mohammedan are eligible for membership in the Masonic order. It does not admit the claims which the New Testament makes for Him. Belief in a Supreme Being is required, but belief in a Supreme Being is not the chief, nor is it the only essential to the Christian religion. The chief essential of the Christian religion is faith in the Lord Jesus Christ as the Divine Son of God and the only Saviour from sin.

5. The Secret Lodge claims to be a universal brotherhood of man. But it is a brotherhood without Christ, and a brotherhood without Christ is a false brotherhood. Paul wrote to the Corinthians: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14, 15.

6. The religion of the Secret Lodge is a religion of works. While I was attending high school in a town in Southwestern Iowa a prominent citizen of the community died. He was high in the circles of Masonry. I was interested to know how a masonic funeral was conducted and so I attended the service in the cemetery. The ritual was read by a physician who had no connection with any Christian church. Toward the close of the ceremony, the members of the Order marched around the open grave. Each member dropped a sprig of evergreen on the casket, pointed upward and said: "Our departed brother has gone to heaven." The "departed brother" was

THE COMMUNICANTS' CLASS

known in the community as a gambler and a drunkard. On one or two occasions during my first pastorate I witnessed a similar service. Men who had never made a profession of faith in Christ were assigned to the GRAND LODGE ABOVE! Their passport was the observance of the rules of the Order.

In his "Hand-Book for Young Christians," the Rev. D. H. Elliott, D.D., quotes the views of men whose names are household words in American Political and religious life. Daniel Webster said: "In my opinion the imposition of such obligations as Freemasonry requires should be prohibited by law." Dr. A. J. Gordon said: "A good friend of mine always puts a meeting of his lodge before a meeting of his church." D. L. Moody said: "I do not see how any Christian can go into these secret lodges with unbelievers." And R. A. Torrey, the evangelist, said: "I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time."

7. The Secret Lodge claims to be a charitable institution. It is charitable toward those who have lived up to the rules and have paid their dues. There its charity ends.

The Rev. James S. McGaw† gives the following reasons why he would not join a secret society:—

1. I would Not Join a Secret Society Because I Prize My Manhood.
2. I Would Rather Obtain Honour Upon Merit.
3. I Have No Desire To Be More Selfish Than I Am.
4. I Am Perfectly Satisfied With The Religion of Jesus Christ.

†Ten Reasons Why I Would Not Join a Secret Society," published and distributed by the Witness Committee of The Reformed Presbyterian Church of North America.

5. I Cannot Be a Good Lodge Man and a Good Church Man.
6. I Do Not Wish to be Bound by Oath to Unbelievers.
7. I Believe in the Brotherhood of Man as Christ Taught it.
8. I Prefer to Practice Christian Charity, Not Lodge Charity.
9. I Prefer Christ's Method of Doing Good.
10. All My Wants are Supplied in Christ and His Church.

Part V.

CHRISTIAN STEWARDSHIP

I. BASIC PRINCIPLES

The basic principles of Stewardship are the following: (1) God is the absolute owner of all things. (2) God has committed a certain portion of that which He owns to us. (3) What God has committed to us we hold in trust for His glory. (4) In recognition of His ownership and our stewardship, for God requires us to make a return to Him.

God's ownership of all rests on three important facts: (1) He has created us. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. (2) He has redeemed us. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 2 Cor. 6:19, 20. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19. (3) Apart from His providence and grace we could not continue to possess. "All things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1:16, 17. Nothing is more certain than the fact that in Him we live and move and have our being.

Stewardship includes four aspects of life: self, service, time and money. God has furnished us with all the capital we possess. He expects us to put this

THE COMMUNICANTS' CLASS

capital to work in the interests of His Church and Kingdom so that at His coming He may receive His own with usury. Only in this way can we make an adequate return on His investment.

II. THE STEWARDSHIP OF SELF

The place to begin the discharge of the responsibilities of Stewardship is in the consecration of self. "My son, give me thine heart"—this is the primal requisite. The gifts of an unconsecrated heart have no value in the currency of heaven. "The gift without the giver is bare." Stewardship is conditioned by the fact that "out of the heart are the issues of life." A bitter fountain cannot send forth sweet water. When Paul urged the Corinthians to make a generous contribution to the poor saints at Jerusalem, he recalled the liberality of the Macedonians. They had contributed beyond his fondest hopes. "For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." 2 Cor. 8:3-5. Only consecrated hearts could rise to such abandonment. In so far as His personal enrichment is concerned, God does not need our gifts but He does delight in loyal and loving hearts.

III. THE STEWARDSHIP OF SERVICE

Unconditional surrender of self to God involves unconditional consecration of service to Him. Everything through which life finds expression becomes a sacred trust. The attempt to distinguish between the "sacred" and the "secular" in the life of the Christian has done great damage to the development of individual character and the progress of the Kingdom. To the Christian there is no such distinction

THE COMMUNICANTS' CLASS

when he has made the unconditional surrender. The principle by which he governs life in all of its relationships is clearly stated by the Apostle: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Some things are more sacred than others depending upon the ministry to which they are devoted. The Sabbath is more sacred than the other days of the week because God has challenged a special propriety in it as a day of rest and worship. But this does not mean that the other days have no sacred significance. The Christian is to do nothing on the six days of the week that would dishonor his Lord or prove him false to his stewardship.

It is through the avenue of service that the self, which is the soul or the personality, discharges the responsibility of Stewardship. Our physical and spiritual abilities are the tools by which this service is accomplished. Our bodies and our minds become the mediums of contact with the world in which we live. Paul recognized this fact when he wrote the Twelfth Chapter of Romans. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1. The duty enjoined is the complete consecration of life on its practical side to the service of Christ. This consecration is to be rendered while life is at its best—"A living sacrifice." The indispensable instrument of consecrated living and service is the body. "This body, full of life and constantly employed for good, will present a well-pleasing spectacle to the eye of God." Godet. The second question which Paul asked on the day of his conversion was: "Lord, what wilt Thou have me to do?" He immediately followed the instructions which he received. He was not disobedient unto the heavenly vision. To him the new life in Christ had no significance apart from consecrated service.

THE COMMUNICANTS' CLASS

The Stewardship of Service is a responsibility which we cannot discharge by proxy—through our accredited representatives and servants in the Church. Fidelity to Stewardship requires that each one find his appointed place and consecrate his abilities and efforts without reserve.

IV. THE STEWARDSHIP OF TIME

There is a sense in which all time is consecrated time, but there is a special sense in which this is true of the Sabbath. From the very beginning God claimed it as His own. He sanctified it and set it aside as a memorial of His finished work of creation, and He set the first example of consecrated rest. It is firmly embedded in the Decalogue. It would be difficult to see how the commandment could be more clearly worded. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Exodus 20:8-11. The binding obligation of the Sabbath is not limited to any particular dispensation. It was instituted at the beginning and it will bind till the end of time.

There are those who hold that the Fourth Commandment has no binding obligation in New Testament times. This is to misinterpret the teachings of Jesus. When He challenged the interpretation of the religious leaders of His day, He did not thereby deny the authority of the Commandment. He said that the Son of man is Lord of the Sabbath, and He provided for works of necessity and mercy, but He did not thereby remove the safe-guards which had surrounded it from the beginning. When He said that the Sabbath was made for man and not man for the Sabbath, He did not mean that man is free to do as he may please with it. By His own example He taught that the Sabbath was still a holy day and not a holiday. The commercializing of the Sabbath is severely

THE COMMUNICANTS' CLASS

condemned in the Scriptures, and a special blessing is pronounced upon those who do not devote it to their own pleasure. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shall honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14. Also Isa. 56:4-7.

It is important to note the name of the institution. The Commandment does not say: "Remember Sunday to keep it holy." It is significant that it was the only day of the week that God named. The three names given in the Scriptures are: The Sabbath, The First Day of the Week, and The Lord's Day. What is in a name? There is a great deal in a name. It has an intimate relationship to the person, institution, or thing which bears it, and over a period of time the name tends to become identical with the object it represents. The name of an individual immediately calls to mind his person and character. This is true of the names which are given to God in the Scriptures. It is equally true in the case of men and things. The name which one gives to an institution definitely influences his conception of its nature and purpose. Wordsworth said: "Language is not so much the dress of thought, as its incarnation."

Sunday was the day on which pagan peoples worshipped the Sun-God. Surely no Christian would contend that there is any relation between the worship of the Sun-God and the original purpose of the Sabbath. Some Christians object to the use of the word "Sabbath" in the Christian Dispensation. Their view is that it should be reserved for the Jewish Sabbath. But what does the New Testament have to say about this? In the opening words of the twenty-

eighth chapter of Matthew, we read: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1. The literal rendering of the Greek is as follows: "In the end of Sabbaths, as it began to dawn toward the first of sabbaths," etc. The day of the Resurrection was the first of a new series of Sabbaths. The series of Sabbaths which had come to an end commemorated the finished work of creation and the deliverance of Israel from slavery in Egypt. The new series of Sabbaths was to add to the former the commemoration of Christ's finished work of redemption. The ideas of rest and worship which characterized the first series of Sabbaths were to be retained. In view of these facts, and the example of the New Testament Scriptures themselves, there can be no valid objection to the use of the word "Sabbath" to designate the First Day of the Week.

The Rev T. M. Slater, D.D., Montclair, N. J., presents the following facts*: (1) That the nickname "Sunday" originated among the foes of the Lord's Day. (2) That it was not adopted by Christians at all until pagan ideals invaded Christianity. (3) That it has always been repudiated by the witnessing remnant of the friends of the Sabbath. (4) Finally, that it has been favored by the advocates of a secular day. Dr. Slater says: "If all the friends of the Sabbath who call it 'Sunday' and who in heart wish their words to agree with God's could be persuaded that this is little else than a profane nickname for a blessed institution which, longer than any other, has stood as a memorial of God in this world, we are sure they would need no further argument to dissuade them from its use."

V. THE STEWARDSHIP OF MONEY.

The Stewardship of Money implies that we are to hold our financial resources in trust for the Lord.

*Tract—"Nicknaming the Sabbath."

THE COMMUNICANTS' CLASS

Furthermore, the Scriptures teach that we are to return to the Lord a certain portion in recognition of His ownership of the whole. There are important reasons for this requirement.

1. It is one of the means by which we can invest our lives in His service. John G. Alber* says that money is more than "cold cash" or "filthy lucre"; that it is "the energy of the body and brain transformed into currency. It is 'liquid personality.' It represents life." He says: "If I go to a farm, a store, or a shop and sell my labor and get a five dollar bill for a day's work, what is this piece of currency? It represents a day of my life. If I give it to the advancement of the Kingdom of God I have given a day of my life to the Kingdom of God." Or to put it in the words of Dr. James H. Snowden: "Money is crystalized human energy. It is our time and toil transmuted into gold. It is our life blood minted into coin. As the sunlight has been stored up in the coal to be released, when the coal is burned, into light and heat to do work anywhere, so when we give money we give our stored up energy and life to be released in the cause to which we devote it."† When it represents life, Money has a spiritual value. There is a physical side to the life and work of the Church, and so long as men and women live in physical bodies, money will be required as one of the essential means towards the spread of the Gospel.

2. Giving to the Lord is an act of worship, and it should be recognized as such in the public services of the Church. This is an argument in favor of lifting the offering during the service of public worship.

3. Giving to the Lord is a means of grace. God does not need our money for all the resources of the

*"The Scriptural Basis for the Tithe," p. 2, by John G. Alber.

†"Is the World Growing Better?" p. 124, by James H. Snowden, D.D., LL.D., late Professor of Systematic Theology, Western Theological Seminary, Pittsburgh, Pa.

THE COMMUNICANTS' CLASS

world are His, but we need to give that we may grow in the graces of unselfishness, sympathy and liberality toward those who are in need.

But someone may ask: "How much should I give?" An answer to this inquiry will involve the question of the Tithe. Within present limits a full discussion of this subject is impossible. There is an abundance of literature on the subject. Those who wish to pursue their study beyond the limits of this chapter should consult that splendid series of tracts published by The Layman Company, 730 Rush Street, Chicago, Illinois.

The history of the Tithe goes back to earliest times. In the Garden of Eden God required one-seventh of man's time, and it is not unreasonable to suppose that He required one-tenth of his income. At least, God took Adam to task when he appropriated the fruit which had been strictly reserved.

The Tithe was practiced by all the nations of antiquity. In the ruins of ancient cities clay tablets have been found which prove "that as far east as Babylon and to the south as far as Egypt" the nations "were tithing in the days of Abraham." The Arabians, Babylonians, Carthaginians, Phoenicians, Egyptians, Greeks and Romans were familiar with it. Grotius says: "From the most ancient ages one-tenth was the portion due to God." Montacutius says: "Instances are mentioned in history of nations that did not offer sacrifices,—but none that did not pay tithes." Herodotus, Xenophon, Pliny and Hesiod witness to this fact.†

Two thousand years before the birth of Christ Abraham paid tithes to Melchizedek. Following his night vision at Bethel, Jacob entered into a covenant to pay a tenth of his income to the Lord. The Tithe was incorporated in the legislation of Moses at Mount

†See "God's Twin Laws," p. 5, by John G. Alber.

THE COMMUNICANTS' CLASS

Sinai. One-tenth of the produce of the soil was to be devoted to the support of the Levites who in turn were to give a tenth of that which they received for the support of the priests. A second tithe was required for the maintenance of the great national feasts. Every third year a tithe was required for the support of the poor. Josephus says that this was in addition to the other two. These three tithes were in addition to the various offerings which the Hebrews were required to make. The obligation of the Tithe is frequently emphasized. In Leviticus 27:30, we read: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." In his farewell address to Israel, Moses said: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." Deut. 14:22. In the days of Malachi the people were withholding the Tithe and the prophet severely rebuked them. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Mal. 3:8, 9.

All agree that the Tithe was binding in Old Testament times. Some, however, deny that it has any authority in New Testament times. The answer is that the fulfilment of the Old Testament Law in Christ did not abolish the law of the Tithe. The Mosaic Law did not originate the Tithe and therefore it had no power to abolish it, any more than it had power to abolish other moral laws. In its various regulations with respect to the Tithe, the Law of Moses simply reaffirmed a law which had been in existence for centuries and added thereto. The Ceremonial Law was a temporary statute. When it passed away in Christ, it left the law of the Tithe precisely where it found it.

Speaking of this subject, Judge J. P. Hobson, of Kentucky, says that there are three rules which the

THE COMMUNICANTS' CLASS

experience of the ages has confirmed as wise, and that these are of universal acceptance in civil courts. He says that under each of these rules the cause of the Tithe is made out. The first one is as follows: "A temporary statute, expiring by its own limitation, leaves the law as it found it." The Law of Moses, with respect to its ceremonial observances, expired by its own limitation when the Saviour came into the world, but it left the law of the Tithe as it found it.

Jesus gave His endorsement to the Tithe. Doubtless He endorsed it by His own example when He worked in the carpenter shop, for He was well instructed in the Old Testament Scriptures and their requirements. Moreover, the scribes and Pharisees spared no efforts to find some particular item of the law which He had transgressed. If He had failed in the observance of such an important law as the Tithe, they would have soon reminded Him of the fact.

His teaching was no less clear on the subject. On a certain occasion He said to the Pharisees: "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23. Nowhere in the New Testament do we find a single word which would indicate that the law of the Tithe was abolished. The services which occasioned the necessity for the Tithe are the same in New Testament times. For the most part, the Tithe was devoted to the upkeep of religion. In New Testament times there is a similar necessity for the upkeep of religion. Paul wrote to the Corinthians: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14.

That the Tithe was practiced by the early Chris-

THE COMMUNICANTS' CLASS

tians is evident from the testimony of the early Church Fathers: Clement, Justin Martyr, Irenaeus, Tertullian, Jerome, Ambrose, Augustine and Chrysostom. Ambrose of Milan who lived from 354 to 430 A.D. said: "God reserved the tenth part unto Himself, and therefore it is not lawful for a man to retain what God hath reserved for Himself. To thee He has given nine parts, for Himself He has reserved the tenth part, and if thou shalt not give God the tenth part, God will take from thee the nine parts. A good Christian pays tithes." Up until A.D. 790, eleven church councils ordered all Christians to pay the Tithe. Regardless of the attitude which may be taken toward tithing in New Testament times, is it reasonable to suppose that one should give less generously under grace than the Hebrews were required to give under the law?

Testimonials have been given to the numerous benefits which have been derived from tithing by those who have practiced it. The ultimate purpose of tithing is not the raising of money but the building of character. Tithing encourages systematic giving commended by Paul in 1 Cor. 16:2. It encourages the spirit of generosity. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:25. It encourages the practice of economy and thrift. The tither must keep accurate accounts of his income and expenditures. It gives one a conviction that he is a partner with God in the great work of the Kingdom. These and other spiritual benefits which might be mentioned are factors in character building.

Numerous instances are on record in which tithing has increased the revenues of the Church. Dr. J. W. Gillon says that the Tithe will take the Church off the beggar list. It has redeemed many a church from peddling pies and ice cream and incidentally it has delivered the women folk from many a burden

THE COMMUNICANTS' CLASS

which they have borne in the frantic effort to balance the budget.

Many have testified to the fact that material prosperity has followed the practice of the Tithe. There is nothing strange about this for it is according to the promise of the Scriptures. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. We do not pay the Tithe for the sake of the material prosperity we may receive in return. Nevertheless, it does pay to tithe. Many have testified to the fact that after they began to tithe, the nine-tenths went farther than the ten-tenths did before. God is true to His promises when His people have faith to take Him at His word. After thirty years of experience and observation, the writer can testify to the fact that tithing pays large dividends in material and spiritual values.

Part VI.

PRACTICAL GODLINESS

I. PERSONAL PIETY

It goes without saying that personal piety is essential to spiritual growth. It cannot be maintained apart from intimate communion and fellowship with God. Such fellowship depends upon diligence in prayer and the study of the Scriptures, and faithful attendance upon the services of the Church and the duties which a Christian profession requires. This is the spiritual nourishment and exercise upon which the health of the soul depends. There is a price to be paid for every valuable achievement. Personal piety is not a chance attainment. One does not live in the Spirit without walking in the Spirit.

II. CLEAN THOUGHTS

The Christian must be clean in his thoughts. He must remember that as a man thinketh in his heart so is he. The wise man said: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. Jesus said that out of the heart proceed all kinds of evil. He also said: "Blessed are the pure in heart: for they shall see God." Matt. 5:8. High thinking and clean living are goals which the Christian should seek to reach.

III. CLEAN SPEECH

The Christian must be clean in his speech. He must avoid all forms of profanity. Profanity is the irreverent use of God's names, titles, attributes, ordinances, Word, and works. The Third Commandment is: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Exod. 20:7. Most

THE COMMUNICANTS' CLASS

sins which people commit bring at least a momentary pleasure, but profanity brings no useful returns. It only serves to reveal one's poverty of language. The profane man thinks he must use profane words to emphasize the importance of the thing he is saying. Profanity always detracts: it never emphasizes.

Foul speech is a form of profanity. Dr. D. H. Elliott relates the following story concerning General U. S. Grant. On a certain occasion Grant was present in a company of men. Each man contributed to the pleasure of the occasion by telling a story. One of the company, when it came his turn, looked about the room and remarked: "I have a good story to tell; I believe there are no ladies present." "No," said General Grant, "but there are some gentlemen here." Needless to say the story went untold. The Christian must avoid all stories which do not become the most polite society.

IV. CLEAN HABITS

Only such habits as will encourage personal piety should be formed. The Christian must avoid every habit which would defile the temple of God. The classic passage is in Paul's First Epistle to the Corinthians. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

It goes without saying that the Christian should avoid the use of intoxicating liquor. Alcohol is a narcotic poison, a habit-forming drug. Total abstinence is the Christian's best security. The person who never takes the first drink will never have to taste the bitter dregs of the last. The Church does not permit her members to engage in the manufacture and sale of intoxicating drink. It follows, therefore, that her members should not indulge in the use of them.

THE COMMUNICANTS' CLASS

Those who look at the specimens which liquor produces should need no additional warning.

It is the conviction of the author, after considerable study of the subject, that the Christian should abstain from the use of all forms of narcotics including tobacco. Writing in the British Medical Journal, Dr. J. Dixon Mann says that tobacco smoke contains a formidable list of poisons, among them the following: nicotine, pyridine bases, ammonia, methylamine, prussic acid, carbon monoxide, sulphuretted hydrogen, and carbolic acid. To this list the United States Dispensary adds the following: marsh gas, lutidine, collidine, parvoline, coridin, rubidine, and viridine. Arnold mentions three others: pyrrol, formic aldehyde and furfural—nineteen in all. Dr. Mann closes with the following statement: "It thus appears that tobacco smoke contains not less than nineteen poisons, every one of which is capable of producing deadly effects. Several of these, nicotine, prussic acid, carbon monoxide and pyridine are deadly in very small doses, so that the smoker cannot possibly escape their toxic effects." Nicotine is one of the most deadly poisons known to science. Boys and girls should be warned against this unnatural and abnormal habit. Mature smokers should consider their influence upon the rising generation. It is a well-known fact that King Edward VII and Mark Twain were the victims of what is commonly known as "tobacco heart." It was nicotine which brought the career of General U. S. Grant to a close.

V. MODERN AMUSEMENTS

The Christian is commanded to avoid every form or appearance of evil. In the average church circle of the day, the person who suggests that there are perils connected with such amusements as dancing, card-playing, and the theater or the movie, is a voice crying in the wilderness. Nevertheless, we are to remember that it was "the voice crying in the wilder-

THE COMMUNICANTS' CLASS

ness" that prepared the way for the coming of Christ.

Since the Reformation these forms of amusement have been condemned by most evangelical denominations. The late William Sunday was converted from a worldly life and became an eminent American evangelist. In his evangelistic services he never failed to devote at least one sermon to a condemnation of dancing, card-playing and the theater. Today the voice of condemnation is almost silent. Generally speaking, it is a dead letter in books of discipline. This is all the more reason for a word of caution.

(A) DANCING

Was the conscience of the Church in error when it condemned dancing as harmful to the spiritual life and the best interests of Christian conduct? Whatever may be said for dancing, it cannot be denied that it has been the first step which has started multitudes on the road to ruin. A chief of police in New York once said that three-fourths of the abandoned girls in the city were ruined by dancing. One writer on the subject says: "Separate the sexes and the dance would disappear." In certain circles of society wine and the dance are bosom friends, and it is a short step from these to moral ruin. Many have testified that they took the first step in their childhood home.

(B) CARD-PLAYING

This pastime, which for generations was associated with the public house and the gambling joint, has now been elevated to the position of a respectable member of society. There can be no question about the unsavoury connections of this game in the past. It is still one of the most prevalent methods of gambling. It is still a gambling game whether the money is stacked on the table in a gambling joint, or played for a prize in a beautiful parlor in some fashionable home.

THE COMMUNICANTS' CLASS

In recent years it has been my privilege to preach on a number of occasions in the Presbyterian Mission in Aliquippa, Pennsylvania. This mission ministers to at least a dozen nationalities. Through the efforts of the missionary in charge, a Serbian boy, who was the ringleader of a gang which frequented the saloons and poolrooms of that section of the city was converted. Eventually he married a Christian girl who was a member of the mission. Their first resolve was to found a Christian home. A few evenings after the marriage, a number of the associates of the old days came to call. They sat and talked for a while and then one of them said: "John, are you not going to set up the drinks?" John pointed to the water spigot and replied: "Certainly, there is an abundance for all." Later in the evening one of the boys took a pack of cards from his pocket. John noticed and said: "Put those cards back in your pocket. There will never be a card game in our home. You know that it was cards which made me the worst gambler in this part of the town and almost led me to ruin." Before the evening was over the boys had learned for the first time that it was possible to have a pleasant party without drink and cards. John and his wife did everything possible to furnish the boys an evening of interesting, harmless diversions.

(C) THE MOTION PICTURE THEATER

It is true that not all pictures are bad. But it is also true that many of them have been and are questionable, otherwise censorship boards would never have been appointed. In America the Motion Picture Industry is largely owned and controlled by Jews who have little or no regard for Christian ideals. To a majority of the population of the United States and a considerable portion of the population of other lands as well, Hollywood is the interpreter of morals and religion. We have come to a sad state of affairs when movie actors and actresses can and do set the

THE COMMUNICANTS' CLASS

standard of moral conduct which, in many instances in so far as they themselves are concerned, means immoral conduct. Many pictures are positively vicious in that they give an entirely erroneous view of life, and the manner in which it should be conducted. One of the most damaging assaults has been directed against the integrity of the home.

It is doubtful if any other industry is doing more to break down respect for the Christian Sabbath. Picture houses are open on the Sabbath under the excuse of charity. As time goes on this practice is likely to be extended. This has been the history of the case wherever the camel's nose has got into the tent. It can be said without hesitation that it is not the moral and spiritual uplift of the people that the promoters have in view.

The Motion Picture Industry could exert a far-reaching influence for good if it would only devote its efforts to the cause of education and the moral and spiritual uplift of society. It is unfortunate that so much of its effort is directed toward ends which, from the Christian point of view, are inimical to the welfare of society.

Therefore, it would seem that the career of the Christian implies a cross. But there is a promise for those who separate themselves for the glory of Christ. "I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:18. Moreover, the Christian must not underestimate the importance of his influence. Centuries ago Paul laid down the following principle: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Romans 14:21.

Part VII.

THE TESTIMONY OF THE REFORMED PRESBYTERIAN CHURCH

It is not the purpose of this section to go into a detailed analysis of the Testimony of the Church. All that is intended is to give a brief, general summary of her doctrines and practices. The prospective member is referred to the Testimony itself for further details. Careful consideration should also be given to the Confession of Faith and the Catechisms, Larger and Shorter.

The Reformed Presbyterian Testimony witnesses to the following truths of the Scriptures:

1. The Scriptures of the Old and New Testaments as the only infallible rule of faith and conduct.
2. The Trinitarian conception of the Godhead.
3. Faith in Jesus Christ as the only way of salvation.
4. Salvation by grace.
5. Assurance of salvation as a possible Christian experience.
6. The Gospel Call and Election.
7. The Holy Spirit as the Author of regeneration.
8. Sanctification through the cooperating agency of the Holy Spirit.
9. The fact of death and hell as the destiny of the lost and heaven as the destiny of the saved.

THE COMMUNICANTS' CLASS

10. That the Church of Jesus Christ consists of all those who believe in Him together with their children.
11. The Divine Right of the Presbyterian form of Church Government.
12. The Lord Jesus Christ as the only King and Head of His Church.
13. That terms of membership or communion are essential to the welfare of the Church.
14. The duty which rests upon officers to maintain discipline and preserve the purity of the Church.
15. Spiritual worship as a divine requirement mediated through the Lord Jesus Christ.
16. The exclusive use of the Psalms in the worship of the Church.
17. The Protestant interpretation of the Sacraments.
18. The divine right of the institution of Marriage and that it is not to be dissolved except by adultery or "irremediable" desertion.
19. The Sabbath as a day sacred to rest and worship.
20. The duty of nations and their civil rulers to honor Christ as King of Kings and Lord of Lords.
21. That Christian citizens are under obligation to obey lawful authority.
22. The right and duty of the Christian citizen to dissent from all governmental and national disobedience to the Law of God.
23. That the Covenants of the past are still binding.

THE COMMUNICANTS' CLASS

The Testimony of the Reformed Presbyterian Church condemns the following evils:

1. Salvation by works.
2. Prayers for the dead.
3. The use of any medium of praise in the worship of God other than the Psalms of the Bible.
4. The use of instruments of music in the worship of God.
5. The Roman Mass.
6. Incorporation in a political society which refuses to accept God as the ultimate source of authority in the State, the Lord Jesus Christ as the Saviour and Lord of the Nation, and the Bible as the standard for legislation in morals and religion.
7. Traffic in intoxicating drink.
8. The use of alcoholic liquor for beverage purposes (The Reformed Presbyterian Church of North America requires total abstinence on the part of ministers, elders, deacons, and Sabbath School officers).
9. The vice of gambling.
10. Unscriptural divorce.
11. Irreverent, indecent and demoralizing amusements.
12. The ecclesiastical headship of the Crown. (In Britain).
13. The national endowment of Romanism.
14. The admission of infidels and atheists to office in the State.

Part VIII.

TERMS OF COMMUNION

in

I. THE REFORMED PRESBYTERIAN CHURCH OF SCOTLAND

1. Do you believe that the Word of God which is contained in the Scriptures of the Old and New Testaments is the only infallible rule of faith and conduct?

2. Do you acknowledge yourself to be a sinner and therefore in need of salvation; do you believe in the Lord Jesus Christ as the only Redeemer of man; and do you accept and trust Him as your Saviour and own Him as your Lord?

3. Do you, as far as your knowledge extends, accept the views of truth and duty set forth in the Testimony of the Reformed Presbyterian Church of Scotland?

4. Do you promise that by the help of God you will adorn the doctrine of God our Saviour by walking in all His commandments and ordinances blamelessly?

II. THE REFORMED PRESBYTERIAN CHURCH OF IRELAND

1. The acknowledgment of the Scriptures of the Old and New Testaments to be the Word of God, and the only infallible rule of faith and practice.

2. The acknowledgment of the Westminster Confession of Faith, and Catechisms, Larger and Shorter, to be founded upon, and agreeable to, the Word of God.

THE COMMUNICANTS' CLASS

3. The owning of the Divine right and origin of the Presbyterian form of Church Government.

4. The acknowledgment of the perpetual obligation of our Covenants—National and Solemn League and consistently with this the obligation, arising from the renovation of these Covenants by the Reformed Presbyterian Church.

5. The owning of the Scriptural testimonies and earnest contendings of Christ's faithful witnesses, whether those who suffered under the last persecution, or such as have succeeded them in maintaining the same cause, and especially the Testimony of the Reformed Presbyterian Church.

6. Practically adorning the doctrine of God our Saviour, by walking in His commandments and ordinances blamelessly.

III. THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

1. An acknowledgment that the Scriptures of the Old and New Testaments are the Word of God and the only infallible rule of faith and life.

2. An acknowledgment that the Lord Jesus Christ is the Son of God and the only Redeemer of men; together with a personal acceptance of Him as Saviour and Lord.

3. An acknowledgment that the system of doctrine contained in the Westminster Confession of Faith, the Larger and Shorter Catechisms, and the Testimony of the Reformed Presbyterian Church, is agreeable unto, and founded upon the Scriptures.

4. An acknowledgment that the Scriptures reveal the permanent form of church government and manner of worship and that these are set forth in substance in the Westminster Form of Church Government and Directory for Worship.

THE COMMUNICANTS' CLASS

5. An acknowledgment that public covenanting is an ordinance of God to be observed by churches and nations; that the obligations of such covenants are perpetual; and that the Covenant entered into in 1871 is binding upon the Reformed Presbyterian Church in North America.

6. An acknowledgment that Jesus Christ is Saviour and Lord of men and nations, and that in loyalty and obedience to Him, it is our duty to follow the noble example of the faithful confessors and martyrs of Jesus in their witness for divine truth, and in their sacrifices and labors to establish the Kingdom of God on earth.

By these acknowledgments we hold ourselves bound to live a loyal and obedient life in the service of Jesus Christ, with due subordination in the Lord to the authority of the Synod of the Reformed Presbyterian Church of North America.

CONCLUSION

The standard of faith and life set forth in the previous pages may seem exceedingly high. It is not higher than that which is set forth in the New Testament. No Church has a divine right to set up a standard which falls short of that which is enjoined in the New Testament. For this reason the author is a minister in the Reformed Presbyterian Church. If he knew of a Church which came nearer to what he considers to be the New Testament ideal, he would want to join at once. The only way to be a consistent Christian is to be one in every sense of the word, in every relationship of life. Christ is satisfied with no other. If we are to meet with His approval, we must set up for our faith and life the standards which the New Testament enjoins.

COVENANT OF CHURCH MEMBERSHIP

1. "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and life?" Ans., "I do."
2. "Do you believe in the one living and true God—Father, Son, and Holy Spirit, as revealed in the Scriptures?" "I do."
3. "Do you confess your guilt and helplessness as a sinner against God; take Jesus Christ as your Saviour as He is offered in the Gospel; own Him as your Lord; and dedicate yourself to His service? Do you covenant with Him that you will endeavor to forsake all sin and conform your life to His teaching and example?" "I do."
4. "Do you believe and accept the Standards of the Reformed Presbyterian Church in North America with respect to Doctrine, Form of Church Government and Manner of Worship, as being agreeable to, and founded upon, the Scriptures?" "I do."
5. "To the end that you may grow in the Christian life, do you promise that you will diligently read the Bible, engage in secret prayer, keep the Sabbath Day, regularly attend the sanctuary, observe the appointed sacraments and give to the Lord's work as He shall prosper you?" "I do."
6. "Do you purpose to seek first the Kingdom of God and His righteousness in all relationships of life, faithfully to perform your whole duty as a true servant of Jesus Christ, and seek to win others to Him?" "I do."
7. "Do you make this profession of faith and purpose in the presence of God, in humble reliance upon His grace, as you desire to give your account with joy at the last Great Day?" "I do."

Upon this confession and promise, you are hereby publicly welcomed into the membership of the Reformed Presbyterian Church in North America.

Certificate of Membership



This is to Certify that

has publicly confessed Jesus Christ as Lord and Saviour
and has been received into the full membership of the

Reformed Presbyterian Church

OF

on this ----- day of ----- in the
year of our Lord 19-----

Pastor