

The Reformed Presbyterian Catechism

A Compendium *of the* Doctrines *of the*
REFORMED PRESBYTERIAN CHURCH
UPON THE
MEDIATORIAL KINGDOM OF OUR
LORD AND SAVIOUR JESUS CHRIST



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PREFATORY NOTE.

This little work composed by the Chairman with the assistance of the other members of the committee to whom the Synod of 1908 assigned the task of preparing "a catechism and manual of history and doctrine for the instruction of the youth," is now laid before the church.

The aim has been to present in the form of question and answer the teachings of the Word of God with regard to the Mediatorial Kingdom of our Lord Jesus Christ; and, while covering the ground, to keep the work within usable limits.

The general form in which the subject is presented is our own, but in many instances where no better statement of the truth could be desired than that already found in the literature of the church, it has been freely appropriated.

Though suggested by friendly critics of the work, proof passages of Scripture have not been adduced. For some statements they would be of no practical value without elucidation and it was deemed best not to attach proofs to any unless they were attached to all. It will be a helpful exercise for teacher and scholar in the use of the work to compare and discuss proofs of their own selection.

Reformed Presbyterian Catechism

I.

CHRIST'S MEDIATORIAL KINGDOM.

1. What do the Scriptures teach concerning the condition of the world of humanity? The Scriptures teach that the whole world is by nature in a state of sin and rebellion against Divine authority and law, and therefore lost.

2. What is the purpose of God with reference to the world? It is the purpose of God to save all who believe in Jesus, and bring society into subjection to the Lord Jesus Christ.

3. What is the nature of the plan whereby God purposes to accomplish this salvation? The plan whereby God purposes to accomplish this salvation is mediatorial.

4. What is a mediator? A mediator is one who officiates between two parties at variance for the purpose of effecting a reconciliation.

5. Who is the Mediator between God and man? The only Mediator between God and man is the Man, Christ Jesus.

6. What offices does Christ perform as Mediator between God and man? As Mediator between God and man, Christ performs the offices of a Priest, a Prophet and a King.

7. What is the province of these offices? As a Priest He procures the salvation of man; as a Prophet He makes it known; as a King He applies it.

8. What is necessary to the accomplishment of His kingly office? For the accomplishment of His kingly office the possession and exercise of supreme authority is necessary.

9. From whom does Christ receive the authority of a King? Christ receives the authority of a King from God, the Father.

10. When did Christ receive the authority of a King? Christ possessed all kingly authority actually from all eternity by the covenant of grace, and was formally invested therewith at and after His resurrection.

11. What is the nature of Christ's mediatorial kingdom? Christ's mediatorial kingdom is essentially spiritual, but not so absolutely as to exclude from it the government of secular affairs or to deny it a visible form in human society.

12. What is the extent of Christ's mediatorial kingdom? Christ's mediatorial kingdom is universal and eternal, and in the world of humanity He governs men, both individually and in all their social relations.

13. What are the social relations in which men are subject to Christ's mediatorial authority? Men are subject to Christ's mediatorial authority in the divine institutions of the family, church and state and in every other corporate body which they may devise.

II.

THE BIBLE,—THE LAW OF CHRIST'S MEDIATORIAL KINGDOM.

14. Where do we find the laws governing Christ's mediatorial kingdom among men? The laws governing Christ's mediatorial kingdom among men are revealed in the Scrip-

tures of the Old and New Testaments, which are the Word of God.

15. Is there any difference between the Old and New Testaments as to their authority and value as a rule of life? The Old Testament is equally inspired with the New; each is necessary to the understanding of the other, and taken together they form the supreme and inerrant law of human conduct.

16. Are the Scriptures sufficient for the guidance of man in every relation? The Scriptures are a complete guide in every relation and all his affairs in life.

III.

COVENANTING,—THE SUBJECT'S ACCEPTANCE OF THE DIVINE LAW.

17. Do the Scriptures reveal the duty of entering into covenant with God? The Scriptures reveal the duty of entering into covenant with God both by precept and example.

18. How can man enter into covenant with God? Man, because of sin, can enter into covenant with God only through the mediation of Jesus Christ.

19. What is it to enter into covenant with God? To enter into covenant with God is a religious act in which the subject solemnly avouches the Lord Jesus Christ to be his Saviour and King, and engages to serve Him in obedience to His law, looking for His blessing in fulfillment of His promises.

20. How may religious covenants be classified? Religious covenants may be classified with respect to the nature of the covenanting subject which may be an individual, a minor society or a public body, and accordingly are called personal, social or public-social as the case may be.

21. Does covenanting lay upon the subject any additional obligation? Covenanting does not bind the subject to any thing in addition to what the law contains, but adds to the authority of the law the moral obligation of his own consent and thus exalts the covenanter to a higher sphere of duty and privilege.

22. What is the peculiar obligation of a social covenant? The peculiar obligation of a social covenant is that it binds not only those actually engaged in making it, but likewise their posterity and successors till the objects of the covenant are accomplished.

23. What should be embraced in covenant engagements? In our covenant engagements we cannot lawfully engage either to do what God forbids or to omit what He requires.

24. How often is the duty of covenanting to be performed? The duty of covenanting is not required at stated intervals, but on such occasions as God in His providence may indicate.

IV.

THE FAMILY.

25. How is the family constituted? The family is constituted by one man and one woman covenanting with each other to be husband and wife according to the divine ordinance of marriage.

26. What is the marriage ordinance? The marriage ordinance is the agreement between one man and one woman in which they solemnly vow to one another in the presence of witnesses that they will faithfully perform all the duties belonging to them in the family relation.

27. By whom is the marriage ordinance to be administered? The marriage ordinance is to be administered by a minister of the gospel or a civil official duly authorized.

28. What are the purposes of the marriage-relation? The purposes of the marriage relation are the mutual helpfulness of husband and wife, the population of the world with a legitimate offspring, the increase of the church with a holy seed, and the preservation of moral purity.

29. Between whom may the marriage relation be formed? The right to enter into the marriage relation belongs to all mankind in general; but those who are near of kin may not marry each other, nor may a believer marry an unbeliever.

30. Who is the head of the family? The husband is the head of the family, but he should use his authority only in the Lord.

31. Can the marriage relation be dissolved? The marriage relation cannot be dissolved except for the cause of adultery, but legal separation may be justifiable on other grounds.

32. May divorced persons enter into the marriage relation with others? In the case of divorce a second marriage is lawful only to the innocent party. In the case of a legal separation neither party may be married to another.

33. What are the duties of husband and wife? The duties of husband and wife are to cultivate mutual love, bear with one another's infirmities, avoid all mutual recrimination, keep the marriage vow inviolate and promote the spiritual welfare of each other.

34. What are the duties of parents to children? The duties of parents to children are to love them, provide for their necessities, prepare them for the responsibilities of life and bring them up in the nurture and admonition of the Lord.

35. What are the duties of children to parents? The duties of children to parents are to love, reverence and obey them, and to cherish them in their old age.

36. What are the duties of children to one another? The duties of children to one another are mutual love, forbearance and helpfulness.

37. What are the duties of family religion? The duties of family religion are covenanting with God, dedication of children to God in baptism, observance of family worship, grace at meals, religious instruction and careful discipline according to the Word.

38. What are the exercises of family worship? The exercises of family worship are singing of psalms, reading the Scriptures and prayer.

39. How often should family worship be observed? Family worship should be observed at least every morning and evening, all the family, if possible, being present.

V.

THE CHURCH.

40. What is the visible church? The visible church consists of all adults throughout the world who publicly profess faith in Christ and give obedience to His law, with all their children.

41. What elements are necessary to the organization of the visible church? The elements necessary to the organization of the visible church are Doctrine, Worship, Government and Discipline.

42. To what does the Doctrine of the church relate? The Doctrine of the church relates to the constitution of her government, the ordinances of her worship and the principles of her discipline set forth as articles of faith, the formulated statement of which is commonly called her Creed.

43. What articles of faith should the Doctrine of the church embrace? The Doctrine of the church should embrace nothing but what is divine truth and reject nothing for which the church has faithfully contended.

44. What Scriptural warrant has the church for setting forth her doctrine in the form of a creed? Those Scriptures which require unanimity of principle and uniformity of practice among the followers of Christ; those which require them to maintain a standard of purity among themselves; those which enjoin the church to bear witness for the truth and to separate from the corrupt associations of men, are ample warrant for the formal statement of the church's creed.

45. What purpose does the creed of the church serve? The creed of the church serves as a basis of membership to distinguish those within from those without, as an accepted standard of truth by which to maintain harmony of sentiment and unity of action within her own bounds, guard her members from being led into error, and preserve holy ordinances from profanation, and also to define her message as the teacher of truth to the world.

46. What is the relative importance of the church's creed and the Scriptures as a rule of faith and practice? Recognizing the Word of God as the supreme and only infallible rule of faith and manners, the creed of the church constitutes her subordinate standards, which are to be received not as an addition to the Scriptures, nor as superior to them, nor as a substitute for them, but as agreeable unto and founded upon the Scriptures.

47. Of what should the Worship of the church consist? The worship of the church should consist of such exercises only as God has appointed, on the principle that what is not commanded in God's worship is forbidden.

48. What exercises constitute the Public Worship of the church? The Public Worship of the church consists in the exercises of the reading, preaching and study of the Word of God, singing of God's praise, prayer offered in the name of Christ, the administration of the sacraments, and the offering of gifts.

49. How is the service of praise to God to be rendered? The service of God's praise is to be rendered in the singing of the Psalms of the Bible exclusively, without the use of an instrument.

50. Why may not human compositions be used in the service of praise under command of the Apostle in Eph. 5:19 and Col. 3:16? No other than the Book of Psalms found in the Bible was used in the days of Paul, and it embraces the compositions referred to in these passages under the names of "psalms, hymns and spiritual songs."

51. Is there any occasion on which hymns, or religious songs, of human composition may be sung? It is proper that Christian feeling should express itself in devotional

poetry, and that such poetry should be read or sung by either individuals or companies, but in the formal worship of God we may neither take from nor add to what He has appointed.

52. Why are the Psalms of the Bible to be used exclusively in the praise service of the church? The Psalms of the Bible are to be used exclusively in the praise service of the church because they are inspired by the Spirit of God, are eminently adapted in scope and substance to express God's praise and the emotions of the devout soul, are free from the mixture of error that pertains to human compositions and are appointed by God to be used in this service.

53. Why are the Psalms suitable for use in the praise service of the New Testament Church? The Book of Psalms is suitable for use in the New Testament Church because it is full of the person, character, offices and work of Christ. Its expressions of religious experience are comprehensive and peculiar to no time or place, its views of divine truth are evangelical, and, employed as a vehicle of praise, it leads the soul through Christ to God.

54. Why is instrumental music excluded from the praise service of the New Testament Church? Instrumental music is excluded from the praise service of the New Testament Church because its use is not authorized in the New Testament; the ends for which it was used in the old dispensation have been fulfilled, and it is a hindrance to the development of a devotional spirit.

55. What is the Scriptural posture of the worshipper in public prayer? The Scriptural posture for the worshipper in public prayer is either kneeling or standing.

56. What sacraments are to be administered in the New Testament Church? The only sacraments administered in the New Testament Church are Baptism and the Lord's Supper.

57. To whom is Baptism to be administered? Baptism is to be administered to those who actually profess their faith in and obedience to Christ, and also to the infants of one or both believing parents.

58. How is Baptism to be administered? Dipping the person into water is not necessary; but Baptism is rightly administered by the pouring or sprinkling of water upon the person.

59. To whom is the sacrament of the Lord's Supper to be administered? The sacrament of the Lord's Supper being a sealing ordinance is not to be administered to any but those who are within the bonds of the church covenant and are free from all grounds of judicial censure.

60. Why may not the sacrament of the Lord's Supper be dispensed to all professing Christians? To avoid complicity in evil and to preserve the purity of the sacrament the church must exclude from the Lord's Table her own members who live in violation of their vows, and therefore she cannot consistently admit those who refuse to take those vows.

61. What are the motives that should prompt the church to worship God in the offering of gifts? Among other things, regard for His command, love for His kingdom, gratitude for His blessings, and devotion to the person of Christ should prompt to this service.

62. Upon what ground does God claim a portion of our

material substance? God claims a portion of our material substance upon the ground that all things are His; He gives us power to get and enjoy wealth, and it is given to us only in trust.

63. For what purpose does God ask for the gifts of the church? God asks for the gifts of His people for the support of the ordinances of His house, the spread of the Gospel abroad in the world and for the relief of the poor.

64. Upon what principles does God require the church to support the ordinances by its gifts? God requires the church to support the ordinances by its gifts upon the principle ordained in His Word that they who preach the Gospel should live by the Gospel and that they who minister to the church in spiritual things should receive of her carnal things.

65. What is the scriptural rule defining the measure of our gifts to the work of the Lord? The Scriptures require us to give as the Lord has prospered us, the proportion being not less under the new dispensation than under the old, which was at least the tithe of the yearly income.

66. What is the ordinary stated occasion of public worship? The ordinary occasion devoted to public worship is the Christian Sabbath.

67. What special occasions of public worship does the Word of God authorize the church to observe? Recognizing no other than the Christian Sabbath as a holy day, the Scriptures, nevertheless, warrant the observance of occasional fast and thanksgiving days, set apart to the exercises of both private and public worship, as the signs of the times or the circumstances of the church may indicate.

68. What is the social worship of the church? The social worship of the church embraces the Sabbath-school and the prayer meeting.

69. What Scriptural warrant is there for the social worship of the church? Scriptural warrant for the social worship of the church is found in the promises of Christ, the example of His disciples and the exhortations of His Word.

70. What is the nature of the social worship of the church? The social worship of the church is an informal service conducted by any member in good standing, consisting of the social reading and study of the Bible, prayer, praise, mutual conference upon some religious theme and catechising.

71. What is the particular design in meeting for social worship? The particular design in meeting for social worship is to strengthen each other in piety and zeal, and to maintain sincere friendship on evangelical principles.

72. What is the duty of the church-member toward the social worship of the church? The duty of every church member is to be present and take some active part in the meetings for social worship.

73. What is the Government of the church? The Government of the church is the power which Christ has vested in her to preserve the doctrine pure, to maintain the ordinances entire, and to exercise faithfully the discipline.

74. What form of Church Government has Christ appointed? The only form of Church Government authorized by the Word of God is the Presbyterian form.

75. What is the fundamental principle of the Presbyterian form of Church Government? The fundamental principle of the Presbyterian form of Church Government is that of representation, secured in the right of each congregation to choose the officers who shall stand in a particular relation to it.

76. In whom is the supreme authority vested in the Presbyterian form of Church Government? In the Presbyterian form of Church Government the supreme authority is vested by God in the Lord Jesus Christ.

77. How is the ruling power distributed in the Presbyterian form of Church Government? In the Presbyterian form of Church Government the ruling power is distributed from Christ to the people to be exercised through their chosen representatives as officers and church courts.

78. Who are the officers of the church? The officers of the church are the pastors, elders and deacons.

79. What are the duties of the pastor? It is the duty of the pastor to preach the Word, to administer the sacraments, to rule, feed, comfort and bless the people.

80. What are the duties of the elder? It is the duty of the elder to assist the pastor in ruling and comforting the house of God.

81. What are the duties of the deacon? It is the duty of the deacon to receive and disburse the funds of the church, to exercise a care over all temporalities, and especially, to give attention to the needs of the poor.

82. What are the courts of the church? The courts of the church are the session, presbytery, synod and general assembly in regular subordination one to the other.

83. What is the Discipline of the church? The Discipline of the church is the lawful exercise of the ruling power that Christ has vested in her officers and courts for the well ordering of the house of God.

84. What are the offenses that subject the members of the church to Discipline? The offenses that subject the members of the church to Discipline are errors in doctrine, immorality in practice, despising the authority, order or ordinances of the church, and neglecting the public, domestic or secret duties of religion.

85. Who may become subject to the Discipline of the church? All church members capable of committing offenses are liable to Discipline; even minors, having reached years of discretion, whether having made a profession of their faith or not, are subject to the censures of the church.

86. What are the censures of the church? The censures of the church are rebuke, suspension and excommunication.

87. What are the ends of Discipline? The ends of Discipline are to remove scandals and prevent their unhappy effects, and to promote and preserve the edification of the church according to the established government, worship and doctrine.

88. What is the duty of every person in regard to the church? It is the duty of all who hear the gospel to enter into the fellowship of the Christian church, and children who have been dedicated to God in baptism are under special obligations to identify with her fellowship when they attain the years of discretion.

89. What are the qualifications for church membership necessary to adults? It is required of adults that they knowingly profess a belief in the doctrines of Christ, promise submission to all the institutions of Christ, evidence repentance and manifest no prevailing inclinations to any kind of wickedness.

90. What are the ends of church fellowship? The ends of church fellowship are to exhibit a system of sound principles, to maintain the ordinances of the Gospel in their purity, to promote holiness and to prepare the saints for heaven.

VI.

THE NATION.

91. What is the nation? The nation is the collective, organic, social body exercising sovereign jurisdiction within its own territory in the administration of human rights.

92. From what does the nation arise? The nation rises out of the political instincts implanted by the Creator in the nature of man.

93. What relation does the nation sustain to God? By virtue of its origin, and inasmuch as He is the moral governor of all that He has created, the nation sustains to God the relation of a personality, subject to His sovereign will in the exercise of its functions.

94. How does God's sovereignty over the origin of the nation appear? God's sovereignty over the origin of the nation appears in that He is the author of national life, brings each particular nation into existence in His own time and appoints the boundaries of its territory.

95. How does God's sovereignty over the conduct of a nation appear? God's sovereignty over the conduct of the nation appears in that while He leaves the nation free to choose the form in which it exercises its civic functions, the principles on which and the ends for which they are administered must conform to the requirements of the moral law.

96. By whom are the functions of the nation administered? The functions of the nation are administered by a political body formed from the mass of the people, called the government, which formulates and carries out through its officials its will as expressed in the fundamental law.

97. When is the government constituted by men to be honored as the ordinance of God? Human constitutions of government are to be honored as the ordinance of God only when the fundamental law is framed and administered in accordance with the law of God.

98. To whom does the law of God make the nation morally accountable for the exercise of its functions? The law of God makes the nation morally accountable to the Lord Jesus Christ, the blessed, the only Potentate, through whom He has made known His will concerning all national affairs.

99. Wherein does it appear that the nation, as such, is morally accountable to the Lord Jesus Christ? Inasmuch as all authority in heaven and in earth is given unto Him, he is the Governor among the nations. Men in their social capacities are subject to the same law as they are under as individuals. The civil magistrates are in the lawful exercise of their office called the ministers of God.

100. Wherein does it appear that the will of God revealed through Christ is the law for nations? In that the moral law which is summarily comprehended in the Ten Commandments was addressed to and received by man in his national capacity, and the nation was rewarded for its adherence to it, punished for its violation of it, pardoned and restored to the Divine favor only upon confession of its sin and return to its allegiance.

101. How should its moral accountability to the Lord Jesus Christ be acknowledged by the nation? The nation's accountability to the Lord Jesus Christ should be acknowledged in the national constitution of government by an explicit recognition of God as the source of all authority, of His Son, Jesus Christ, as the King of nations, and of His revealed will as the supreme law of the nation's life.

102. What relation do the rulers of a nation under properly constituted government bear to Christ? In a Scripturally constituted government the rulers of the nation are the servants of Christ, representing His moral government in civil affairs, clothed with His authority and charged with the honor of His throne.

103. What are the moral qualifications required by Christ in a nation's rulers? Christ requires that "He that ruleth over men must be just, ruling in the fear of God."

104. Does the Constitution of the United States comply with the requirements of the divine law? The Constitution of the United States is defective in the requirements of Scripture in that it recognizes no higher source of civil authority than the people and no other law than the will of the people, explicitly declares that no religious qualifications shall be required of office-bearers under it, and omits the name of God from the executive's oath.

105. What are the religious defects of the Constitution of the British Government? The religious defects of the Constitution of the British Government are the absence of any proper acknowledgment of God as the source of all national authority and of the Lord Jesus Christ as the Ruler of nations and of the Bible as the moral standard of political action, besides the disregard for the Scriptural

qualifications for civil officers, the establishment of a union between Church and State and the repudiation of the Solemn League and Covenant.

106. What is the difference between the individual's relation to the nation and his relation to its government? The individual becomes a part of the nation involuntarily by virtue of his birth; but he becomes a part of the government only by a voluntary act of incorporation with the political body.

107. What are those voluntary acts by which the individual becomes incorporated with the government? The acts by which the individual becomes a part of the government are swearing his allegiance to the Constitution, taking oath of office, voting for others to hold office and sitting on juries.

108. What moral responsibility does the individual assume by the act of incorporation? By the act of incorporating with the government the individual becomes personally responsible for its official acts; and the sinfulness of these acts belongs to each individual identified with it.

109. What is the duty of the Christian toward a nation with an immoral constitution of government? The duty of a Christian toward a nation with an immoral constitution of government is to obey all laws which do not conflict with loyalty to Christ, to separate from the political body, protest against its immoral constitution and seek its reformation according to Scriptural principles.

110. How is the Christian to separate from the political body? The Christian can separate from the political body by refusing to identify himself with it in the use of the ballot, the administration of office, or the acceptance of the oath of allegiance to its constitution.

111. Why does not the payment of taxes implicate the Christian in the sins of the government which he helps to support? Because the Christian pays his taxes for the protection of his rights, and if the government employs them to support its immoral administration of civic functions, the responsibility belongs to the government and not to the tax-payer.

112. Why may not a Christian administer office under an immoral constitution of government? Because the divine law is binding upon him in public as well as private life and he must be true to it in all his relations.

113. Why may not the Christian vote for others to hold office? The Christian may not vote for others to hold office under an immoral constitution of government because what one does by another he does himself.

114. Why may not the Christian vote under an immoral constitution of government, provided the party platform is Christian and the candidates are good men? Because the oath of office binds to the constitution and not to the party platform.

115. Why may not the Christian sit on juries under an immoral constitution of government? The Christian cannot consistently sit on juries under an immoral constitution of government because the juror's oath binds him to apply laws which may partake of the immoral character of the national constitution.

116. Can the Christian who separates from an immorally constituted government consistently claim any rights and privileges under it? The Christian who separates from an immorally constituted government may yet claim the protection of his natural rights from it because the earth

is the Lord's and the fullness thereof, and His people have a right from Him to a place in it and the enjoyment of all necessary privileges.

117. How can the Christian consistently work for the reformation of an immorally constituted government? The Christian can consistently work for the reformation of an immoral constitution of government by exerting the moral influence of prayer, the example of a holy life, the attitude of dissent and protest, and by laboring specially for the spread of Christian principles of civil government and their introduction into the nation's fundamental laws.

118. What makes the attitude of separation a position of power in laboring for the reform of immoral constitutions of civil government? The attitude of separation is a position of power in laboring for the reformation of immoral constitutions of civil government because it gives force to protest, avoids complicity in the sins of the nation and maintains the Christian's loyalty to Christ in his political life.

119. Why may not the Christian labor for the reformation of immoral constitutions of civil government by voting and holding office? The Christian cannot consistently or effectively labor for the reformation of immoral constitutions of civil government by voting or holding office, because he would thereby become a participant in the evil he seeks to reform, would nullify the influence of his protest, and forfeit by disloyalty the favor of Christ, apart from whom he can do nothing.

VII.

THE RELATION OF CHURCH AND STATE.

120. What do the Scriptures teach as to the relation

between Church and State? The Scriptures teach that the Church and the State should be in friendly alliance, that, being co-ordinate, independent powers, designed in their respective spheres and by means peculiar to each to promote the glory of God and the best interests of mankind, they should be subservient one to the other.

121. In what sense are the Church and State co-ordinate powers? The Church and the State are co-ordinate powers in that each of them is of divine origin, and has a moral personality, is responsible to the same Mediatorial King, subject to the same divine law, and exists in its own distinct sphere for the same ultimate end.

122. In what respect is the Church independent of the State? The Church is independent of the State in that the State has no right to dictate the creed of the Church, prescribe her laws, appoint her officers, rule her courts, or interfere in any way with her constitution and its administration.

123. In what respect is the State independent of the Church? The State is independent of the Church in that the investiture of ecclesiastical office or authority carries with it no right to exercise any functions of civil power.

124. What are the respective spheres of civil and ecclesiastical power? The Church exercises authority in spiritual things only and deals principally with the inner region of thought, desire, affection, motive and conscience in regenerating the heart, regulating the conduct, and sanctifying the life; whereas the State deals principally with man's outward estate and conduct in maintaining order, keeping the peace and executing justice between man and man.

125. By what means does each of these powers enforce its authority? The State enforces her authority with the sword; but carnal weapons are forbidden to the Church and she enforces her authority by the discipline of spiritual pains and penalties only.

126. In what way is the Church subservient to the interests of the State? The Church is subservient to the interests of the State in that by her moral influence, without meddling with the prerogatives of civil power, she renders the functions of government easy, inexpensive, and successful; while at the same time she eliminates the greatest enemy of good order and national prosperity, which is sin.

127. What special duty does the Church owe to the State? It is the special duty of the church to teach the State the true character and Scriptural principles of civil government.

128. In what way is the State subservient to the interests of the Church? The State is subservient to the interests of the Church in that while recognizing the independence of the Church, she exercises her authority for the preservation of public morals and the maintenance of the true religion.

129. How does the State promote the purity of public morals? The State promotes the purity of public morals by encouraging the observance of good order and practical piety, and executing the wrath of God upon evil doers, for which the civil ruler is entrusted with the sword of vengeance.

130. How does the State exercise her authority for the maintenance of the true religion? The State exercises her authority for the maintenance of the true religion by pro-

fessing the true religion in her own constitution of government, by protecting the Church in the enjoyment of her gospel privileges, by suppressing all overt acts of idolatry, infidelity and false worship, by financing the cause of Christ and by providing a Christian education for her minor subjects.

131. What does the Scriptural relation of the Church to the State require in their respective constitutions? Inasmuch as the true Church has no right to form an alliance with an immoral State, nor a true State with a corrupt Church, the Scriptural relation of Church and State requires that each shall be constituted according to the ordinance of God.

VIII.

VOLUNTARY ASSOCIATIONS.

132. What are Voluntary Associations? Voluntary associations are organized societies, not of divine origin, in which men unite for the promotion of a common cause; and they are of lawful or unlawful character.

133. What determines the character of Voluntary Associations? The lawful or unlawful character of Voluntary Associations is to be determined by the principles on which they are formed, the ends for which they exist and the methods by which they seek to accomplish them; no other principles, methods or ends being allowable to an association than the law of God allows to the individual.

134. Into what two general classes may Voluntary Associations of lawful character be divided? Voluntary Associations of lawful character may be divided into secular and religious.

135. What gives rise to Voluntary Associations of a religious character? Voluntary Associations of a religious character, aiming to combine out of the general membership of the Church, the friends of a specified cause in more efficient efforts for its promotion, arise from the imperfect state of believers and the divided condition of the Church; there being no need for such societies in a perfect and united Church.

136. What is the relation of the Church to Voluntary Associations of a religious character? The relation of the Church to Voluntary Associations of a religious character is one of friendliness and co-operation so far as the principles, methods and ends of the association harmonize with the faith and practice of the Church.

137. What is the duty of Christians toward lawful Voluntary Associations of a religious character? The duty of Christians toward lawful Voluntary Associations of a religious character is to be decided each for himself in view of his personal circumstances by the light of God's Word, taking care not to compromise the position of the Church or their loyalty to Christ in the minor details of their connection therewith.

138. What is the duty of Christians toward all Voluntary Associations of unlawful character? The duty of Christians toward Voluntary Associations of unlawful character is to maintain their separation from them and to lift up their testimony against them.

139. Is membership in secret orders consistent with the Christian's loyalty to Christ? Loyalty to Christ requires the Christian to walk in the light; and the formation of secret, oathbound societies for the prosecution of ends, how-

ever good, professedly, is inconsistent with the requirements of Christian principles.

140. What elements common to all secret orders render them unfit for the fellowship of Christians? The elements common to all secret orders that render them unfit for the fellowship of the Christian are the foresworn obligation to maintain what one is ignorant of; the profane use of the oath; the covenanted brotherhood of unbelievers; selfishness, and the darkness of organized secrecy.

IX.

CHRISTIAN LIVING.

141. What is the duty of the Christian with regard to Bible reading? The Christian should make the Bible his constant study, reading a portion of it every day in a devotional spirit.

142. What is the duty of the Christian with regard to secret prayer? The Christian should make secret prayer at least every morning and evening the daily habit of his life.

143. What is the duty of the Christian as to amusements? Recreation is needed by all; but Christians should abstain from such as are immoral or spiritually hurtful, and should not indulge to a hurtful degree or at improper times, even in those that are innocent.

144. What is the duty of the Christian as to the use of intoxicants and tobacco? Christians should abstain totally from the use of intoxicants and tobacco; neither should they engage in their production or sale, because of their injurious physical, mental and spiritual effects.

145. What is the duty of the Christian as to secular employment? Each Christian should have some useful vocation which he is to follow in strict conformity with the moral law. No Christian should hold responsible connection with any business or manufacturing enterprise whose character, principles or methods are in violation of God's law.

146. What is the duty of the Christian with regard to personal influence? The Christian should strive to live above reproach, to manifest the spirit of Christ in word and deed, and to adorn in all things the doctrine of God our Saviour.