

AGENDA

Synod Christian Reformed Church

*To convene June 12, 1940
at Grand Rapids, Mich.*

[PART I: REPORTS]

Office of the Stated Clerk
737 Madison Avenue, S.E.
Grand Rapids, Mich., U.S.A.

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PREFACE

THE Synod of 1926, p. 174 of its "Acta," and reiterated by the Synod of 1937, p. 111, decided that hereafter its Agenda should be published in two parts, the first, to contain the Reports, to appear as soon as possible after January 1st; the second part to contain the Overtures to be laid before Synod, to be published on or before May 1st. The present volume is PART I. The second part is to appear on or before May 1, 1940. Classical stated clerks, please send us the overtures, the names of all the delegates, and the ADDRESSES of the elders by the first day of April, 1940.

The publication of this First Part of the Agenda is alas belated again because only one or two of the Committees sent their reports before December 1, as stipulated by the Synod of 1937, p. 111.

Henry Beets

737 Madison Ave., S.E.,
Grand Rapids, Mich., U. S. A.

AGENDA

PART I

REPORTS

REPORT I.

MAJORITY REPORT OF THE COMMITTEE TO REVIEW AND EDIT THE PROPOSED REVISION OF THE COMPENDIUM

To the Synod of 1940.

ESTEEMED BRETHREN:

THE mandate given to this committee is found in the Acts of the Synod of 1938, Art. 66, page 47. There we read: "That Synod appoint an Editing Committee composed of four ministers and the professor of Systematic Theology in our Seminary, who is to serve in an advisory capacity, for the purpose of reviewing and editing the draft submitted by the former Committee, this new Committee to take cognizance of all criticisms on the present draft and of suggestions for its improvement, to make whatever changes it may deem necessary, and to report to the next Synod." The draft here referred to is the revision of the Compendium submitted to the Synod of 1938 and found on pages 52-69 of Part I of the Agenda of said Synod. An explanation as to why your committee did not complete its work in time to present a revision of the proposed Revised Compendium to the Synod of 1939 is given on page 62 of the Acts of that Synod. We have now finished our task and wish to report as follows:

Your committee has made a minute and exhaustive study of the proposed revision of the Compendium, taking careful cognizance of all the suggestions for its improvement that have come to its notice, and now submits to you its revision of the draft which we were called upon to review. We do not deem it necessary to enumerate and discuss in detail all the alterations which we have made. A comparison of the new draft with the original draft will at once bring to light the changes which we

have introduced. And we hope that a careful study of these changes will induce you to concur with us in judging that these changes are improvements. We do, however, wish to make a few general remarks in this connection.

a) We are in full accord with the original committee in refusing to propose a manual such as has sometimes been advocated, namely a manual employing two kinds of type—a bold type for material taken from the old compendium and from the Heidelberg Catechism and another kind of type for supplementary questions and answers. Only such material should be included in our new compendium as must be considered of vital importance. It would be decidedly unpedagogical to suggest to the minds of the catechumens by the use of different kinds of type that certain questions and answers are of lesser importance.

b) We have not added to each lesson a list of questions for discussion or of questions to be answered by the students in writing. And we have refrained from doing so for a twofold reason. Though it is very much in place for a Synod to pass judgment on the exact wording of the doctrines and teachings that are to be inculcated in our covenant youth, it is hardly proper for Synod to set the seal of its solemn approval upon a certain set of questions for discussion when it is obvious that various sets of such questions can be submitted all of which are equally good. Besides we like to leave a great deal of room for the individual minister to add to each lesson such supplementary questions as he knows to be best adapted to the particular class which he teaches. And in these days when typewriters and duplicators are very common no minister should have great difficulty in supplying his classes with supplementary questions of his own choosing.

c) Though it is quite out of the question to write a compendium that will completely satisfy all the varied tastes of all our ministers and of all our consistories, yet we are confident that the revised draft of a new compendium is fully worthy of Synodical approval and recommendation and can serve for many years to come as an excellent guide in preparing our covenant youth for admission to the Lord's Supper.

Accordingly we advise Synod to approve of the revised draft of the compendium which accompanies this letter and to recommend its use to our churches. And we do so in view of the following considerations:

1) The proposed new compendium is indeed, as the Synod of 1936 required, a revised Compendium—a revision of the “Compendium of the Heidelberg Catechism” which was first published in 1608 and approved by the famous Synod of Dordt. Every salient truth contained in that old compendium is found in this revision.

2) This revision gives us a fuller summary of the Heidelberg Catechism than the old compendium and by that same token it may be considered a better help to prepare our covenant youth for understanding and appreciating Catechism preaching.

3) This revision combats some of the outstanding heresies which have become prominent in these latter days.

4) This revision is written in simple and concise language well adapted to the intelligence level of those for whom it is intended.

However, at the same time that we urge Synod to approve and recommend the proposed revised draft of a new compendium, we also feel bound to inform Synod that we are strongly opposed to the idea of imposing the new compendium as a sort of strait-jacket upon our ministers and churches. In our judgment Synod should make no rule prescribing the exclusive use of this new manual in preparing our young people for confession of faith and spiritual maturity. It is our conviction that though our churches should recognize a synodically approved and recommended compendium as a standard indicating the lines that are to be followed in preparing our covenant youth for participation in Holy Communion, yet our ministers should have a good deal of liberty in expressing their individuality in their catechism work. As we see it, the new manual will have to work its way into our churches on the basis of its own merits.

And finally we would advise that Synod, in case our draft finds favor with your honorable body, instruct our Publication Committee to publish the new compendium

under the simple title of "A Compendium of the Christian Religion" and to sell the same to our churches at little more than cost price.

Humbly submitted,

Y. P. DE JONG
L. BERKHOF
HENRY BEETS
WM. HENDRIKSEN

A COMPENDIUM OF THE CHRISTIAN RELIGION

Q. 1. What is man's only true comfort in life and death?

A. The assurance that he belongs to the faithful Savior Jesus Christ.

Q. 2. How many things must you know that you may enjoy this comfort?

A. Three: first, how great my sins and miseries are; second, how I may be delivered from all my sins and miseries; third, how I shall express my gratitude to God for such deliverance.

Q. 3. Why is knowledge of sin and misery necessary?

A. Without this knowledge no one will seek deliverance.

Q. 4. How thorough must our knowledge of misery be?

A. So thorough that we despair of saving ourselves and seek refuge in Christ. Luke 18:13.

Q. 5. Why is knowledge of deliverance necessary?

A. Knowledge of deliverance is the very thing which provides real comfort and happiness. Ps. 32:1.

Q. 6. Why is knowledge of gratitude necessary?

A. Knowledge of gratitude prompts us to honor God and assures us of our salvation. II Peter 1:5-10.

Q. 7. Is it sufficient to grasp with our minds the Bible teaching concerning misery, deliverance, and gratitude?

A. No; we must know misery, deliverance, and gratitude by experience.

Q. 8. On whom are we dependent for such knowledge?

A. On the Holy Spirit for whose grace we must pray. Luke 11:13.

Q. 9. Can we do anything to obtain this knowledge?

A. Yes, we must search the Scriptures prayerfully. John 5:39.

Q. 10. What is sin?

A. I John 3:4, "Sin is lawlessness."

Q. 11. Whence do you know your sin and misery?

A. From the law of God. Rom. 3:20, "For through the law cometh the knowledge of sin."

Q. 12. What has God commanded you in His law?

A. All that is contained in the Ten Commandments recorded in Exodus 20 and Deuteronomy 5.

Q. 13. How are the Ten Commandments divided?

A. Into two tables.

Q. 14. What is the one thing demanded by all the Ten Commandments?

A. Love. Rom. 13:10, "Love therefore is the fulfillment of the law."

Q. 15. What does God require in the four commandments of the first table?

A. Mark 12:30, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Q. 16. What does God require in the six commandments of the second table?

A. Mark 12:32, "Thou shalt love thy neighbor as thyself."

Q. 17. Can we keep this law perfectly?

A. No; we are inclined by nature to hate God and our neighbor, and to transgress the commandments of God in thought, word, and deed.

Q. 18. Can you prove that we are naturally inclined to disobey the law?

A. Yes. Rom. 8:7, "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." See also Titus 3:3.

Q. 19. Why did God give the law if we cannot keep it?

A. The law is meant to be our tutor to bring us unto Christ. Gal. 3:24.

Q. 20. Is God responsible for our sinfulness?

A. By no means. Job 34:10, "Far be it from God, that He should do wickedness; and from the Almighty, that He should commit iniquity."

Q. 21. How has God created man?

A. God created man good and after His own image, in the true knowledge of God, in righteousness, and in holiness.

Q. 22. How did man become sinful and disobedient?

A. Through the fall and disobedience of Adam and Eve in Paradise.

Q. 23. What was this disobedience?

A. They ate of the fruit of the tree which God had forbidden them.

Q. 24. How did they come to do this?

A. They were tempted by Satan.

Q. 25. Who is Satan?

A. A fallen angel, whom Scripture calls the father of lies and a murderer from the beginning. John 8:44.

Q. 26. Does the disobedience of Adam concern us?

A. Certainly, for Adam represented all mankind as the head of the covenant of works and he is the father of us all.

Q. 27. What is the covenant of works?

A. That covenant in which God promised to Adam and his descendants eternal life on the condition of perfect obedience.

Q. 28. What are the results of Adam's sin for us?

A. The guilt of Adam's first transgression is charged to our account and besides we have all inherited a corrupt nature.

Q. 29. Can you prove that the guilt of Adam's first transgression is charged against all men?

A. Rom. 5:18, "Through one trespass the judgment came unto all men to condemnation."

Q. 30. Can you prove that all men have inherited a corrupt nature?

A. Job 14:4, "Who can bring a clean thing out of an unclean? not one."

Q. 31. Does Scripture teach the total depravity of the natural man?

A. Yes; Scripture says that the natural man is dead in trespasses and sins. Eph. 2:1.

Q. 32. What does the doctrine of total depravity involve?

A. That the natural man is incapable of doing any spiritual good and inclined to all manner of wickedness.

Q. 33. Will God allow this disobedience and corruption to go unpunished?

A. By no means, but in His just judgment He will punish them with temporal and eternal punishment. Gal. 3:10.

Q. 34. What are some of the temporal punishments of sin?

A. Remorse of conscience, the sense of God's displeasure, all manner of suffering, and death.

Q. 35. Does Scripture teach the certainty of eternal punishment?

A. Indeed it does. Matt. 25:46, "And these shall go away into eternal punishment, but the righteous into eternal life."

Q. 36. Can we in any way save ourselves?

A. No; for we daily increase our guilt by our sins.

Q. 37. How then can we escape punishment and again be received into favor?

A. Through a Mediator who in one person is true God and a real righteous man.

Q. 38. What must the Mediator do to reconcile us with God?

A. He must bear the punishment which we deserved and render the obedience which was required of us.

Q. 39. Why must our Mediator be true God?

A. Otherwise He could not deliver us from the wrath of God and endow us with eternal life.

Q. 40. Why must our Mediator be a real man?

A. Otherwise He could not take upon Himself our guilt and suffer and die in our stead.

Q. 41. Why must our Mediator be a righteous man?

A. A man who is a sinner cannot render satisfaction for others any more than He can redeem Himself.

Q. 42. Who is the one Mediator between God and man?

A. I Cor. 1:30, "Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption."

Q. 43. Prove that Jesus is true God.

A. I John 5:20, "This is the true God and eternal life."

Q. 44. Prove that Jesus Christ is a real man.

A. I Tim. 2:5, "For there is one God, one Mediator also between God and man, Himself man, Christ Jesus."

Q. 45. Prove that Jesus Christ is a righteous man.

A. II Cor. 5:21, "Him who knew no sin, He made to be sin on our behalf, that we might become the righteousness of God in Him."

Q. 46. Shall all men be saved by the Mediator, Jesus Christ, as they are all condemned in Adam?

A. No, but those only who receive Him by a true faith.

Q. 47. Prove that only those who receive Christ by a true faith will be saved.

A. John 3:36, "He that believeth on the Son, hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

Q. 48. What is true faith?

A. True faith is a sure knowledge of God and of His promises revealed to us in the gospel, and a hearty confidence that all my sins are forgiven me for Christ's sake.

Q. 49. Does Scripture speak of faith that does not save?

A. Yes, Scripture speaks of historical, miraculous, and temporary faith.

Q. 50. How is true faith distinguished from faith that does not save?

A. True faith involves godly sorrow for sin and complete self-surrender to Christ.

Q. 51. Can true saving faith be lost?

A. No. John 10:28, "And I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand."

Q. 52. What must a Christian believe?

A. All that which God has revealed in His Word.

Q. 53. What other names are given to the Word of God?

A. The Holy Scriptures and The Bible.

Q. 54. Is God's Word in the Bible or is the Bible God's Word?

A. The Bible is God's Word because the whole Bible is inspired.

Q. 55. What do we mean when we say that the Bible is inspired?

A. That the writers of the Bible were so guided and controlled by the Holy Spirit that they wrote the Word of God without error.

Q. 56. Can you prove that the Bible is divinely inspired?

A. II Tim. 3:16, "All Scripture is given by inspiration of God."

Q. 57. Can you give any more proof for the divine inspiration of the Bible?

A. II Peter 1:21, "For no prophecy ever came by the will of men, but men spake from God, being moved by the Holy Spirit." See also John 16:13.

Q. 58. What authority has the Bible?

A. The Bible has divine authority as the absolute rule of faith and conduct.

Q. 59. Why is it a great privilege to have the Bible?

A. Because it makes us wise unto salvation. II Tim. 3:15, "And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Q. 60. What is the summary of that which God has revealed in the Bible?

A. That summary is found in the twelve articles of the Catholic Christian Faith known as the Apostles' Creed.

Q. 61. What are these articles?

A. I. I believe in God the Father, Almighty, Maker of heaven and earth.

II. And in Jesus Christ, His only begotten Son, our Lord;

III. Who was conceived by the Holy Spirit, born of the Virgin Mary;

IV. Suffered under Pontius Pilate; was crucified, dead and buried; He descended into hell.

V. The third day He rose again from the dead.

- VI. He ascended into heaven, and sitteth at the right hand of God the Father Almighty;
- VII. From thence He shall come to judge the living and the dead.
- VIII. I believe in the Holy Spirit.
- IX. I believe a holy, catholic Church, the communion of saints;
- X. The forgiveness of sins;
- XI. The resurrection of the body;
- XII. And the life everlasting.

Q. 62. What fundamental doctrine is professed by this creed as a whole?

A. The doctrine of the Holy Trinity, that God, who is one in essence, exists in three persons.

Q. 63. When you profess to believe in God, the Father, and the Son, and the Holy Spirit, do you mean that there are three Gods?

A. Indeed not, for there is only one true God.

Q. 64. Why do you then name three, the Father, the Son, and the Holy Spirit?

A. Because God has so revealed Himself in His Word that these three distinct persons are the only one and true God.

Q. 65. Cite a passage which definitely affirms that there is only one God.

A. Deut. 6:4, "Hear, O Israel: Jehovah our God is one Jehovah."

Q. 66. Cite a passage which definitely affirms that God exists in three persons.

A. Matt. 28:19, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

Q. 67. Do we need a Triune God for our salvation?

A. Yes; we need the Father to love us with an everlasting love and to provide a sacrifice for our sins; we need the Son to redeem us; and we need the Holy Spirit to renew and sanctify us.

Q. 68. What truth is expressed in the first article of the Apostles' Creed?

A. The Fatherhood of God.

Q. 69. In what threefold sense is God called Father?

A. God is the Eternal Father of His only begotten Son, Jesus Christ; the Father of all creatures by virtue of creation and providence; and the Father of all believers in a spiritual and saving sense.

Q. 70. What does it mean to create?

A. To call into existence things that were not by an act of almighty will.

Q. 71. What theory is the very opposite of the doctrine of creation?

A. The theory of evolution which teaches that this present world is the product of blind forces residing in nature.

Q. 72. Is the theory of evolution dangerous?

A. Yes, it strikes at the very foundation of all true religion and morality.

Q. 73. What do you understand by the providence of God?

A. That God upholds the world by His Almighty power and so governs it that His eternal plan is realized.

Q. 74. Does God's providence extend even to the smallest details?

A. Yes. Matt. 10:30, "But the very hairs of your head are all numbered."

Q. 75. Does God in His providential rule always confine Himself to the use of ordinary means?

A. No. God sometimes works miracles which are events wrought by the extraordinary operation of God's power.

Q. 76. Does the universal Fatherhood of God provide any worthwhile comfort?

A. No; unless we are children of God through faith in Christ the wrath of God abides on us.

Q. 77. How should the child of God regard the Almighty Creator and Ruler of the universe?

A. As his loving Father who makes all things work together for his good. Rom. 8:28.

Q. 78. What do you believe when you say, "And in Jesus Christ, His only begotten Son, our Lord?"

A. That Jesus Christ is the eternal and only Son of the Father, one in essence with the Father and the Holy Spirit.

Q. 79. Prove that Jesus Christ is God.

A. John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."

Q. 80. Do you not believe that He also became man?

A. Yes; for He was conceived by the Holy Spirit and born of the Virgin Mary. John 1:14, "And the Word became flesh."

Q. 81. Is His Godhead then changed into humanity?

A. No; for the Godhead is unchangeable. Mal. 3:6, "For I, Jehovah, change not."

Q. 82. How did He become man?

A. By assuming human nature into union with His Divine Person.

Q. 83. Did He bring His human nature from heaven?

A. No; but He derived it from the Virgin Mary by the operation of the Holy Spirit, and thus became like unto us in all things, sin excepted.

Q. 84. What does it mean then that the Word became flesh?

A. The Son of God who always was and remained God also became man at the time of His incarnation.

Q. 85. Is it important to hold to the Deity of Jesus Christ?

A. Most assuredly; unless He is truly God, He cannot be our Savior.

Q. 86. Is it also important to hold that Jesus Christ was truly human?

A. It certainly is; He could not have been our sin-bearing substitute if He had not shared our flesh and blood.

Q. 87. What is one of the most common and most dangerous heresies of the present day?

A. The denial of the absolute Deity of Jesus Christ.

Q. 88. What does the name Jesus mean?

A. The name Jesus means "Jehovah saves," and it marks our Mediator as the Divine Savior.

Q. 89. Why was the name Jesus given to our Mediator?

A. Because He was sent to save His people. Matt. 1:21, "And thou shalt call His name Jesus: for it is He that shall save His people from their sins."

Q. 90. What does it mean to save?

A. To deliver from the greatest evil, sin and all its consequences, and to impart the highest good, fellowship with God.

Q. 91. Is there no other Savior?

A. No. Acts 4:12, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

Q. 92. What does the name Christ mean?

A. Christ means anointed.

Q. 93. Why was our Mediator given this title?

A. Because He was ordained by God the Father and qualified by the Holy Spirit, to be our Redeemer.

Q. 94. For what threefold office was our Redeemer anointed?

A. He was anointed to be our Chief Prophet, our only High Priest, and our eternal King.

Q. 95. What is the work of Christ as our Chief Prophet?

A. To teach us the way of salvation.

Q. 96. What is the work of Christ as our only High Priest?

A. To offer Himself as a sacrifice for sin, and to be our intercessor with the Father.

Q. 97. What is the work of Christ as our Eternal King?

A. To give us actual possession of salvation and to govern and protect us.

Q. 98. Why are believers called Christians?

A. Because they have been made partakers of Christ's anointing in order that they themselves may be prophets, priests and kings.

Q. 99. What is the central part of Jesus' saving work?

A. As our substitute He atoned for our sins.

Q. 100. What do we mean by the states of Christ?

A. The different positions of Christ with reference to the law of God.

Q. 101. Which are the states of Christ?

A. The state of humiliation and the state of exaltation.

Q. 102. What is the state of humiliation?

A. The state in which Christ stood when He was burdened with our sins.

Q. 103. Which steps do we connect with the state of humiliation?

A. Christ's humble birth, His suffering, His death, His burial, and His descent into hell.

Q. 104. In which nature did Christ suffer?

A. Only in His human nature, that is, in soul and body.

Q. 105. Did His divine nature have nothing to do with His suffering?

A. His divine nature strengthened His human nature so that He could bear the burden of God's wrath against sin and deliver us from it.

Q. 106. Prove that Christ's suffering was substitutionary.

A. Isa. 53:5, "But He was wounded for our transgressions; He was bruised for our iniquities."

Q. 107. Was it the purpose of Christ to save all men?

A. No. John 10:11, "The good shepherd layeth down His life for the sheep."

Q. 108. If Christ died in our stead, why must we die?

A. Our death is not a satisfaction for our sins, but only an abolishing of sin and a passage into eternal life.

Q. 109. What is the state of exaltation?

A. The state in which Christ stands now that He has fully satisfied for our sins.

Q. 110. Which steps are connected with the state of exaltation?

A. Christ's resurrection, His ascension, His sitting at the right hand of God, and His return in glory.

Q. 111. What do we understand by the resurrection of Christ?

A. That Christ arose from the dead the third day with the same body that had been crucified.

Q. 112. Why was the resurrection of Christ inevitable?

A. It was a matter of divine necessity that Christ, having satisfied the justice of God, should enter the state of exaltation.

Q. 113. What evidences have we of the great miracle of the bodily resurrection of Christ?

A. The empty tomb, the testimony of the angels, and the witness of those to whom Christ appeared.

Q. 114. What benefits do we derive from the resurrection of Christ?

A. The forgiveness of sins, the adoption as children, the renewal of our life, and final glory.

Q. 115. Where is Christ now?

A. He ascended into heaven where He is our Intercessor with the Father.

Q. 116. What does Scripture mean when it tells us that Christ sits at the right hand of God?

A. That God, having exalted Christ to the highest glory, put all things in subjection under His feet, and gave Him to be head over all things to the church. Eph. 1:22.

Q. 117. Is He then not with us even unto the end of the world, as He has promised us in Matt. 28:20?

A. With respect to His godhead, majesty, grace, and Spirit, He is never absent from us, but with respect to His human nature, He remains in heaven till the end of the world.

Q. 118. What will happen when Christ returns?

A. All that are in the tombs shall hear His voice and shall come forth, and Christ will pass final judgment on all mankind. John 5:28, 29.

Q. 119. Will Christ not return before the end of the world?

A. No; the return of Christ will bring the end of the world and the new creation. II Peter 3:10-13.

Q. 120. What do you believe concerning the Holy Spirit?

A. That together with the Father and the Son He is the true and eternal God.

Q. 121. Prove that the Holy Spirit is a divine person.

A. Acts 5:3, 4, "But Peter said, Ananias why hath Satan filled thy heart to lie to the Holy Spirit? . . . Thou hast not lied unto men, but unto God."

Q. 122. What does the Holy Spirit do for the world at large?

A. He is the author of all life, the source of all knowledge and the giver of all talents.

Q. 123. What does the Holy Spirit do for God's people in particular?

A. He makes them partakers of Christ and His salvation.

Q. 124. How does the Holy Spirit make men partakers of salvation?

A. By working in them regeneration, repentance, faith, sanctification and glorification.

Q. 125. What is understood by conversion?

A. Conversion consists in repentance, that is, hearty sorrow for sin; and in turning to God in faith.

Q. 126. What do you believe concerning the Holy Catholic Church?

A. That it is the gathering of all true believers and the body of Christ.

Q. 127. How does Christ gather the church?

A. By His Word and Spirit.

Q. 128. Whom does Christ gather into the church?

A. Those who are chosen to eternal life.

Q. 129. Are not all men chosen to eternal life?

A. No; according to God's decree of predestination some are elected and the rest are rejected.

Q. 130. Prove that God has elected certain men to eternal life.

A. Eph. 1:4, "Even as He chose us in Him before the foundation of the world that we should be holy and without blemish before Him in love."

Q. 131. Why is the church called holy?

A. Because it is separated from the world and consecrated to God.

Q. 132. Why is the church called Catholic?

A. Because it includes the believers of every tribe and tongue and people and nation. Rev. 5:9.

Q. 133. What distinctions are commonly made with regard to the church?

A. The church militant and the church triumphant; the visible and the invisible church.

Q. 134. How can we determine what is the best church?

A. By inquiring what church shows most clearly the marks of the true church.

Q. 135. What are the marks of the true church?

A. The pure preaching of God's Word, the proper administration of the sacraments, and the faithful exercise of Christian discipline.

Q. 136. What benefits does Christ bestow on His church?

A. The communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Q. 137. May we be satisfied with membership in the visible church?

A. No; we may not be satisfied except we know that we are living members of Christ.

Q. 138. What is one of the most blessed fruits of saving faith?

A. Justification.

Q. 139. What is justification?

A. Justification is that act of God whereby He forgives our sins and adopts us as His children.

- Q. 140. On what ground does God justify sinners?
A. Solely on the ground of the perfect satisfaction and righteousness of Christ.
- Q. 141. Prove that justification is grounded on the work of Christ.
A. Philip. 3:9, "And be found in Him, not having a righteousness of mine own."
- Q. 142. How is it to be understood that we are justified by faith?
A. Faith is the hand by which we receive Christ and His righteousness offered us in the gospel.
- Q. 143. Why cannot our good works be our righteousness before God or some part thereof?
A. Because even our best works in this life are imperfect and polluted with sin.
- Q. 144. Do our good works then merit nothing which yet God will reward in this and in a future life?
A. This reward is not according to merit but of grace.
- Q. 145. By what means does the Holy Spirit work faith?
A. By the hearing of the word preached. Rom. 10:17, "So belief cometh of hearing, and hearing by the Word of Christ."
- Q. 146. Is the gospel invitation general?
A. Yes; God commands all men everywhere to believe.
- Q. 147. What is the great task of the church?
A. The task of missions. Mark 16:15, "Go ye into all the world, and preach the gospel to the whole creation."
- Q. 148. Does the Holy Spirit strengthen faith?
A. Yes; by the preaching of the Word and by the use of the Holy Sacraments.
- Q. 149. What are the sacraments?
A. Holy signs and seals of the covenant of grace.
- Q. 150. What is the covenant of grace?
A. It is the gracious agreement whereby God promises His people complete salvation, in the way of faith.
- Q. 151. What do the sacraments signify and seal?
A. That God graciously grants us remission of sins and life eternal for the sake of the one sacrifice of Christ finished on the cross.
- Q. 152. How many sacraments has Christ instituted in the New Testament?
A. Two: Holy Baptism and the Holy Supper.
- Q. 153. What is the outward sign in Holy Baptism?
A. The washing with water into the name of the Father and of the Son and of the Holy Spirit.
- Q. 154. What does this washing with water signify and seal?
A. The washing away of sins by the blood and Spirit of Jesus Christ.

Q. 155. Is baptism by sprinkling Scriptural?

A. Yes; Scripture speaks of sprinkling as a symbol of spiritual cleansing. Ezek. 36:25, "And I will sprinkle clean water upon you, and ye shall be clean."

Q. 156. Who are entitled to baptism?

A. Believers and their children.

Q. 157. Why should the children of believers be baptized?

A. They, as well as their parents, are included in the covenant of God and in His church.

Q. 158. What proof can you give to show that the children of believers are in the covenant?

A. Acts 2:39, "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him."

Q. 159. To what do parents bind themselves when they present their children for baptism?

A. To instruct their children in the doctrine of salvation and to rear them in the fear of the Lord.

Q. 160. What are the outward signs in the Lord's Supper?

A. The breaking and eating of the bread and the drinking of the poured-out wine.

Q. 161. What do these signs signify and seal?

A. That Christ with His crucified body and shed blood feeds and nourishes our souls to everlasting life.

Q. 162. Is the bread changed into the body of Christ and the wine into His blood?

A. No; no more than the water in baptism is changed into the blood of Christ.

Q. 163. Is Christ nevertheless present in the Lord's Supper?

A. Yes; though He is not present after the body, yet Christ communicates Himself in a spiritual way to all who hunger and thirst after His righteousness.

Q. 164. Is celebration of the Lord's Supper a duty as well as a privilege?

A. Most certainly. Covenant-members who have arrived at years of discretion may not neglect Jesus' command: "This do in remembrance of me." Luke 22:19.

Q. 165. Is it possible, however, to sin seriously in celebrating the Lord's Supper?

A. Yes, when we partake of this sacrament in an unworthy manner. I Cor. 11:27.

Q. 166. How must we prepare ourselves for the proper celebration of the Lord's Supper?

A. By self-examination.

Q. 167. How must we examine ourselves before we come to the Lord's Supper?

A. We must ask ourselves whether we are heartily sorry for our sins, truly trust in Christ and sincerely purpose to lead a Christian life.

Q. 168. Does Scripture teach that public confession of faith is necessary?

A. Yes. Rom. 10:10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Q. 169. What are the keys of the Kingdom of heaven?

A. The preaching of the Word and church discipline.

Q. 170. How does the preaching of the Word open the Kingdom of heaven?

A. By proclaiming that all those who repent and believe in Christ are heirs of heaven.

Q. 171. How does the preaching of the Word shut the Kingdom of heaven?

A. By proclaiming that the wrath of God abides on the impenitent and unbelieving.

Q. 172. How is the Kingdom of heaven shut by church discipline?

A. By forbidding the use of the sacramentes to those who maintain unchristian doctrines or practices and by excluding the impenitent. Gal. 1:9; II Thess. 3:6.

Q. 173. How is the Kingdom of heaven opened by church discipline?

A. By restoring the privileges of church membership to those who turn from the error of their way.

Q. 174. Why is church discipline necessary?

A. For the sake of the honor of God, the purity of the church, and the spiritual welfare of its members.

Q. 175. How must we manifest our gratitude for deliverance?

A. By good works.

Q. 176. Why, if we are saved by grace, must we do good works?

A. Not to merit heaven thereby but because God requires them.

Q. 177. Can we go to heaven if we do not do good works?

A. No; Scripture tells us that the unrighteous shall not inherit the Kingdom of God. I Cor. 6:9.

Q. 178. What are good works?

A. Works that proceed from a true faith, are done according to the law of God, and aim at His glory.

Q. 179. What is the purpose of our good works?

A. To glorify God, assure us of the sincerity of our faith, and win our neighbors for Christ. John 15:8, I John 2:3, Matt. 5:16.

Q. 180. What is the Christian's rule of life?

A. The law of God known as the Ten Commandments. Ex. 20 and Deut. 5.

Q. 181. Can Christians keep the law perfectly?

A. No; even the most holy men, while in this life, have only a small beginning of obedience. James 3:2, "For in many things we all stumble."

Q. 182. Should Christians be satisfied with this small beginning of obedience?

A. No; they must strive every day anew after sanctification without which no man shall see the Lord.

Q. 183. What does sanctification include?

A. Sanctification, which is also called daily conversion, includes a continual dying unto sin and growth in holiness.

Q. 184. What means must we employ to promote our sanctification?

A. Fellowship with Christ, the study of God's Word, and the faithful use of the sacraments.

Q. 185. What does the first commandment require?

A. It requires that we know, trust, love and serve the only true God.

Q. 186. What does the first commandment forbid?

A. It forbids all atheism and idolatry, and condemns every inclination to place in a creature the trust that we must place in God alone.

Q. 187. What does the second commandment forbid?

A. It forbids worshipping God by images or in any other way than He has commanded in His Word.

Q. 188. What does the second commandment require?

A. It requires that we worship God in spirit and truth.

Q. 189. What does the third commandment forbid?

A. It forbids all profanity and irreverent use of God's name and Word.

Q. 190. What does the third commandment require?

A. It requires reverence for God and for His name and Word and work.

Q. 191. What does the fourth commandment require?

A. That we set apart the day which God has appointed to worship Him in His house and in our homes.

Q. 192. What does the fourth commandment forbid?

A. All unnecessary labor and all other activities on the Sabbath day that hinder us in the worship of God.

Q. 193. What does God require of us in the fifth commandment?

A. That we show all honor, love, and loyalty to our parents and to all in authority over us.

Q. 194. What does God condemn in the fifth commandment?

A. God condemns all disrespect and disobedience towards all those in authority.

Q. 195. What does God forbid in the sixth commandment?

A. God forbids all envy, hatred, desire for revenge, and murder.

Q. 196. What does God require in the sixth commandment?

A. God requires that we promote the wellbeing of our neighbors as much as we are able.

Q. 197. What does God forbid in the seventh commandment?

A. God forbids all unchaste thoughts and deeds whether in wedlock or in single life.

Q. 198. What does God require in the seventh commandment?

A. That we live chastely and temperately since both our bodies and souls are temples of the Holy Spirit.

Q. 199. What does God forbid in the eighth commandment?

A. God forbids all dishonesty in obtaining our neighbor's goods.

Q. 200. What does God require in the eighth commandment?

A. That we work diligently and faithfully and maintain fair dealings with our neighbor.

Q. 201. What does God forbid in the ninth commandment?

A. God forbids all falsehood, and whatever injures our neighbor's good name.

Q. 202. What does God require in the ninth commandment?

A. That we protect the good name of our neighbor and promote all truth.

Q. 203. What does God forbid in the tenth commandment?

A. God forbids all desire for the forbidden, and every evil inclination of the heart.

Q. 204. What does God require in the tenth commandment?

A. That we love the law of God with all our heart.

Q. 205. To what should the study of the Ten Commandments lead us?

A. To a prayerful endeavor by the grace of God to become more and more conformed to His image.

Q. 206. What does prayer include?

A. Prayer includes adoration, confession, petition, and thanksgiving.

Q. 207. To whom must we pray?

A. Not to any creature, but to God alone.

Q. 208. In whose name must we pray?

A. In the name of Jesus Christ, who has merited all things for us.

Q. 209. Why must we pray?

A. Because prayer is the highest expression of faith and because it is the way in which God wishes to supply our needs.

Q. 210. Who must teach us to pray?

A. The Holy Spirit.

Q. 211. How should we pray?

A. We must pray with sincerity, in true humbleness, and in child-like trust.

Q. 212. Does God answer prayer?

A. Yes; Jesus says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

Q. 213. What are we to pray for?

A. For all things which Christ has comprised in the prayer that He Himself has taught us.

Q. 214. What are the words of that prayer?

A. Our Father who art in heaven,
Hallowed be Thy name;
Thy kingdom come;
Thy will be done, as in heaven, so on earth.
Give us this day our daily bread;
And forgive us our debts, as we also have forgiven our debtors;
And bring us not into temptation, but deliver us from the evil one.
For Thine is the kingdom, and the power, and the glory, forever. Amen.

Q. 215. Why do we address God as "Our Father"?

A. Because He is our Father in Christ to whom we come with childlike reverence and confidence.

Q. 216. Why is there added "who art in heaven"?

A. That we may realize the heavenly majesty and sovereignty of our God.

Q. 217. What do we pray for in the first petition?

A. That God may be known and honored and praised in all His works.

Q. 218. What do we pray for in the second petition?

A. That the kingdom of grace may be advanced, the works of the devil destroyed, and the kingdom of glory hastened.

Q. 219. What do we pray for in the third petition?

A. That we may renounce our will and obey God's will as faithfully as the angels do.

Q. 220. What do we pray for in the fourth petition?

A. That God may provide us with all things necessary for the body, and that we may trust in Him only for these needs.

Q. 221. What do we pray for in the fifth petition?

A. That God for Christ's sake may pardon all our sins, a thing which we are encouraged to ask because we by His grace forgive others.

Q. 222. What do we pray for in the sixth petition?

A. That God may either keep us from being tempted to sin, or give us grace to overcome temptation.

Q. 223. What does the conclusion of the perfect prayer mean?

A. That God is able and willing to hear us, and that we ascribe all glory to Him.

Q. 224. What does the final word "Amen" mean?

A. That God will assuredly hear our prayer.

REPORT II.

MINORITY REPORT OF THE COMMITTEE TO REVIEW AND EDIT THE PROPOSED REVISION OF THE COMPENDIUM

To the Synod of 1940.

ESTEEMED BRETHREN:

THE undersigned feels constrained to submit to your honorable body a new compendium which differs decidedly from the new compendium which is recommended to you by the other members of the Compendium Committee as to its general set-up and as to portions of the material included. So it is for him to explain the why of his minority report.

It goes without saying that the majority draft suggests many alterations of the original draft presented to the Synod of 1938 which are real improvements. This holds true of most of the abbreviations and the slight changes in wording made in many answers of the original draft. The undersigned is also at one with the majority as regards the general import of the views voiced in the letter with which the majority have prefaced their draft. Fact is that except for two or three words this letter is taken verbatim from a letter which the undersigned as secretary of the committee proposed at the last committee meeting. Yet he cannot sign their letter just because they have made it a preface to a compendium draft which he cannot recommend without violating his convictions.

As early as the first meeting of your committee it became apparent that there was a fundamental difference of opinion in the committee as to the type of compendium which Synod desired and which would prove most profitable for our churches. According to the one view we should present a compendium which would be as brief as possible, a compendium containing no more than the minimum required of those making confession of faith, in short a compendium fit even for those whose intelligence is somewhat subnormal. Some sponsors of this

view voiced the opinion that our compendium should not be a text-book meeting the needs of young people of sixteen and above. It should rather be a booklet to be memorized by children of fourteen and fifteen. And meanwhile room should be left for more elaborate manuals built upon the general lines indicated by the compendium and fit to be text-books for young people of a more mature age. Perhaps the advocates of this view had in mind that the older catechumens should use text-books like Hendriksen's "Faith of Our Fathers" or "Compendium Enlarged" by Beets and Bosma.

According to another view Synod desired and our churches required a compendium which would be a summary of the Heidelberg Catechism and a rebuttal of the most prominent present-day errors, a compendium large enough to serve as a manual suitable for preparing our young people (including those who have passed beyond the first years of High School) for confession of faith and spiritual maturity. This latter view was held by the undersigned. He could not help but believe that the Synod of 1936, when it took steps to procure a revised compendium, did so in the hope of obtaining a text-book on Reformed Doctrine for our young people which would make the various extant manuals which are enlarged compendiums unnecessary if not superfluous. For how else can we interpret the overture of Classis Pella adopted by the Synod of 1936 when it reads: "That will make for safety, uniformity and efficiency"? Accordingly the undersigned presents to you a revised and edited compendium in the form of a text-book suitable for classroom use, a text-book divided into twenty-seven lessons corresponding with the number of weeks in the average catechism season of our churches.

Perhaps it will be well for the undersigned to offer a few words of explanation with regard to several details in which his draft differs from the draft presented by his fellow-members.

1. In general this draft retains almost all the material of the original draft presented to the Synod of 1938 which the majority report has eliminated. The undersigned feels that these eliminations spell loss rather than gain

and would make the new compendium less valuable and less serviceable.

- a) In lesson IV the Scriptural proofs showing that the image of God includes true knowledge, righteousness, and holiness are retained. And in lesson XXII the appropriate proof-texts are also retained as an integral part of the lesson. It is hard to understand what good purpose the elimination of these Scriptural proofs can serve. Cf. questions 20-25 and 175-180 in the majority draft. Throughout the minority draft is more consistent than the majority report in the policy of directly quoting Scripture wherever feasible.
 - b) In lesson VII the definitions of non-saving faiths are retained since concise definitions of non-saving faiths will help the catechumens to gain a clear conception of a most vital matter—the character of saving faith. Cf. questions 46-51 in the majority draft.
 - c) In lesson XIV the definitions of regeneration, sanctification and glorification are retained. These terms are used in our pulpits and our young people should know their precise meaning. Cf. questions 120-125 in the majority draft.
 - d) In the lessons on the law the statements setting forth the fundamental ideas underlying each commandment are preserved. It is easier to appreciate the import of the several commandments if one has grasped the principles upon which they are based. Cf. questions 185-205 in the majority draft.
2. In a few instances the language of the majority draft is not the most desirable.
- a) In question 109 we are told that the state of exaltation began when Christ had “fully satisfied for our sins.” “Fully satisfied divine justice” is a better expression since this covers the active as well as the passive obedience required of the Mediator.
 - b) In question 114 the forgiveness of sins is mentioned as the first benefit of Christ’s resurrection. But Scripture commonly links the forgiveness of sins with the sacrificial death of Christ rather than with

His resurrection. The popular idea that the resurrection was God's Amen to the work of Christ and therefore gives *assurance* of forgiveness is perfectly correct.

3. To the mind of the undersigned the logical order is best adhered to if the material on the Bible is placed in the first lesson rather than in a later lesson dealing with the contents of faith. Cf. questions 52-59 in the majority draft. When the authority of the Bible is declared first, all the questions beginning with "prove" and answered with Bible texts have their proper force. The order in the minority draft is the usual order in text-books on the Christian religion. Cf. Berkhof's Summary of Christian Doctrine which deals with revelation and Scripture in the introduction.

4. In the lesson on Holy Baptism (Lesson XVIII) the language of the original revision committee is retained. The sacraments having been called signs and seals of the covenant of grace in the previous lesson it seems proper to emphasize the fact that baptism seals the covenant-promise. And it is wise psychology when dealing with young covenant-members of the "Sturm und Drang" period, some of whom show little or no evidence of saving faith, to take one's starting-point in the objective fact of the truth of the covenant-promise rather than to use expressions which may give them the impression that their baptism seals to them the subjective possession of saving grace.

One closing remark—The undersigned is confident that the minority draft is by no means too difficult for young people of average intelligence. As for those few whose intelligence is definitely subnormal no consistory will think of insisting that they master the majority draft before they are allowed to make confession of faith.

May the Spirit of God so lead Synod that its decision in re a new compendium may be such as will best promote the interests of our covenant youth and the well-being of our Christian Reformed Church.

Humbly submitted,

HERMAN KUIPER

A COMPENDIUM OF THE CHRISTIAN RELIGION

LESSON I.

The Basis of the Christian Religion

Q. 1. What is the only true religion?

A. The Christian religion built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone. Eph. 2:20.

Q. 2. What book underlies the Christian religion?

A. The Word of God.

Q. 3. What other names are given to the Word of God?

A. The Holy Scriptures and The Bible.

Q. 4. Is God's Word in the Bible or is the Bible God's Word?

A. The Bible is God's Word because the whole Bible is inspired.

Q. 5. What do we mean when we say that the Bible is inspired?

A. That the writers of the Bible were so guided and controlled by the Holy Spirit that they wrote the Word of God without error.

Q. 6. Can you prove that the Bible is divinely inspired?

A. II Tim. 3:16, "All Scripture is given by inspiration of God."

Q. 7. Can you give any more proof for the divine inspiration of the Bible?

A. II Peter 1:21, "For no prophecy ever came by the will of men, but men spake from God, being moved by the Holy Spirit. See also John 16:13.

Q. 8. What authority has the Bible?

A. The Bible has divine authority as the absolute rule of faith and conduct.

Q. 9. Why is it a great privilege to have the Bible?

A. Because it makes us wise unto salvation. II Tim. 3:15, "And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."

LESSON II.

Our True Comfort

Q. 1. What is the central message of the Bible?

A. The central message of the Bible is the message of redemption and so the Bible teaches us the way to true comfort and happiness.

Q. 2. What is man's only true comfort in life and death?

A. The assurance that he belongs to the faithful Savior Jesus Christ.

Q. 3. How many things must you know that you may enjoy this comfort?

A. Three: first, how great my sins and miseries are; second, how I may be delivered from all my sins and miseries; third, how I shall express my gratitude to God for such deliverance.

Q. 4. Why is knowledge of sin and misery necessary?

A. Without this knowledge no one will seek deliverance.

Q. 5. How thorough must our knowledge of misery be?

A. So thorough that we despair of saving ourselves and seek refuge in Christ. Luke 18:13.

Q. 6. Why is knowledge of deliverance necessary?

A. Knowledge of deliverance is the very thing which provides real comfort and happiness. Ps. 32:1.

Q. 7. Why is knowledge of gratitude necessary?

A. Knowledge of gratitude prompts us to honor God and assures us of our salvation. II Peter 1:5-10.

Q. 8. Is it sufficient to grasp with our minds the Bible teaching concerning misery, deliverance, and gratitude?

A. No; we must know misery, deliverance, and gratitude by experience.

Q. 9. On whom are we dependent for such knowledge?

A. On the Holy Spirit for whose grace we must pray. Luke 11:13.

Q. 10. Can we do anything to obtain this knowledge?

A. Yes; we must search the Scriptures prayerfully. John 5:39.

LESSON III.

The Law a Teacher of Sin

Q. 1. What is sin?

A. I John 3:4, "Sin is lawlessness."

Q. 2. Whence do you know your sin and misery?

A. From the law of God. Rom. 3:20, "For through the law cometh the knowledge of sin."

Q. 3. What has God commanded you in His law?

A. All that is contained in the Ten Commandments recorded in Exodus 20 and Deuteronomy 5.

Q. 4. How are the Ten Commandments divided?

A. Into two tables.

Q. 5. What is the one thing demanded by all the Ten Commandments?

A. Love. Rom. 13:10, "Love therefore is the fulfillment of the law."

Q. 6. What does God require in the four commandments of the first table?

A. Mark 12:30, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Q. 7. What does God require in the six commandments of the second table?

A. Mark 12:32, "Thou shalt love thy neighbor as thyself."

Q. 8. Can we keep this law perfectly?

A. No; we are inclined by nature to hate God and our neighbor, and to transgress the commandments of God in thought, word, and deed.

Q. 9. Can you prove that we are naturally inclined to disobey the law?

A. Yes. Rom. 8:7, "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." See also Titus 3:3.

Q. 10. Why did God give the law if we cannot keep it?

A. The law is meant to be our tutor to bring us unto Christ. Gal. 3:24.

LESSON IV.

The Origin of Our Sin and Misery

Q. 1. Is God responsible for our sinfulness?

A. By no means. Job 34:10, "Far be it from God, that He should do wickedness; and from the Almighty, that He should commit iniquity."

Q. 2. How has God created man?

A. God created man good and after His own image. Gen. 1:27, "And God created man in His own image, in the image of God created He him."

Q. 3. What does the image of God include?

A. The image of God includes true knowledge of God, righteousness, and holiness.

Q. 4. Prove that the image of God includes true knowledge of God.

A. Col. 3:10, "And have put on the new man, that is being renewed unto knowledge after the image of Him that created him."

Q. 5. Prove that the image of God includes righteousness and holiness.

A. Eph. 4:24, "And put on the new man, that after God hath been created in righteousness and holiness of truth."

Q. 6. How did man become sinful and disobedient?

A. Through the fall and disobedience of Adam and Eve in Paradise.

Q. 7. What was this disobedience?

A. They ate of the fruit of the tree which God had forbidden them.

Q. 8. How did they come to do this?

A. They were tempted by Satan.

Q. 9. Who is Satan?

A. A fallen angel, whom Scripture calls the father of lies and a murderer from the beginning. John 8:44.

LESSON V.

The Scope of Our Misery

Q. 1. Does the disobedience of Adam concern us?

A. Certainly, for Adam represented all mankind as the head of the covenant of works and he is the father of us all.

Q. 2. What is the covenant of works?

A. That covenant in which God promised to Adam and his descendants eternal life on the condition of perfect obedience.

Q. 3. What are the results of Adam's sin for us?

A. The guilt of Adam's first transgression is charged to our account and besides we have all inherited a corrupt nature.

Q. 4. Can you prove that the guilt of Adam's first transgression is charged against all men?

A. Rom. 5:18, "Through one trespass the judgment came unto all men to condemnation."

Q. 5. Can you prove that all men have inherited a corrupt nature.

A. Job 14:4, "Who can bring a clean thing out of an unclean? not one."

Q. 6. Does Scripture teach the total depravity of the natural man?

A. Yes; Scripture says that the natural man is dead in trespasses and sins. Eph. 2:1.

Q. 7. What does the doctrine of total depravity involve?

A. That the natural man is incapable of doing any spiritual good and inclined to all manner of wickedness.

Q. 8. Will God allow this disobedience and corruption to go unpunished?

A. By no means, but in His just judgment He will punish them with temporal and eternal punishment. Gal. 3:10.

Q. 9. What are some of the temporal punishments of sin?

A. Remorse of conscience, the sense of God's displeasure, all manner of suffering, and death.

Q. 10. Does Scripture teach the certainty of eternal punishment?

A. Indeed it does. Matt. 25:46, "And these shall go away into eternal punishment, but the righteous into eternal life."

LESSON VI.

The Mediator We Need

Q. 1. Can we in any way save ourselves?

A. No; for we daily increase our guilt by our sins.

Q. 2. How then can we escape punishment and again be received into favor?

A. Through a Mediator who in one person is true God and a real righteous man.

Q. 3. What must the Mediator do to reconcile us with God?

A. He must bear the punishment which we deserved and render the obedience which was required of us.

Q. 4. Why must our Mediator be true God?

A. Otherwise He could not deliver us from the wrath of God and endow us with eternal life.

Q. 5. Why must our Mediator be a real man?

A. Otherwise He could not take upon Himself our guilt and suffering and die in our stead.

Q. 6. Why must our Mediator be a righteous man?

A. A man who is a sinner cannot render satisfaction for others any more than He can redeem Himself.

Q. 7. Who is the one Mediator between God and man?

A. I Cor. 1:30, "Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption."

Q. 8. Prove that Jesus Christ is true God.

A. I John 5:20, "This is the true God and eternal life."

Q. 9. Prove that Jesus Christ is a real man.

A. I Tim. 2:5, "For there is one God, one Mediator also between God and man, Himself man, Christ Jesus."

Q. 10. Prove that Jesus Christ is a righteous man.

A. II Cor. 5:21, "Him who knew no sin, He made to be sin on our behalf, that we might become the righteousness of God in Him."

LESSON VII.

True Saving Faith

Q. 1. Shall all men be saved by the Mediator, Jesus Christ, as they are all condemned in Adam?

A. No, but those only who receive Him by a true faith.

Q. 2. Prove that only those who receive Christ by a true faith will be saved.

A. John 3:36, "He that believeth on the Son, hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

Q. 3. What is true faith?

A. True faith is a sure knowledge of God and of His promises revealed to us in the gospel, and a hearty confidence that all my sins are forgiven me for Christ's sake.

Q. 4. Does Scripture speak of faith that does not save?

A. Yes, Scripture speaks of historical, miraculous, and temporary faith.

Q. 5. What is historical faith?

A. Historical faith is mere assent to the truth of God's Word which leaves the heart cold and the life unsanctified.

Q. 6. What is miraculous faith?

A. Miraculous faith believes that a miracle will be performed by us or on us.

Q. 7. What is temporary faith?

A. Temporary faith is that faith that receives the Word straightway with joy but does not acknowledge Christ as Lord.

Q. 8. How is true faith distinguished from faith that does not save?

A. True faith involves godly sorrow for sin and complete self-surrender to Christ.

Q. 9. Can true saving faith be lost?

A. No. John 10:28, "And I give unto them eternal life; and they shall never perish; and no one shall snatch them out of My hand."

LESSON VIII.

The Holy Trinity

Q. 1. What must a Christian believe?

A. All that which God has revealed in His Word.

Q. 2. What is the summary of that which God has revealed in His Word?

A. That summary is found in the twelve articles of the Catholic Christian Faith known as the Apostles' Creed.

Q. 3. What are these articles?

A. I. I believe in God the Father, Almighty, Maker of heaven and earth.

II. And in Jesus Christ, His only begotten Son, our Lord;

III. Who was conceived by the Holy Spirit, born of the Virgin Mary;

IV. Suffered under Pontius Pilate; was crucified, dead and buried; He descended into hell.

V. The third day He rose again from the dead.

VI. He ascended into heaven, and sitteth at the right hand of God the Father Almighty;

VII. From thence He shall come to judge the living and the dead.

VIII. I believe in the Holy Spirit.

IX. I believe a holy, catholic Church, the communion of saints;

X. The forgiveness of sins;

XI. The resurrection of the body;

XII. And the life everlasting.

Q. 4. What fundamental doctrine is professed by this creed as a whole?

A. The doctrine of the Holy Trinity, that God, who is one in essence, exists in three persons.

Q. 5. When you profess to believe in God, the Father, and the Son, and the Holy Spirit, do you mean that there are three Gods?

A. Indeed not, for there is only one true God.

Q. 6. Why do you then name three, the Father, the Son, and the Holy Spirit?

A. Because God has so revealed Himself in His Word that these three distinct persons are the only one and true God.

Q. 7. Cite a passage which definitely affirms that there is only one God.

A. Deut. 6:4, "Hear, O Israel: Jehovah our God is one Jehovah."

Q. 8. Cite a passage which definitely affirms that God exists in three persons.

A. Matt. 28:19, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

Q. 9. Do we need a Triune God for our salvation?

A. Yes; we need a Father to love us with an everlasting love and to provide a sacrifice for our sins; we need the Son to redeem us; and we need the Holy Spirit to renew and sanctify us.

LESSON IX.

Creation and Providence

Q. 1. What truth is expressed in the first article of the Apostles' Creed?

A. The Fatherhood of God.

Q. 2. In what threefold sense is God called Father?

A. God is the Eternal Father of His only begotten Son, Jesus Christ; the Father of all creatures by virtue of creation and providence; and the Father of believers in a spiritual and saving sense.

Q. 3. What does it mean to create?

A. To call into existence things that were not by an act of almighty will.

Q. 4. What theory is the very opposite of the doctrine of creation?

A. The theory of evolution which teaches that this present world is the product of blind forces residing in nature.

Q. 5. Is the theory of evolution dangerous?

A. Yes, it strikes at the very foundation of all true religion and morality.

Q. 6. What do you understand by the providence of God?

A. That God upholds the world by His almighty power and so governs it that His eternal plan is realized.

Q. 7. Does God's providence extend even to the smallest details?

A. Yes. Matt. 10:30, "But the very hairs of your head are all numbered."

Q. 8. Does God in His providential rule always confine Himself to the use of ordinary means?

A. No. God sometimes works miracles which are events wrought by the extraordinary operation of God's power.

Q. 9. Does the universal Fatherhood of God provide any worthwhile comfort?

A. No; unless we are children of God through faith in Christ the wrath of God abides on us.

Q. 10. How should the child of God regard the Almighty Creator and Ruler of the universe?

A. As his loving Father who makes all things work together for his good. Rom. 8:28.

LESSON X.

The Natures of the Mediator

Q. 1. What do you believe when you say, "And in Jesus Christ, His only begotten Son, our Lord?"

A. That Jesus Christ is the eternal and only Son of the Father, one in essence with the Father and the Holy Spirit.

Q. 2. Prove that Jesus Christ is God.

A. John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."

Q. 3. Do you believe that He also became man?

A. Yes; for He was conceived by the Holy Spirit and born of the Virgin Mary. John 1:14, "And the Word became flesh."

Q. 4. Is His Godhead then changed into humanity?

A. No; for the Godhead is unchangeable. Mal. 3:6, "For I, Jehovah, change not."

Q. 5. How did He become man?

A. By assuming human nature into union with His Divine Person.

Q. 6. Did He bring His human nature from heaven?

A. No; but He derived it from the Virgin Mary by the operation of the Holy Spirit, and thus became like unto us in all things, sin excepted.

- Q. 7. What does it mean then that the Word became flesh?
A. The Son of God who always was and remained God also became man at the time of His incarnation.
- Q. 8. Is it important to hold to the Deity of Jesus Christ?
A. Most assuredly; unless He is truly God, He cannot be our Savior.
- Q. 9. Is it also important to hold that Jesus Christ was truly human?
A. It certainly is; He could not have been our sin-bearing substitute if He had not shared our flesh and blood.
- Q. 10. What is one of the most common and most dangerous heresies of the present day?
A. The denial of the absolute Deity of Jesus Christ.

LESSON XI.

The Names and Offices of the Mediator

- Q. 1. What does the name Jesus mean?
A. The name Jesus means "Jehovah saves," and it marks our Mediator as the Divine Savior.
- Q. 2. Why was the name Jesus given to our Mediator?
A. Because He was sent to save His people. Matt. 1:21, "And thou shalt call His name Jesus: for it is He that shall save His people from their sins."
- Q. 3. What does it mean to save?
A. To deliver from the greatest evil, sin and all its consequences; and to impart the highest good, fellowship with God.
- Q. 4. Is there no other Savior?
A. No. Acts 4:12, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."
- Q. 5. What does the name Christ mean?
A. Christ means anointed.
- Q. 6. Why was our Mediator given this title?
A. Because He was ordained by God the Father and qualified by the Holy Spirit, to be our Redeemer.
- Q. 7. For what threefold office was our Redeemer anointed?
A. He was anointed to be our Chief Prophet, our only High Priest, and our Eternal King.
- Q. 8. What is the work of Christ as our Chief Prophet?
A. To teach us the way of salvation.
- Q. 9. What is the work of Christ as our only High Priest?
A. To offer Himself as a sacrifice for sin, and to be our Intercessor with the Father.

Q. 10. What is the work of Christ as our Eternal King?

A. To give us actual possession of salvation and to govern and protect us.

Q. 11. Why are believers called Christians?

A. Because they have been made partakers of Christ's anointing in order that they themselves may be prophets, priests and kings.

LESSON XII.

The States of the Mediator — Humiliation

Q. 1. What is the central part of Jesus' saving work?

A. As our substitute He atoned for our sins.

Q. 2. What do we mean by the states of Christ?

A. The different relations in which Christ has stood to the law of God.

Q. 3. Which are the states of Christ?

A. The state of humiliation and the state of exaltation.

Q. 4. What is the state of humiliation?

A. The state in which Christ stood when He was burdened with our sins.

Q. 5. Which steps do we connect with the state of humiliation?

A. Christ's humble birth, His suffering, His death, His burial, and His descent into hell.

Q. 6. What do we mean by "He descended into hell?"

A. That Christ suffered the torments of hell especially in Gethsemane and on the cross. Matt. 27:46, "My God, My God, why hast Thou forsaken Me?"

Q. 7. In which nature did Christ suffer?

A. Only in His human nature, that is, in soul and body.

Q. 8. Did His divine nature have nothing to do with His suffering?

A. His divine nature strengthened His human nature so that He could bear the burden of God's wrath against sin and deliver us from it.

Q. 9. Prove that Christ's suffering was substitutionary.

A. Isa. 53:5, "But He was wounded for our transgressions; He was bruised for our iniquities."

Q. 10. Was it the purpose of Christ to save all men?

A. No. John 10:11, "The good shepherd layeth down his life for the sheep."

Q. 11. If Christ died in our stead, why must we die?

A. Our death is not a satisfaction for our sins, but only an abolishing of sin and a passage into eternal life.

LESSON XIII.

The States of the Mediator — Exaltation

Q. 1. What is the state of exaltation?

A. The state in which Christ has stood ever since He fully satisfied the justice of God.

Q. 2. Which steps do we connect with the state of exaltation?

A. Christ's resurrection, His ascension, His sitting at the right hand of God, and His return in glory.

Q. 3. What do we understand by the resurrection of Christ?

A. That Christ arose from the dead the third day with the same body that had been crucified.

Q. 4. Why was the resurrection of Christ inevitable?

A. It was a matter of divine necessity that Christ, having satisfied the justice of God, should be endowed with imperishable life.

Q. 5. What evidences have we of the great miracle of the bodily resurrection of Christ?

A. The empty tomb, the testimony of the angels, and the witness of those to whom the Risen Christ appeared.

Q. 6. What benefits do we derive from the resurrection of Christ?

A. It seals our acceptance with God; it is the source of our new life; and it is a pledge of our blessed resurrection.

Q. 7. Where is Christ now?

A. He ascended into heaven where He is our Intercessor with the Father.

Q. 8. What does Scripture mean when it tells us that Christ sits at the right hand of God?

A. That God, having exalted Christ to the highest glory, put all things in subjection under His feet, and gave Him to be head over all things to the church. Eph. 1:22.

Q. 9. Is He then not with us even unto the end of the world, as He has promised us in Matt. 28:20?

A. With respect to His godhead, majesty, grace, and Spirit, He is never absent from us, but with respect to His human nature, He remains in heaven till the end of the world.

Q. 10. What will happen when Christ returns?

A. All that are in the tombs shall hear His voice and shall come forth, and Christ will pass final judgment on all mankind. John 5:28, 29.

Q. 11. Will Christ not return before the end of the world?

A. No; the return of Christ will bring the end of the world and the new creation. II Peter 3:10-13.

LESSON XIV.

The Holy Spirit and His Work

Q. 1. What do you believe concerning the Holy Spirit?

A. That together with the Father and the Son He is the true and eternal God.

Q. 2. Prove that the Holy Spirit is a divine person.

A. Acts 5:3, 4, "But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit? . . . Thou hast not lied unto men, but unto God."

Q. 3. What does the Holy Spirit do for the world at large?

A. He is the author of all life, the source of all knowledge, and the giver of all talents.

Q. 4. What does the Holy Spirit do for God's people in particular?

A. He makes them partakers of Christ and His salvation.

Q. 5. How does the Holy Spirit make men partakers of salvation?

A. By working in them regeneration, repentance, faith, sanctification, and glorification.

Q. 6. What is regeneration?

A. Regeneration is that making alive of dead sinners which Scripture calls being born anew. John 3:3.

Q. 7. What is understood by conversion?

A. Conversion consists in repentance, that is, hearty sorrow for sin; and in turning to God in faith.

Q. 8. What is sanctification?

A. Sanctification is the gradual transforming of believers into the likeness of Christ.

Q. 9. What is glorification?

A. The perfect cleansing of the soul in the moment of death, and the glorious resurrection of the body at the return of Christ.

Q. 10. How may we know whether we have received the Holy Spirit and His saving grace?

A. By examining ourselves whether we show the fruits of the Spirit. Gal. 5:22, 23.

LESSON XV.

The Church

Q. 1. What do you believe concerning the Holy Catholic Church?

A. That it is the gathering of all true believers and the body of Christ.

Q. 2. How does Christ gather the church?

A. By His Word and Spirit.

- Q. 3. Whom does Christ gather into the church?
A. Those who are chosen to eternal life.
- Q. 4. Are not all men chosen to eternal life?
A. No; according to God's decree of predestination some are elected and the rest are rejected.
- Q. 5. Prove that God has elected certain men to eternal life.
A. Eph. 1:4, "Even as He chose us in Him before the foundation of the world that we should be holy and without blemish before Him in love."
- Q. 6. Why is the church called holy?
A. Because it is separated from the world and consecrated to God.
- Q. 7. Why is the church called Catholic?
A. Because it includes the believers of every tribe and tongue and people and nation. Rev. 5:9.
- Q. 8. What distinctions are commonly made with regard to the church?
A. The church militant and the church triumphant; the visible and the invisible church.
- Q. 9. How can we determine what is the best church?
A. By inquiring what church shows most clearly the marks of the true church.
- Q. 10. What are the marks of the true church?
A. The pure preaching of God's Word, the proper administration of the sacraments, and the faithful exercise of Christian discipline.
- Q. 11. What benefits does Christ bestow on His church?
A. The communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.
- Q. 12. May we be satisfied with membership in the visible church?
A. No; we may not be satisfied except we know that we are living members of Christ.

LESSON XVI.

Justification

- Q. 1. What is one of the most-blessed fruits of saving faith?
A. Justification.
- Q. 2. What is justification?
A. Justification is that judicial act of God whereby He forgives our sins and adopts us as His children.
- Q. 3. On what ground does God justify sinners?
A. Solely on the ground of the perfect satisfaction and righteousness of Christ.

Q. 4. Prove that justification is grounded on the work of Christ.

A. Philip. 3:9, "And be found in Him, not having a righteousness of mine own."

Q. 5. How is it to be understood that we are justified by faith?

A. Faith is the hand by which we receive Christ and His righteousness offered us in the gospel.

Q. 6. Why cannot our good works be our righteousness before God or some part thereof?

A. Because even our best works in this life are imperfect and polluted with sin.

Q. 7. Do our good works then merit nothing which yet God will reward in this and in a future life?

A. This reward is not according to merit but of grace.

Q. 8. What is a reward of grace?

A. A free gift which has not been earned.

Q. 9. Can believers have assurance of their justification?

A. Yes. Rom. 8:16, "The Spirit Himself beareth witness with our spirit that we are children of God."

LESSON XVII.

The Means of Grace — The Word and the Sacraments

Q. 1. By what means does the Holy Spirit work faith?

A. By the hearing of the Word preached.

Q. 2. Prove that the preaching of the Word is instrumental in producing faith.

A. Rom. 10:17, "So belief cometh of hearing, and hearing by the Word of Christ."

Q. 3. Prove that the grace of the Holy Spirit is needed to produce faith.

A. Acts 16:14, "Whose heart the Lord opened to give heed unto the things which were spoken by Paul."

Q. 4. Is the gospel invitation general?

A. Yes; God commands all men everywhere to believe.

Q. 5. What is the great task of the Church?

A. The task of missions. Mark 16:15, "Go ye into all the world, and preach the gospel to the whole creation."

Q. 6. Does the Holy Spirit strengthen faith?

A. Yes; by the preaching of the Word and by the use of the Holy Sacraments.

Q. 7. What are the sacraments?

A. Holy signs and seals of the covenant of grace.

- Q. 8. What is the covenant of grace?
A. It is the gracious agreement whereby God promises His people complete salvation, in the way of faith.
- Q. 9. What do the sacraments signify and seal?
A. That God graciously grants us remission of sins and life eternal for the sake of the one sacrifice of Christ finished on the cross.
- Q. 10. How many sacraments has Christ instituted in the New Testament?
A. Two: Holy Baptism and the Holy Supper.

LESSON XVIII.

Holy Baptism

- Q. 1. What is the outward sign in Holy Baptism?
A. The washing with water.
- Q. 2. Of what is this washing with water a sign?
A. Of the washing away of sins by the blood and Spirit of Jesus Christ.
- Q. 3. Is baptism by sprinkling Scriptural?
A. Yes; Scripture speaks of sprinkling as a symbol of spiritual cleansing. Ezek. 36:25, "And I will sprinkle clean water upon you, and ye shall be clean."
- Q. 4. What does Holy Baptism seal?
A. God's covenant promise.
- Q. 5. What is the covenant-promise?
A. That God will be the God of believers and of their children.
- Q. 6. Who are entitled to baptism?
A. Believers and their children.
- Q. 7. Why should the children of believers be baptized?
A. They, as well as their parents, are included in the covenant of God and in His church.
- Q. 8. Prove that the children of believers are covenant-members.
A. According to Genesis 17 God commanded that infants of Abraham's household should receive circumcision as a seal of the covenant.
- Q. 9. What more proof can you give to show that the children of believers are in the covenant?
A. In Acts 2:39 Peter tells us that the children of God's people share the covenant-promise, and in I Cor. 7:14 Paul calls them holy.
- Q. 10. To what do parents bind themselves when they present their children for baptism?
A. To instruct their children in the doctrine of salvation and to rear them in the fear of the Lord.
- Q. 11. What does your baptism mean to you?
A. It means that I may confidently look to God for the fulfilment of all my needs, even for full salvation, but it also means that I am under solemn obligation to trust, love, and serve God.

LESSON XIX.

Holy Communion

Q. 1. What are the outward signs in the Lord's Supper?

A. The broken bread which we eat and the poured-out wine which we drink.

Q. 2. What do these signs signify?

A. That Christ with His crucified body and shed blood feeds and nourishes our souls to everlasting life.

Q. 3. How does this sacrament seal God's covenant-promise?

A. This sacrament assures God's people that their sins are forgiven them as certainly as they eat the bread and drink the cup.

Q. 4. Is the bread changed into the body of Christ and the wine into His blood?

A. No; no more than the water in baptism is changed into the blood of Christ.

Q. 5. Is Christ nevertheless present in the Lord's Supper?

A. Yes; though He is not present after the body, yet Christ communicates Himself in a spiritual way to all who hunger and thirst after His righteousness.

Q. 6. Is celebration of the Lord's Supper a duty as well as a privilege?

A. Most certainly. Covenant-members who have arrived at years of discretion may not neglect Jesus' command: "This do in remembrance of Me." Luke 22:19.

Q. 7. Is it possible, however, to sin seriously in celebrating the Lord's Supper?

A. Yes, when we partake of this sacrament in an unworthy manner. I Cor. 11:27.

Q. 8. How must we prepare ourselves for the proper celebration of the Lord's Supper?

A. By self-examination.

Q. 9. How must we examine ourselves before we come to the Lord's Supper?

A. We must ask ourselves whether we are heartily sorry for our sins, whether we truly trust in Christ, and whether we sincerely purpose to lead a Christian life.

Q. 10. Does Scripture teach that public confession of faith is necessary?

A. Yes. Rom. 10:10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

LESSON XX.

The Keys of the Kingdom

Q. 1. What are the keys of the Kingdom of heaven?

A. The preaching of the Word and church discipline.

Q. 2. How does the preaching of the Word open the Kingdom of heaven?

A. By proclaiming that all those who repent and believe in Christ are heirs of heaven.

Q. 3. How does the preaching of the Word shut the Kingdom of heaven?

A. By proclaiming that the wrath of God abides on the impenitent and unbelieving.

Q. 4. Does such opening and shutting of the Kingdom of heaven have divine sanction?

A. Most assuredly; in the last day God will judge in full harmony with His Word?

Q. 5. How is the Kingdom of heaven shut by church discipline?

A. By forbidding the use of the sacraments to those who maintain unchristian doctrines or practices and by excluding the impenitent from the church.

Q. 6. How is the Kingdom of heaven opened by church discipline?

A. By restoring the privileges of church membership to those who turn from the error of their way.

Q. 7. Prove that church discipline must be applied to those who teach unchristian doctrines.

A. Gal. 1:9, "If any man preacheth unto you any gospel other than that which ye received, let him be anathema."

Q. 8. Prove that church discipline must be applied to those who indulge in unchristian practices.

A. II Thess. 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly."

Q. 9. Why is church discipline necessary?

A. For the sake of the honor of God, the purity of the church, and the spiritual welfare of the members.

Q. 10. Does excommunication really exclude from the Kingdom of Christ?

A. Yes it does, if applied according to the Word of God. Matt. 18:18, "What things soever ye shall bind on earth shall be bound in heaven."

LESSON XXI.

Good Works

Q. 1. How must we manifest our gratitude for deliverance?

A. By good works.

Q. 2. Why, if we are saved by grace, must we do good works?

A. Not to merit heaven thereby but because God requires them.

Q. 3. Can we go to heaven if we do not do good works?

A. No; Scripture tells us that the unrighteous shall not inherit the Kingdom of God. I Cor. 6:9.

Q. 4. Why is it impossible for us to go to heaven except we do good works?

A. Because good works always accompany saving faith as the fruit thereof.

Q. 5. What are good works?

A. Works that proceed from a true faith, are done according to the law of God, and aim at His glory.

Q. 6. What is the purpose of our good works?

A. To glorify God, to assure us of the sincerity of our faith, and to win our neighbors for Christ.

Q. 7. Prove that God is glorified by the good works of believers.

A. John 15:8, "Herein is My Father glorified, that ye bear much fruit."

Q. 8. Prove that good works can assure us of the sincerity of our faith.

A. I John 2:3, "And hereby we know that we know Him, if we keep His commandments."

Q. 9. Prove that good works commend the Christian religion to them that are without.

A. Matt. 5:16, "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

LESSON XXII.

The Need of Constant Sanctification

Q. 1. What is the Christian's rule of life?

A. The law of God known as the Ten Commandments.

Q. 2. What is the preface to the Ten Commandments?

A. "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:2.

Q. 3. What does this preface teach us?

A. That we are bound to keep God's commandments because He is our Covenant God and Redeemer.

Q. 4. Can Christians keep the law perfectly?

A. No; even the most holy men, while in this life, have only a small beginning of obedience. James 3:2, "For in many things we all stumble."

Q. 5. Should Christians be satisfied with their imperfection?

A. No; they must strive every day anew after sanctification without which no man shall see the Lord.

Q. 6. What does sanctification include?

A. Sanctification, which is also called daily conversion, includes a continual dying unto sin and growth in holiness.

Q. 7. What is absolutely necessary in order to advance in sanctification?

A. Fellowship with Christ. John 15:4, "Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me."

Q. 8. What means must we employ to promote our sanctification?

A. We must study God's Word earnestly, make a faithful use of the sacraments, and abound in prayer.

Q. 9. Can we be sure that sanctification will issue in glorification?

A. Yes. Philip. 1:6, "Being confident of this very thing, that He who began a good work in you will perfect it until the day of Jesus Christ."

LESSON XXIII.

The Law Our Rule of Life

Q. 1. What great truth is the basis of the first commandment?

A. That Jehovah is the one and only God.

Q. 2. What does the first commandment require?

A. It requires that we know, trust, love, and serve the only true God.

Q. 3. What does the first commandment forbid?

A. It forbids all atheism and idolatry, and condemns every inclination to place in a creature the trust that we must place in God alone.

Q. 4. Upon what great truth is the second commandment based?

A. That God is a Spirit.

Q. 5. What does the second commandment forbid?

A. It forbids worshipping God by image or in any other way than He has commanded in His Word.

Q. 6. What does the second commandment require?

A. It requires that we worship God in spirit and truth.

Q. 7. What great truth does the third commandment teach?

A. That God is a God of infinite holiness.

Q. 8. What does the third commandment forbid?

A. It forbids all profanity and irreverent use of God's name and Word.

Q. 9. What does the third commandment require?

A. It requires reverence for God and for His name and Word and work.

Q. 10. What is the great truth underlying the fourth commandment?

A. That our souls can find rest and joy only in God.

Q. 11. What does the fourth commandment require?

A. That we set apart the day which God has appointed to worship Him in His house and in our homes.

Q. 12. What does the fourth commandment forbid?

A. All unnecessary labor and all other activities on the Sabbath day that hinder us in the worship of God.

LESSON XXIV.

The Law Our Rule of Life — Continued

Q. 1. What fundamental truth is taught in the fifth commandment?

A. That God has set some men in authority over others.

Q. 2. What does God require of us in the fifth commandment?

A. That we show all honor, love, and loyalty to our parents and to all in authority over us, also in church and state.

Q. 3. What does God condemn in the fifth commandment?

A. God condemns all disrespect and disobedience towards all those in authority.

Q. 4. What is the fundamental principle underlying the sixth commandment?

A. The sacredness of human life.

Q. 5. What does God forbid in the sixth commandment?

A. God forbids all envy, hatred, desire for revenge, and murder.

Q. 6. What does God require in the sixth commandment?

A. God requires that we promote the well-being of our neighbors as much as we are able.

Q. 7. What is the underlying principle of the seventh commandment?

A. Our obligation to purity in body and mind.

Q. 8. What does God forbid in the seventh commandment?

A. God forbids all unchaste thoughts and deeds whether in wedlock or in single life.

Q. 9. What does God require in the seventh commandment?

A. That we live chastely and temperately since both our bodies and souls are temples of the Holy Spirit.

LESSON XXV.

The Law Our Rule of Life — Continued

Q. 1. What is the underlying thought of the eighth commandment?

A. The right of private property.

Q. 2. What does God forbid in the eighth commandment?

A. God forbids all dishonesty in obtaining our neighbor's goods.

Q. 3. What does God require in the eighth commandment?

A. That we work diligently and faithfully and maintain fair dealings with our neighbor.

Q. 4. What is the underlying principle of the ninth commandment?

A. The sacredness of truth.

Q. 5. What does God forbid in the ninth commandment?

A. God forbids all falsehood, and whatever injures our neighbor's good name.

Q. 6. What does God require in the ninth commandment?

A. That we protect the good name of our neighbor and promote all truth.

Q. 7. What important truth underlies the tenth commandment?

A. That Jehovah looks on the heart.

Q. 8. What does God forbid in the tenth commandment?

A. God forbids all desire for the forbidden, and every evil inclination of the heart.

Q. 9. What does God require in the tenth commandment?

A. That we love the law of God with all our heart.

Q. 10. To what should the study of the Ten Commandments lead us?

A. To a prayerful endeavor by the grace of God to become more and more conformed to His image.

LESSON XXVI.

Prayer

Q. 1. What is prayer?

A. Prayer is speaking to God.

Q. 2. What does prayer include?

A. Prayer includes adoration, confession, petition, and thanksgiving.

Q. 3. To whom must we pray?

A. Not to any creature, but to God alone.

Q. 4. In whose name must we pray?

A. In the name of Jesus Christ, who has merited all things for us.

Q. 5. Why must we pray?

A. Because prayer is the highest expression of faith and because it is the way in which God wishes to supply our needs.

Q. 6. Who must teach us to pray?

A. The Holy Spirit.

Q. 7. How should we pray?

A. We must pray with sincerity, in true humbleness, and in child-like trust.

Q. 8. Does God answer prayer?

A. Yes; Jesus says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

Q. 9. What are we to pray for?

A. For all things which Christ has comprised in the prayer that He Himself has taught us.

Q. 10. What are the words of that prayer?

A. Our Father who art in heaven,
Hallowed be Thy name;
Thy kingdom come;
Thy will be done, as in heaven, so on earth.
Give us this day our daily bread;
And forgive us our debts, as we also have forgiven our debtors.
And bring us not into temptation, but deliver us from the evil one.
For Thine is the kingdom, and the power, and the glory, forever, Amen.

LESSON XXVII.

The Perfect Prayer

Q. 1. Why do we address God as "Our Father"?

A. Because He is our Father in Christ to whom we come with childlike reverence and confidence.

Q. 2. Why is there added "who art in heaven"?

A. That we may realize the heavenly majesty and almighty power of our God.

Q. 3. What do we pray for in the first petition?

A. That God may be known and honored and praised in all His works.

Q. 4. What do we pray for in the second petition?

A. That the kingdom of grace may be advanced, the works of the devil destroyed, and the kingdom of glory hastened.

Q. 5. How must we especially manifest our earnestness in praying, "Thy Kingdom come"?

A. By the enthusiastic promotion of missions.

Q. 6. What do we pray for in the third petition?

A. That we may renounce our will and obey God's will as faithfully as the angels do.

Q. 7. What do we pray for in the fourth petition?

A. That God may provide us with all things necessary for the body, and that we may trust in Him only for these needs.

Q. 8. What do we pray for in the fifth petition?

A. That God for Christ's sake may pardon all our sins, a thing which we are encouraged to ask because we by His grace forgive others.

Q. 6. What do we pray for in the sixth petition?

A. That God may either keep us from being tempted to sin, or give us grace to overcome temptation.

Q. 10. What does the conclusion of the perfect prayer mean?

A. That God is able and willing to hear us, and that we ascribe all glory to Him.

Q. 11. What does the final word "Amen" mean?

A. That God will assuredly hear our prayer.

REPORT III.

SUNDAY LABOR REPORT

To the Synod of 1940.

ESTEEMED BRETHREN:

THE Committee appointed by the Synod of 1939 "to study Overture California *in re* SUNDAY LABOR" (Acts 1939, p. 98) hereby submits its report.

The overture is as follows:

"Upon the occasion of a protest presented by a brother against his Consistory for nominating as consistory-member one who performed certain Sunday labor (sold milk) and dealt with at the meeting of Cl. California held in Bellflower February 23, 1938, the Classis among other things decided:

"That this rule (of 1881) of Synod that no man engaged in any kind of labor on Sunday shall be allowed to hold the office of elder or deacon in our churches, is in its opinion too sweeping. And since past history gives abundant proof that many consistories have taken a different view than expressed in said rule of Synod, and acted accordingly, therefore Synod declare that the labors listed may in some cases be required by necessity or mercy, and that each case be determined upon its own merits."

The rule of Synod of 1881 to which this overture of the Classis of California refers is as follows:

"And if somehow the performance of such labors is condoned in the case of members in general, this is, however, not to be tolerated in the case of elders and deacons. Christian Reformed Church in the Netherlands (now Gereformeerde Kerken), Acts of Synod 1840, p. 38; officially adopted by our Church in 1881, General Rules, Art. 76." (Chr. Ref. Church Order by J. L. Schaver, p. 89).

The above overture appeared at Synod in 1938. It was referred to a committee who advised the Synod of 1939 as follows:

B. With regard to the second part of our mandate pertaining to the overture of Classis California (cf. Point I, B above), your committee recommends that Synod repeal in its entirety the paragraph pertaining to Sunday labor in the decisions of the Synod of 1881 to which reference is made in the overture of the above named Classis.
Grounds:

- 1) This decision of 1881 embodies the very thing that the Synod of 1938 very correctly pronounces undesirable; namely, the cataloging of certain sins, — making mention of railroad employees, canal boat employees, etc.

- 2) This decision also sets up a double standard for church membership, one pertaining to so-called "ordinary" members, in whose case the performance of various Sunday labors would be condoned, and the other pertaining to such members who shall be eligible to the office of elder or deacon. Such a double standard is altogether foreign to our Reformed conception of Church polity.

This advice came to the Synodical table accompanied by a recommendation by the Committee on Church Order to reject the advice on the following grounds:

- (1) In refutation of the first ground as to cataloging of certain sins, we submit that our Form for the administration of the Lord's Supper, our Church Order in Article 80, and Scripture itself, do catalog certain sins.
- (2) The second ground is lacking in preciseness, for altho we as a Church do not accept a "double standard" for church membership, we do, however, maintain that what the Committee calls a "double standard" is a recognition of the fact that more is required of one who is eligible for service as a consistory member than of an "ordinary" member. This is in accordance with the deliverances of Holy Writ in the Pastoral Epistles, *e. g.* Titus 1:6-9 and I Tim. 3:1-12.

Synod instead of deciding the matter chose to refer it to another committee for further study.

We regret that this matter has been permitted to drag these two years. We believe that a decision could have been reached if previous Synods could have had in mind the actual conditions out of which the overture California arose.

In one of the churches of the Classis of California resides a brother who is a retail milk-dealer. His business requires certain Sunday labor. He has, however, reduced this work to a minimum so that neither he nor anyone working for him needs to absent himself from the public worship. This brother has served as an elder on various occasions over a period of at least fifteen years. Nobody ever objected to his tenure of office until the last occasion of his nomination. Then objection was submitted alone on the basis of the above rule. The Consistory did not sustain the objection; nor did the congregation, for the brother was again chosen as elder. He enjoys the confidence of his fellow office-bearers to the extent that he was chosen vice-president of the Consistory.

This matter was brought to the attention of Classis. In the course of the deliberations Classis was forced to face the fact that in addition to the above there are within the boundaries of the Classis churches the membership of

which is engaged almost exclusively in the wholesale milk trade. This involves the selling of milk on Sunday. Were the rule of 1881 to be applied strictly some of these churches would have great difficulty in organizing a consistory. In other churches the best talents in the congregation would be unavailable.

Out of these conditions the overture California arose, conditions which could hardly have been anticipated in 1881.

We are of the opinion that the Classis of California should have the relief it seeks. As the overture states, consistories have simply disregarded the rule; and have done so without any apparent detriment to the churches. Wherever dairying constitutes the livelihood of our people the selling of milk on Sunday, either wholesale or retail, is a distasteful but inevitable consequence. Our people have adjusted themselves to this, have learned to let it interfere as little as possible with their Sunday observance, and have not found it objectionable in their elders and deacons. However, the rule of 1881 remains unchanged, though disregarded; and to those who are of a legalistic temperament, or who have been passed by in the making of nominations, or who wish to draw a smoke-screen to hide their own delinquencies, this rule affords a fine opportunity to harrass the consistories and to disturb the peace of the churches. We therefore advise Synod to change the rule.

At the same time we heartily concur in "a recognition of the fact that more is required of one who is eligible for service as a consistory member than of an 'ordinary' member. This is in accordance with the deliverances of Holy Writ in the Pastoral Epistles, e.g., Titus 1:6-9 and I Tim. 3:1-12" (Acts of Synod, 1939, p. 77, B, 2).

Accordingly we propose the following revised rule:

And if somehow the performance of such labors is tolerated in the case of members in general, this is not to be tolerated in the case of elders and deacons excepting in extraordinary conditions, the presence of which shall be determined by the consistory concerned.

Respectfully submitted,

W. GROEN

A. VAN DYKEN

K. E. F. J. DE WAAL MALEFYT

REPORT IV.

REPORT OF THE COMMITTEE IN RE DELEGATES TO CORRESPONDING CHURCHES IN THE UNITED STATES

To the Synod of 1940.

ESTEEMED BRETHREN:

IN its report to the Synod of 1939 the Synodical Committee called attention to the fact that in recent years no delegates were sent to corresponding churches in the U. S. in order to save expense. It submitted the question of resuming this custom to Synod. The Advisory Committee, to which this matter was referred, recommended that it be given into the hands of a Committee to report in 1940. As ground for this advice it was stated: "The constantly changing status of the American Churches makes a study of this question advisable." (cf. Acta 1939, p. 73). This advice was adopted by Synod and constitutes our present mandate.

Your Committee was specifically charged to advise Synod only with regard to resuming official correspondence, and more particularly by exchange of delegates, with affiliated churches in the United States. The whole matter of our relationship, past, present and future, with other churches of Reformed persuasion in other countries, was not included in our mandate. Hence we have in the main limited the scope of our consideration and advice to this part of our official correspondence with other churches.

It is a significant fact that the churches with which at present we have closer affiliation, known as *sister-churches* are the *Reformed Churches of the Netherlands* and the *Reformed Church of South Africa*, both in other lands. Neither in the United States, nor in Canada, have we until now any sister-church. While firmly believing that the ties binding us to these churches in distant lands should be maintained and even strengthened, we are convinced that closer relationship should be sought between us and the denominations still adhering to the Reformed faith in the United States and in Canada.

In the political world today the divisive forces are dominant, driving the nations apart into hostile, warring camps bent upon mutual destruction. In the religious world, particularly in the Protestant churches, there is a marked trend toward ecumenical understanding, sympathy and co-operation, and even toward ecclesiastical and organic union. We, as a small church of strict loyalty to the orthodox faith, hold aloof in order not to compromise sacred principles rooted in the Word of God. However, we too confess to believe an holy, *catholic*, christian church. The Reformed faith is not narrow or exclusive. The idea of the Reformed fathers to affiliate with those of the same faith in other lands in international Synods and ecumenical, Calvinistic Congresses has never been relinquished, though it has not been realized.

We are small in numbers, surrounded by large non-affiliated denominations which adhere to principles and practices to which we cannot subscribe. For this reason it is all the more imperative that we seek and exercise as close affiliation as is possible with those who stand with us upon the same reformed basis. This becomes the more necessary in these days when the growing menace of totalitarianism is not only threatening the freedom of the citizenry of our democratic state, but the freedom of the churches as well. It behooves Christians to unite against common foes. Moreover, we have common problems facing us as Christians of the Reformed faith in America in which we can be of mutual assistance and encouragement to one another.

The official list of correspondent-churches in the United States include the following four: *The Reformed Church in America; the United Presbyterian Church; the Synod and General Synod, Reformed Presbyterian Churches; the Associate Presbyterian Church.* (cf. Church Order, Schaver's first edition, p. 99). It is with respect to these churches in particular that your Committee is charged to advise Synod.

The R. C. A. is the first in order and in importance as correspondent church. Historically and confessionally we are closer to this Church than to any of the others. Correspondence through exchange of fraternal delegates at Synodical meetings has been carried on for a period of years. It has never been officially broken off or dis-

continued. It was allowed to lapse for practical, mainly financial, reasons. This correspondence has been mutually satisfactory in so far as exchange of fraternal delegates and official greetings was concerned. High moments of christian fellowship have been enjoyed at Synods of both Churches when from warm hearts greetings and best wishes were conveyed by visiting delegates. But there has been little achieved in extending this fellowship to the fuller and more adequate stage of mutual counsel and advice such as we seek to maintain in the case of sister churches.

Your Committee is of the opinion that the relation with the Reformed Church in America should be maintained and made more effective for mutual benefits and for the common cause of furthering the reformed faith in the United States.

We are not certain as to the best method of procedure to attain the desired end. The Synodical Committee itself, particularly the Stated Clerk of Synod, with fuller knowledge of the facts, and from former experiences, would be more capable of advising Synod on this point.

We suggest that, before resuming the sending of delegates to the General Synod of the R. C. A., an official communication be sent proposing that this again be done by mutual consent.

We further suggest that such interchange of fraternal delegates be made biennially, every even year, and at special anniversaries. In case our Christian Reformed Synod should have matters in the interim concerning which it desired to seek counsel with the Synod of the Reformed Church, or in case overtures were to be made to the R. C. A. on any question touching the faith or on church comity, such matters shall be communicated in writing by the Stated Clerk, or the Synodical Committee, or by a special Committee charged by Synod to conduct such correspondence.

Relative to the *United Presbyterian Church* your Committee does not recommend the sending of fraternal delegates at this time. There is a decided trend in this Church towards amalgamation with the larger body of the Presbyterian Church in the United States. Although the proposed union of the two Churches was rejected by the General Assembly of the United Presbyterians meet-

ing at Oxford, Ohio, in 1934, the movement to unite is by no means dead. For the present, we advise a waiting attitude, the more so since this Church is not itself seeking renewal of correspondence with us.

As to the three lesser bodies, the *Synod and General Synod Reformed Presbyterian Churches* and the *Associate Presbyterian Church*, we are not sufficiently informed to warrant us in presenting Synod with specific advice. If the correspondence between our Church and these Churches has ceased, or become a dead letter, it would be well either to drop them from the list, or to contact them anew with a view to resuming correspondence, and perhaps even to come to closer relationship.

Your Committee further recommends that the status of the relationship now pending between the *Orthodox Presbyterian Church of America* and the Christian Reformed Church be established as soon as possible. In view of their origin, history and confessional standards, we believe they should be recognized as a sister-Church and correspondence be begun on that basis.

The same applies with respect to our correspondence with the *Magyar (Hungarian) Free Reformed Church*. According to the report of the Synodical Committee no reply had been received from this body to the communication officially sent by the Stated Clerk on behalf of the Synod of 1938. Doubtless reply will have been received by now and this Synod can act accordingly.

We also call the attention of Synod to the *Canadian Presbyterian Church* and to the *Southern Presbyterian Churches* in our own country. These churches did not join the United Church of Canada, nor the more recent union of the Presbyterian Churches North and South, mainly because of their desire to remain orthodox. This may be a field for us to cultivate in seeking broader fellowship and affiliation with churches that still adhere to the reformed faith in these days of increasing liberalism and modernism.

Your Committee further directs Synod's attention to the *Protestant Reformed Church* which despite distinct doctrinal differences stands with us in the main for the reformed faith. Official correspondence with this Church could help to diminish the breach and be of mutual aid

in combatting the common foes of the christian faith today.

Though not included in our mandate, we respectfully urge upon Synod to maintain the cordial relationship between our Church and the *Christian Reformed Church of the Netherlands*. Its status as corresponding Church should be made permanent and closer affiliation should be sought.

We mention further the *Dutch Reformed Church of South Africa* as a Church with which we should begin correspondence, while at the same time strengthening our ecclesiastical ties with the *Reformed Church* there by sending an occasional delegate to its Synod. The Dutch Reformed Church of South Africa has a reformed background and heritage which it has preserved more faithfully than has the Hervormde or State Church of the Netherlands.

Finally, in submitting this report, your Committee humbly suggests to Synod that any further information or advice on this whole subject of our relations, affiliations and correspondence with other Churches be obtained from the Synodical Committee, which includes the Stated Clerk of Synod, since this Committee has been charged with carrying on the correspondence of Synod with other Churches and is best posted on this subject.

We see no need, at least for the present, of appointing special delegates for corresponding churches as is done by the Reformed Churches in the Netherlands.

Respectfully submitted, yours for the Reformed faith in the Church Universal,

J. J. HIEMENGA
J. M. VAN DE KIEFT
E. F. J. VAN HALSEMA

REPORT V.

REPORT OF THE COMMITTEE FOR CHURCH HELP

To the Synod of 1940.

ESTEEMED BRETHREN:

WE herewith humbly submit to you our report for 1939:

Anent your instructions (Acts 1939, p. 39) we have had printed notes containing the clause "that five per cent (5%) of the principal must be paid annually." Furthermore, we have incorporated as THE CHURCH HELP COMMITTEE OF THE CHRISTIAN REFORMED CHURCH under the laws of Iowa, since it was found necessary that this had to be done where the majority of the committee resided.

We wish to further inform you that recommendations for aid from this Fund during the past year amounted to the huge sum of \$40,000.00. As can be expected the committee was compelled, though reluctantly, to reduce the sums asked for, in many cases. And the point which came before us frequently is this: Are not the respective Classes sometimes too liberal in recommending churches to this Fund?

We have followed the method of "first come, first served," except in emergency cases, in making grants to churches. During the past year various Classes recommended certain churches to this Fund to the extent of \$40,000.00. Up to the first of the year we still carried unpaid promises in the sum of \$26,000.00, which we will pay as soon as we receive the necessary Funds from the churches. There has been a decided increase of receipts, as the treasurers report shows, for which we are grateful. This increase is undoubtedly due to the special contributions to this Fund. Yet in order to function properly and assist worthy churches, our Fund will need a substantial increase in contributions. To this may be added that if the churches who are in arrears could pay up it would help considerably to strengthen this Fund.

We call attention to the fact that 58 congregations have not given support at all during the past year, and 19 failed to make any repayment. We have corresponded with these churches, and prayed for their help, and if there is no further response we shall be compelled to report them to the several Classes in accordance with a former decision of Synod. We hope, however, that our appeal may bear fruit, for in the past, such appeals have in several cases brought favorable results.

Brethren, we wish to call attention once more to the importance of this work in connection with the extension of the kingdom of God among us. Our Home Mission Enterprise stands closely allied and its success depends to a certain extent upon the aid this Fund can give.

May the Lord bless you in your labors!

A detailed report of the finances and the standing of the treasury is herewith attached.

Respectfully submitted,

The Church Help Committee,

DR. W. BODE, *Chairman*

REV. A. WASSINK, *Secretary*

MR. CHAS. R. MULDER, *Treasurer*.

REPORT OF THE TREASURER OF THE CHURCH HELP COMM.

SCHEDULE A

CLASSICAL COLLECTIONS

Classis	1938	1939
California	\$ 237.44	\$ 599.82
Grand Rapids East	364.93	1,327.52
Grand Rapids South	491.84	832.77
Grand Rapids West	349.41	634.20
Hackensack	264.00	465.10
Holland	584.88	1,217.49
Hudson	506.03	555.45
Illinois	718.31	1,399.84
Kalamazoo	271.25	337.77
Minnesota	64.03	310.10
Muskegon	610.53	1,120.45
Orange City	55.65	244.55
Ostfriesland	101.75	362.15
Pacific	124.01	461.01
Pella	212.04	629.80

Sioux Center	121.44	237.82
Wisconsin	112.06	377.37
Zeeland	394.00	413.27
Miscellaneous (Personal)	135.00	264.19
Totals	\$5,718.60	\$11,790.67

SCHEDULE B LOAN STATEMENT

Church at	Amt. Owning 1/1/39	New Loans	Paid in 1939	Amt. Owning 12/30/39
Aetna, Mich.	\$ 1,558.64	-----	\$ 126.78	\$ 1,431.86
Alameda, Cal.	1,650.00	-----	150.00	1,500.00
Alamosa, Colo.	188.22	-----	.00	188.22
Arlene, Mich.	85.26	-----	19.18	66.08
Atwood, Mich.	1,280.00	-----	160.00	1,120.00
Austinvill, Ia.	350.00	\$ 500.00	70.00	780.00
Bauer, Mich.	350.00	-----	100.00	250.00
Bejou, Minn.	331.19	-----	100.00	231.19
Bemis, S. D.	186.29	-----	.00	186.29
Birnamwood, Wis.	2,029.88	-----	41.17	1,988.71
Brooten, Minn.	1,204.54	-----	13.98	1,190.56
Bellflower, Cal.	1,750.00	-----	600.00	1,150.00
Bigelow, Minn.	1,205.63	-----	146.30	1,059.33
Coster, Iowa00	1,000.00	.00	1,000.00
Colton, S. D.	2,039.83	-----	110.00	1,929.83
Chandler, Minn.	1,260.74	-----	* 450.00	810.74
Chatham, Can.	2,975.00	-----	.00	2,975.00
Conrad, Mont.	1,520.00	-----	150.00	1,370.00
Coopersville, Mich.	1,417.93	-----	.00	1,417.93
Crookston, Minn.	1,137.90	-----	.00	1,137.90
Dearborn, Mich.	1,000.00	-----	.00	1,000.00
Des Plaines, Ill.	1,785.00	-----	250.00	1,535.00
Delavan, Wis.	900.00	-----	50.00	850.00
De Motte, Ind.	745.00	-----	59.36	685.64
Doon, Iowa	1,425.00	-----	88.53	1,336.47
Decatur, Mich.	3,500.00	-----	.00	3,500.00
Second Denver, Colo.	7,000.00	-----	.00	7,000.00
Duvall, Wash.	950.00	-----	.00	950.00
Dutton, Mich.	225.00	-----	.00	225.00
Dorr, Mich.	1,000.00	500.00	50.00	1,450.00
East Martin, Mich.	960.00	-----	150.00	810.00
East Muskegon, Mich.	3,635.54	-----	50.00	3,585.54
Estelline, S. D.	2,214.79	-----	56.59	2,158.20
Everett, Wash.	900.00	500.00	50.00	1,350.00
Grangeville, Id.	1,925.00	-----	100.00	1,825.00
Goshen, Ind.	300.00	-----	220.00	80.00
Grand Rapids East Leonard	5,825.15	-----	188.77	5,636.38
Grand Rapids Godwin Heights	2,625.00	-----	75.00	2,550.00
Grand Rapids Lee St.	1,500.00	-----	1,234.72	265.28
Glendale, Cal.	1,000.00	1,000.00	50.00	1,950.00
Grand Rapids Hope (Riverbend)	1,175.00	-----	25.00	1,150.00

Church at	Amt. Owning 1/1/39	New Loans	Paid in 1939	Amt. Owning 12/30/39
Hollandale, Minn. -----	1,050.00	-----	60.00	990.00
Hamilton, Canada -----	2,860.00	-----	.00	2,860.00
Hamshire, Tex. -----	1,875.00	-----	250.00	1,625.00
Hancock, Minn. -----	981.83	-----	.00	981.83
Hawarden, Iowa -----	740.00	-----	95.00	645.00
Hills, Minn. -----	843.00	1,000.00	66.98	1,776.02
Holland, Iowa -----	843.50	1,500.00	100.00	2,243.50
Holland, Minn. -----	3,298.57	-----	25.00	3,273.57
Holland Marsh, Canada -----	300.00	-----	15.00	285.00
Holland Center, S. D. -----	890.00	-----	70.00	820.00
Ireton, Iowa -----	400.00	-----	25.00	375.00
La Combe, Canada -----	.00	2,000.00	.00	2,000.00
Lansing, Ill. -----	381.00	-----	100.00	281.00
Lark, N. D. -----	500.00	-----	25.00	475.00
Los Angeles, Calif. -----	1,800.00	-----	175.00	1,125.00
Second Lynden, Wash. -----	1,650.00	-----	271.00	1,279.00
McBain, Mich. -----	913.56	-----	120.15	793.41
Modesto, Calif. -----	.00	3,000.00	.00	3,000.00
Morrison, Ill. -----	775.00	-----	50.00	725.00
Momence, Ill. -----	800.00	-----	* 800.00	.00
Millwood, Mich. -----	2,475.00	-----	* 300.00	2,175.00
Mountain Lake, Minn. -----	300.00	-----	.00	300.00
Muskegon Heights, Mich. -----	215.00	-----	95.00	120.00
Neerlandia, Canada -----	4,250.00	-----	.00	4,250.00
Noordeloos, Mich. -----	41.12	-----	41.12	.00
North Blendon, Mich. -----	63.48	-----	63.48	.00
Second Orange City, Iowa -----	1,050.00	750.00	75.00	1,725.00
Ocheyedan, Iowa -----	833.35	-----	25.00	808.35
Ogilvie, Minn. -----	450.00	-----	.00	450.00
Ontario, Calif. -----	1,989.36	-----	25.00	1,964.36
Oskaloosa, Iowa -----	50.05	-----	50.05	.00
Platte, S. D. -----	.00	2,100.00	27.25	2,072.75
Second Pella, Iowa -----	866.00	-----	50.00	816.00
Preakness, N. J. -----	950.00	-----	100.00	850.00
Portland, Mich. -----	615.00	-----	25.00	590.00
Parchment, Mich. -----	2,875.00	-----	150.00	2,725.00
Purewater, S. D. -----	595.00	-----	24.90	570.10
Pipestone, Minn. -----	.00	1,500.00	.00	1,500.00
Second Randolph, Wis. -----	1,500.00	500.00	.00	2,000.00
Raymond, Minn. -----	.00	1,500.00	.00	1,500.00
Rock Rapids, Iowa -----	4,537.94	-----	40.00	4,497.94
Fourth Roseland, Ill. -----	2,475.00	-----	250.00	2,225.00
Rudyard, Mich. -----	188.46	-----	45.00	143.46
Sully, Iowa -----	3,700.00	-----	100.00	3,600.00
South Holland, Ill. -----	1,000.00	-----	100.00	900.00
Sanborn, Iowa -----	102.75	-----	102.75	.00
Shepherd, Mont. -----	2,766.80	-----	.00	2,766.80
Sibley, Iowa -----	1,365.50	-----	100.90	1,264.60
First Sioux Center, Iowa -----	1,150.00	-----	120.00	1,030.00
Sioux City, Iowa -----	845.00	3,000.00	55.00	3,790.00
Sioux Falls, S. D. -----	1,529.94	600.00	171.81	1,958.13
Sumas, Wash. -----	950.00	-----	50.00	900.00
Sultan, Wash. -----	922.50	-----	87.50	835.00

Church at	Amt. Owning 1/1/39	New Loans	Paid in 1939	Amt. Owning 12/30/39
Terra Ceia, N. C. -----	.00	300.00	.00	300.00
Tracy, Iowa -----	861.60	-----	67.50	794.10
Volga, S. D. -----	390.00	-----	.00	390.00
Vancouver, Canada -----	1,375.00	-----	116.00	1,259.00
Vona, Colo. -----	432.25	-----	.00	432.25
Second Wellsburg, Iowa -----	825.00	-----	100.00	725.00
Western Springs, Ill. -----	1,000.00	-----	75.00	925.00
West Branch, Mich. -----	682.25	-----	79.59	602.66
Winnepeg, Canada -----	343.22	1,000.00	.00	1,343.22
Worthington, Minn. -----	1,317.41	-----	90.00	1,227.41
Wyoming Park, Mich. -----	854.51	-----	78.06	776.45
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(105) CHURCHES. TOTALS.....	\$132,146.48	\$22,250.00	\$10,064.42	\$144,332.06

SUMMARY

RECEIPTS AND DISBURSEMENTS FOR 1939

Balance on hand January 1, 1939.....\$ 1,274.78

RECEIPTS

Classical Collections and Personal Donations.....\$11,790.67

(See Schedule A)

Repayments by Churches.....\$10,064.42

(See Schedule B)

* \$ 440.00

\$9,624.42

\$21,415.09

Grand Totals.....\$22,689.87

* 20% Discount to 3 Churches on \$2,200.00.

DISBURSEMENTS

New Loans\$22,250.00

Administrative Expense364.07

Balance on hand December 30, 1939.....75.80

Grand Totals.....\$22,689.87

CHURCH HELP COMMITTEE,
CHAS. R. MULDER, Treas.

REPORT VI

TRANSPORTATION SECRETARY'S REPORT

To the Synod of 1940.

ESTEEMED BRETHREN:

YOUR Transportation Secretary has the honor of submitting the following report for the calendar year 1939:

During the year the railroads favored us with five annual and thirty-five trip passes; also some reduced rate orders. In addition, a few of our ministers obtained passes direct from the railroads, following their past practice in that respect.

The passes obtained were for Synodical delegates and examiners, representatives of the Board of Missions, Home Missions Committee, Calvin Board, Calvin Seminary, Classes, Nathanael Institute, National Federation of Men's Societies and National Christian Association.

The actual saving is difficult to estimate as it is not known just what class of travel these brethren would have used had they not received passes. However, the trips were mostly long-distance and an appreciable saving to the church was effected.

Now as to the transportation expenses chargeable to Synod:

Members of the 1939 Synod very kindly filled out our questionnaire. The following statement shows a summary of the 1939 charges as compared with similar charges reported in 1938:

	1939	1938	Increase	Decrease
Railroad and bus fares.....\$	391.33	\$ 545.04	\$	\$153.71
Pullman	132.77	232.12	99.35
Private Auto (incl. meals in some cases)	946.02	730.43	215.59
Other (1c mi. allowance, meals, lodging)	89.10	223.28	134.18
Totals	\$1,559.22	\$1,730.87		\$171.65

In considering the above increase in the private auto item, may we very kindly and respectfully caution against

any delegate making the trip to Synod a vacation trip at a greater cost to Synod than if other arrangements equally convenient for the delegate personally were followed?

We appreciate the hearty cooperation of the 1939 delegates toward lowering Synodical transportation expenses in the amount of \$171.65, as shown above. Some of the brethren are to be commended for their efforts in arranging with other delegates to travel together in one auto, and others for cutting their traveling expenditures down to a minimum.

We bespeak the cooperation of all delegates to the 1940 Synod, and others traveling on church business, toward making any reasonable savings in their traveling expenses, with the thought in mind that any saving in such material items will make possible greater expenditures by our church for more spiritual causes.

It is our privilege and pleasure to be of service to the church.

Respectfully submitted,
BERT POUSMA.

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