

# THE STANDARD *Bearer* A REFORMED SEMI-MONTHLY MAGAZINE

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## MEDITATION

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### By Grace

*For by grace are ye saved through faith;  
and that not of yourselves: it is the gift of  
God.* Eph. 2:8.

For! . . . .

Let us not overlook this little but significant word!

*For by grace are ye saved!* The conjunction presents the truth here expressed as a reason for something else, an explanation of something that has been mentioned in the context.

It informs us of the fact that this statement does not stand alone, that is not an isolated truth, which one can accept or not accept without much effect for the rest of the contents of his faith; which one can either deny or confess as of little or no practical significance and importance.

*For by grace are ye saved!* . . . .

It means that salvation by grace, and by grace only, is an indispensable condition for something else, a ground, a foundation, without which that something else cannot stand. Denying it is like destroying the foundation of an edifice: you pull down the whole structure. It is like cutting away at the root of a tree: you kill the tree.

And that for which this statement is the reason may be read in the immediately preceding verse: "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus"!

God is rich in mercy!

And He saved us! Even when we were dead in sins, he quickened us together with Christ; and raised us up together with Him, and made us sit together in heavenly places. . . .

All this in order that He might shew the exceeding riches of His grace!

Through our salvation the riches of His grace must be displayed.

But how is this possible unless salvation be by grace?

By grace only!

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In grace your salvation has its source.

For the eternal fountain-head whence the whole blessed stream of your salvation gushes forth is sovereign election.

Chosen you are unto salvation before the foundation of the world. And the motive of God's election of His people is grace, sovereign, absolutely free grace.

Pure grace!

Nothing else determined God in predestinating you unto conformity unto the image of His Son. There are, indeed, those who find the reason and the determining factor of God's election in man. They, too, would emphasize that salvation is all of grace, not of works. It is grace that God sent His only begotten Son into the world, and grace that you may become partaker of the blessings of salvation in Him. Nay more, they, too, speak of election unto faith, and election unto glory. It is only the elect that actually become heirs of eternal salvation. But election itself? Is it, too, according to them, of mere and pure and sovereign grace? Ah, no! It is not of grace, say they, but of works! Yes, indeed, of *works*, though they themselves would use other terms to describe their view of election. Or is it not an election of works, which teaches that God found or foresaw in the elect a willingness to accept Christ and the terms of His salvation, in distinction from others, whom He foreknew as stubborn and unwilling to come to Christ?

And then it is not of grace!

For then it was man, his goodness, the foreseen choice of his will to receive Christ, that determined God's choice. Then it is not grace that makes the

elect acceptable to, and beloved by God in His eternal counsel; but it is some element of goodness in man that induced the Most High to prefer him above others. And when God shews forth the riches of His grace in the salvation of the elect, they will always be mixed with this excellency of man. . . .

But God forbid!

For you are saved by grace!

And this implies that your salvation is of God from beginning to end, from its eternal source in the counsel of God to its final manifestation in glory in the day of Christ.

It was grace that ordained you unto salvation. And this signifies, not that God's election is arbitrary, but that it has its reason and motive in God alone. Of Him are all things! God is gracious! Full of grace is He in Himself, apart from any relation or attitude He may sustain to the creature. For He is good, the sole Good, the implication of all infinite perfections. And as the supreme and only and infinitely Good, He is the perfection of all beauty. He is pleasant and altogether lovely, and there are pleasures at His right hand forevermore. And eternally He is attracted by His own beauty. For He is God Triune, Father, Son, and Holy Ghost. And of the Father, through the Son, in the Spirit, God knows Himself, beholds Himself, His grace and beauty, and inclines unto Himself in eternal and infinite divine favor! . . . .

This infinite loveliness and divine pleasure in His own beauty is God's grace.

By grace you are chosen!

By the knowledge of and attraction to the loveliness of His own perfection God was divinely urged to ordain His people!

A people that would be perfect even as He is perfect, lovely as He is lovely. For whom He has foreknown them He also did predestinate to be conformed according to the image of His Son. . . .

A people upon whom He might look with eternal good pleasure, and that might taste that the Lord is good!

A people in whom He might shew forth the infinite riches of His grace!

For by grace are ye saved!

---

Blessed grace!

For by grace are you reconciled unto God!

That same grace that motivated the Most High to ordain you unto salvation, according to which it was His purpose to make you altogether lovely, even as He is lovely, explains that and why He reconciled you unto Himself through the death of His Son!

For, mark you well, *saved* you are by grace!

And that means that you were lifted from the deep-

est depth of sin and shame, of guilt and condemnation, of corruption and death, to the highest possible bliss of an eternal righteousness and life and glory.

Saved you are. . . .

Created you were, with all the elect, in the first man Adam who was made a living soul; who, indeed, had life, but not in himself; who lived without being the lord of life; whose glory was corruptible, whose righteousness was ammissable, whose life was mortal; and who was of the earth earthy. And in him we violated God's covenant, became guilty, liable to death and damnation, subject to corruption, children of wrath. And our condition was, as far as we were concerned, hopeless. For in Adam we could sin, but we could never pay a ransom for our sin; we could die in him, but had no power to regain life in God's favor; we could turn away from the Fount of life, but never could we return to Him. We could only increase the guilt of our sin every day, through every word we spoke, by every deed we performed, with every breath we took. Enemies of God we had become, hating Him and hating one another! . . . .

Saved we are!

Saved by grace, by free and sovereign grace!

For even then, when we were dead in sin, objects of God's righteous wrath, that could never be restored to the favor of God unless we would willingly take our way through the depth of hell, He loved us, and reconciled us unto Himself!

Us He reconciled. Do not express this differently. Do not say that He reconciled Himself to us. For to reconcile is to restore a relation of love and faith and friendship that has been violated and broken, the relation of the covenant. And on His part that relation was never violated. He is the eternal I AM, that changeth not. With an eternal, immutable, sovereign love He loved His own, even when they were rebels in themselves. But us He reconciled. Us He restored to that state in which we were once more the proper objects of His favor and blessing, the state of eternal righteousness!

For such is reconciliation: restoration to favor in the way of perfect justice!

And justice required satisfaction!

And satisfaction of the justice of God with respect to our sin could be accomplished only by a voluntary act of perfect obedience even unto death. No, not merely to suffer the punishment for sin is satisfaction. Even the damned in hell suffer the agonies of death, yet they do not atone for their sin. God demands that we shall love Him. And for the sinner that violated His law and trampled under foot His covenant, this means that he must love Him in His righteous wrath, love Him in death and hell, if ever He is to atone!

And this act of perfect obedience we could never perform.

Reconciled we are by grace!

For when in sovereign grace He chose us, and ordained us to be conformed according to the image of His Son, He chose us in Him. By grace He ordained His Son to be the Head of the Church, to become flesh, to assume the burden of our sin and guilt, to enter into our deepest woe, to become sin for us, that we might become righteousness of God in Him! . . . .

And by grace He was sent into the world!

And by grace He chose the way of suffering and death, the way through the depth of hell, there to lay upon God's altar the sacrifice that would be sufficient to satisfy the justice of God.

God was in Christ reconciling the world unto Himself!

That He might shew forth the riches of His grace!

For by grace you are saved!

By grace only!

Mighty grace!

For grace is also the power of God by which you are delivered from the dominion of sin and death!

Reconciliation alone is no salvation, nor could it possibly lead to salvation if the operation of grace ceased at the cross. It must be applied, so that from darkness we are translated into life, from sin into righteousness, and with cords of love we are united once more with the heart of God!

And how could this be accomplished?

Shall we say that from the cross onward salvation becomes the work of man: God has done His part, now man must realize what God has accomplished? Or, at least, shall we allow the grace of God and the will of man to mix at this point, harmoniously and sweetly to work together in order that the salvation manifested on the cross of Christ may be perfected? Shall we say that on God's part He is willing now to save all men, that the reconciliation accomplished on the cross is offered with the intention to save by God to all, and that, for the rest, it depends upon the choice of man's will? . . . .

God forbid!

The riches of His grace must be revealed!

By grace are ye saved!

Through faith. Mark you well: *through* faith it is that we are saved. It is not on condition of faith, a condition which we must fulfill if God is to bestow the blessings of salvation on us: there are no conditions unto salvation at all! It is not because of faith, as if faith is the new work which God requires of us by which salvation may be obtained: there is no work unto salvation, not even faith, nor the work of faith. For by grace are we saved, *through* faith.

Faith is the *means* unto salvation,

For it is the spiritual tie that unites us with Christ, the spiritual faculty whereby we may know Him, taste Him, long for Him, trust in Him, rely on Him, appropriate Him, live out of Him as the young tree draws its life-sap out of the ground through its roots. . . .

Through faith!

It is God's means, a means of grace, a power that is wrought in your inmost heart by the mighty grace of God: by grace ye are saved, through faith; and that not of yourselves: it is the gift of God!

For by grace He unites us with Christ!

By the power of grace He quickens us together with Him, making us new creatures.

By grace He calls us, powerfully, irresistibly, sweetly, out of darkness into the light of the gospel.

By grace He implants the faith in us, whereby we embrace the Christ of God and all His benefits!

It is not of yourselves; it is God's gift.

Salvation is of the Lord!

Wonderful grace!

Abiding grace!

For ye *are* saved!

And because it is by pure and sovereign grace that you are saved, you will surely be saved even unto the end of eternal glory.

Always salvation is of the Lord, never does it become of us; always it is by grace, never does it become of works. Even as it is in free, divine, absolutely sovereign grace that He chose us, and ordained us to become conformed according to the image of His Son; and even as it was by that same grace that He reconciled us unto Himself through the death of His Son; and even as it was by pure grace that wrought the faith within us whereby we do lay hold on the Christ of God; even so, it is by grace that we are preserved unto the final salvation that shall be revealed in the last time!

By grace ye are preserved!

And through the power of that gracious preservation ye *persevere*!

For, on the one hand, even our perseverance is not by works, nor on account of works, nor by virtue of our cooperation with the grace of God: it is of pure grace. Yet, on the other hand, this preserving grace of God is not a power that remains external to us, so that we are passively, unconsciously, perhaps, carried into glory: it is a power within us, that causes us to hold on to the God of our salvation. . . .

Grace preserves, and we persevere!

And who shall separate us? . . . .

Unchangeable grace!

H. H.

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## EDITORIALS

### Repliek

Ofschoon de synode wel zal hebben beslist over de kwestie of we om de twee jaar voortaan zullen samen-komen als breedste vergadering onzer kerken, wanneer dit nummer van ons blad verschijnt, en dit zout dus wel komt, als het ei op is, zal ik beleefdheidshalve wel even moeten terug komen op het schrijven van Ds. Cammenga in *Our Church News* over deze zaak. Stil-zwijgen zou den indruk kunnen maken, dat we in 't geheel geen notitie van den broeder hadden genomen. En bovendien is het toch ook niet zonder belang om elanders argumenten eens te wegen. Vandaar dit schrijven.

De leeraar van Hull maakt aanstonds de opmerking, dat ik de zaak zeer eenzijdig heb behandeld in het tweetal artikelen, dat ik hierover schreef. Voorzover dit waar is, ligt de schuld hiervan geheel bij Classis West. Toen ik mijn eerste artikel schreef, waren de gronden voor de instructie van Classis West niet eens gepubliceerd; en toen mijn tweede artikel werd geschreven, waren de gronden wel in het licht gegeven, maar gemotiveerd waren die gronden niet. Er werd eenvoudig gezegd: *Het is bewezen*. Het bewijs zelf ontbrak. Doch de beschuldiging van eenzijdigheid is toch slechts ten deele waar, n.l. alleen in zooveer als ik voor de instructie van Classis West niets gevoel. Ze is niet waar, inzoover ik de aangevoerde gronden van alle kanten heb gezien en eerlijk heb overwogen. Dit laatste is zelfs zóó waar, dat Ds. Cammenga in zijn artikel geen enkel bewijs aanvoert, dat ik niet reeds besproken heb.

Verder schrijft de broeder, dat, om de aangevoerde gronden van Classis West te weerleggen, iemand moet bewijzen, dat er genoeg werk is voor een jaarlijksche synode, en het werk de onkosten waard is. Zooals de zaak feitelijk staat, gaat deze bewering niet op. De bewijslast ligt juist op de schouderen van Classis West. Classis West moet bewijzen, dat de door haar aangevoerde gronden waar zijn. Wij *hebben* een jaarlijksche synode. Classis West wil daarin verandering brengen. Het ligt dus op haar weg om de wensche-lijkheid of noodzakelijkheid daarvan te bewijzen. Ze bleef geheel en al in gebreke dit te doen. Ze sprak eenvoudig uit: *het is bewezen*. De bewijslast rust dus nog bij Classis West.

Ook gaf Ds. Cammenga mijn bewijsvoering niet zuiver en volledig weer, iets, dat natuurlijk een aller-eerste vereischte is, wil men iemands redeneering ont-zenuwen. De broeder schreef, dat ik eigenlijk slechts

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twee bewijzen voor mijn standpunt aanvoerde, namelijk: 1. dat een jaarlijksche synode bevorderlijk is voor den geestelijken welstand onzer kerken; en 2. dat het houden eener jaarlijksche synode mogelijk is. Wie echter mijn tweetal artikelen over deze kwestie nog eens over leest, zal toestemmen, dat dit al een zeer armoedige voorstelling is van hetgeen ik feitelijk schreef, en ontdekken, dat ik de volgende argumenten aanvoerde: 1. Door een twee-jaarlijksche inplaats van een jaarlijksche synode in te voeren geraken we als kerken verder van elkander verwijderd, terwijl we vooral als kleine en nog zwakke kerkengroep behoefte hebben aan elkanders raad en steun. 2. Vooral in onze ernstige tijden is het van geestelijk belang, dat we zoo veel mogelijk elkanders gemeenschap zoeken, en dus geen vergaderingen gaan afschaffen. 3. De zaken die onze zending en onze theologische school betreffen, kunnen beter behandeld worden, als we een jaarlijksche dan als we een twee-jaarlijksche synode houden. 4. De subsidie van de behoeftige kerken wordt synodaal (inplaats van classicaal, zooals gewoonte en normaal is) vastgesteld. Om dit voor twee jaar vast te stellen is niet wel mogelijk. Het door een commissie te laten doen, is niet wenschelijk. 5. Classis West beweert eenvoudig: het is bewezen. De bewijzen ontbreken. 6. De Acta der vorige synoden bewijzen, dat er in 1940 en 1941 genoeg werk aan den winkel was voor eene jaarlijksche synode. 7. De financieele rapporten bewijzen, dat de onkosten voor een jaarlijksche synode niet een te zwaren last op de schouderen onzer kerken leggen. De onkosten van onze synode plus die van al onze classicale vergaderingen bedragen niet meer dan van onze vroegere classicale vergaderingen.

Nu trachtte Ds. Cammenga sommige dezer argumenten te weerleggen. Ik meen echter, dat hem dit niet al te goed gelukt is. Hij schijnt te meenen, dat de geestelijke vrucht eener synode alleen gezocht moet worden in de vergaderingen der synode als zoodanig. Ik meen, dat de geestelijke invloed eener synode veel verder strekt. Hij is "niet verstomd door het geweldig stuk werk door de vorige synoden verricht, en door het gewicht der zaken aldaar behandeld." Och, ik ook niet. Maar als een synode drie of vier dagen, of ook twee dagen vergaderen moet om haar werk af te doen, dan meen ik, dat er genoeg werk was voor zulk eene synode. Als we vroeger als classis ons werk in één dag afdeden, beweerde niemand, dat er niet genoeg werk was. Hij meent, dat de subsidie voor behoeftige kerken best voor twee jaar vastgesteld kan worden: 't is toch altijd dezelfde som. Ik meen, dat het feit, dat het vaststellen dezer subsidie altijd heel wat tijd in beslag neemt, voldoende het tegendeel bewijst; en wie de financieele rapporten nasuffelt, zal tevens ontdekken, dat de toegezegde subsidie juist niet dezelfde som bedraagt van jaar tot jaar. Hij meent, dat de zaken, die zending en school aangaan, best in handen

van commissies kunnen worden gelegd; het is mijn ervaring, dat het altijd schadelijk werkt om commissies te zwaar te belasten. Hoe deed de Christelijke Gereformeerde Kerk toch altijd dit werk, zoo vraagt hij, toen ze nog synoden hadden om de twee jaar? Hij vergeet, dat de zaak der inwendige zending in die kerken door de verschillende classes wordt behartigd, die dus elke drie maanden rapport ontvangen, en dat de school jaarlijks werd verzorgd door een breed curatorium bestaande uit zes en twintig leeraars, terwijl de zaak der buitenlandsche zending niet alleen door een directeur wordt behartigd, maar ook door een breede "board", die minstens eenmaal per jaar vergadert. Vergelijking is hier dus niet mogelijk. Hij meent, dat ik mij van de financieele zijde dezer zaak met "een handgebaar" heb afgemaakt; ik meen, dat ik met de cijfers bewezen heb, dat een jaarlijksche synode geen te zwaren last is voor onze kerken. Hij meent, dat één cent per week per huisgezin een "enorme som" is. Ik geloof, dat er slechts zeer weinige huisgezinnen in onze kerken zijn, die één cent per week als een enorme som beschouwen, en die ook naar die waard-schatting leven, als het op eigen onderhoud, of ook op weelde artikelen aankomt. Zeker, zeker, 640 dollars is twee derden van een klein leeraars traktement, maar het gaat niet over 640 dollars in vergelijking met een traktement van een leeraar, maar in vergelijking met duizend huisgezinnen. En dan blijft het een cent per week!

Wat de synode zal besluiten, weet ik, terwijl ik dit schrijf, niet. En het is mij natuurlijk volkomen goed, hetzij ze het een of het ander besluit. Maar tenzij er gewichtiger argumenten kunnen worden aangevoerd, dan die ik tot dusver gelezen heb, zal het mijn overtuiging blijven, dat het voor ons in de tegenwoordige omstandigheden, waar zoovele classicale aangelegenheden synodaal moeten worden behartigd, verstandiger is, om vooralsnog elk jaar als synode te vergaderen.

H. H.

## Uit De Verte Bezien En Van Nabij

Men hoort in den laatsten tijd, in verband met den huidige wereldoorlog, nog al eens spreken over vervolging om des geloofs wille. Het Nazisme met zijn totalitarische staatsidee, gesteund door de goddelooze, heidensche filosofie van Rosenberg, komt op velerlei wijze in conflict met de waarheid van Gods Woord, met het geloof van Jezus, met de belijdenis der Kerk, en kan de Kerk als geestelijke macht naast zich niet dulden. De Kerk behoort ook tot het terrein, waarover de absolute Staat gezag heeft en zijn schepster bedoelt te zwaaien. Conflict is onvermijdelijk.

Wie getrouw wil zijn aan Gods Woord, en zijn belijdenis openlijk handhaaft, kan aan vervolging om des geloofs wille niet ontkomen. Gevolg is, dat vele leiders der Kerk in Duitschland, zoowel als in de landen, die door de Duitschers in "bescherming" zijn genomen, hun ambt niet kunnen uitoefenen, in gevangenissen of concentratiekampen zuchten, of ook om het leven zijn gebracht. En namen als Martin Niemöller, Klaas Schilder, Hendrik Colijn (welke laatste, zoover wij weten, ook in een concentratie-kamp in Duitschland moet verkeerden), worden dikwijls genoemd als voorbeelden van degenen, die thans lijden om Christus' wille.

Wat ons persoonlijk betreft, wij twijfelen er niet aan of deze en andere broeders in Christus worden of werden metterdaad vervolgd om de goede belijdenis, die ze hebben. En we gedenken onze broeders en zusters dagelijks in onze gebeden, dat de Heere hun bij den voortduur genade mag geven om getrouw te zijn tot het einde toe, en den vrede, die alle verstand te boven gaat. We zijn echter, in het licht van vele feiten, ook overtuigd, dat velen, die thans en van uit de verte over die broeders in Europa spreken en schrijven als martelaren om den geloofs wille, een geheel andere houding zouden aannemen, zoo ze zelf in die landen, waar het Nazisme heerscht, zouden wonen, of zoo soortgelijke vervolging om des geloofs wil in ons eigen land zou uitbreken. Zoolang als we nog uit de verte onze sympathie kunnen betuigen met de vervolgte geloofsgenooten, zijn we persoonlijk niet in de vervolging betrokken; maar wie hetzelfde wil doen van nabij, trekt partij, neemt zelf een standpunt in tegenover den vijand, moet op vervolging rekenen. En dan begint men dikwijls vonden te zoeken, en tracht men zichzelf te rechtvaardigen in zijn ontrouw en heulen met den vijand, en de lijdende en vervolgte broeders te veroordeelen. Zoo hebben velen gehandeld tegenover Niemöller en Schilder. Het is immers niet zoo moeilijk om aan te toonen, dat die broeders in het geheel niet om des geloofs wil vervolgd worden. Ze bemoeiden zich eigenlijk met de politiek! Zoolang als de Kerk zich maar op haar eigen terrein houdt, is er geen gevaar! Laat de predikanten slechts het "evangelie" verkondigen, en zich niet inlaten met zaken, die ten slotte den Staat aangaan, en ze zullen niet worden bemoeilijkt. Geef den Keizer, dat des Keizers is en Gode, wat Gods is! Zoo spraken en spreken velen, beide in Duitschland en in Nederland. En zoo is het altijd in de geschiedenis der Kerk geweest. Indien de vervolging zich slechts scherp en klaar als vervolging om Christus' wil openbaarde; indien de vijand slechts kwam met den klaar uitgesproken eisch: "Verloochen Christus of sterf!" er ware geen ruimte voor zulke verloochenaars der waarheid, die de getrouwe belijders veroordeelen om eigen ontrouw te rechtvaardigen. Doch zoo is het niet. Chris-

tus Zelf werd niet gekruisigd als een getrouwe belijder, maar als een godslasteraar en oproermaker. De martelaren der vroege kerk in het Romeinsche rijk werden niet gedwongen om Christus als Heere te verloochenen. Als ze slechts ook *naast* Christus den Keizer wilden vereeren, ze gingen vrijuit. Het Nazisme komt niet met den eisch, dat de Kerk het evangelie zal verloochenen, maar verbiedt de Kerk om de goddelooze filosofie van den absoluten Staat en van Rosenberg te veroordeelen. En wie zijn stem daartegen nu maar niet verheft, die heeft geen vervolging te duchten. Wie echter getrouw is, verstaat, dat compromis met den vijand niet mogelijk is, en dat de Christelijke belijdenis ook inhoudt, dat de wereld veroordeeld moet worden.

Het is gemakkelijk om uit de verte martelaren te vereeren. Maar velen dier vereerders aarzelen niet om in eigen omgeving met den vijand te heulen, zich bij de wereld aan te sluiten; en straks ontvangen die vereerders ook het teeken van het beest, en gaan hen, die weigeren dat teeken te ontvangen, veroordeelen als extremisten en anabaptisten. En intusschen blijft men natuurlijk bidden voor die martelaren in de verte! Bouwden ook de Farizeeën en Schriftgeleeren niet de graven der profeten?

H. H.

## RELEASE

Is today a day of foreboding,  
Of worry, of fear, and of doubt?  
Are the dark clouds of grieving and sorrow  
Shutting all of life's happiness out?  
Do you wonder and weep, sadly waiting  
For the slow passing hours to go,  
As your heart with its weight so oppressive  
Is heavy with burdening woe?

Then turn you, oh, turn to the Master;  
Release to Him all of your strain;  
He knows, for like us He is stricken,  
Acquainted with grief and with pain.  
And He takes all these problems and trials,  
The anguish, the dread, and the loss;  
And He gives us instead peace and comfort,  
And strength that we need for our cross.

With Him we shall rise undefeated,  
Though the world in derision may sneer;  
Not our strength but His is sufficient,  
And in time all the darkness will clear.  
Let faith calm our fears, let us trust Him;  
His great heart of love understands;  
Let us praise as we work and be thankful  
Just to know all is safe in His hands.



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# The Triple Knowledge

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## An Exposition Of The Heidelberg Catechism

### V.

#### LORD'S DAY IV.

#### 2.

#### The Justice Of God's Wrath. (Cont.)

But the Catechism in this tenth question and answer denies that there is such a principal distinction between God's attitude toward the wicked in time and in eternity. God does not change. He is not gracious to the wicked in this world, in order to become filled with wrath against him in the next. His wrath is an ever present reality. His just judgment is executed constantly. God cannot wink at sin even for a moment. He punishes all unrighteousness in perfect justice in time as well as in eternity. God's wrath is even in the prosperity of the wicked. And His just judgment is clearly manifest when in and through their prosperity He prepares them for greater damnation, and that, too, in such a way that they also prepare themselves for eternal destruction. That this is, indeed, in agreement with what the authors of the Catechism had in mind, may become evident from a quotation from Ursinus' "Schatboek": "*Objection 1*: The ungodly often enjoy prosperity here and do many things with impunity. Hence, all sins are not being punished. *Answer*: And yet they shall be punished, yea, they are already being punished here: 1. In the conscience by whose pangs of remorse all are tortured; 2. also in those things which they use with the greatest enjoyment; and that, too, in a greater degree according as they are less conscious of their being punished; 3. often also with other forms of punishment; the heaviest, however, in the future life, where not to be dead will be eternal death." p. 89. And this is quite in accord with Scripture. For the Word of God knows nothing of an attitude of grace on the part of God toward the wicked in this life, but teaches that He is angry with the wicked every day, Ps. 7:11; that He is always in His holy temple to try the children of men, and that His soul hates the wicked, Ps. 11:4, 5; that His wrath is revealed from heaven against all unrighteousness of men, Rom. 1:18; and that His face is against them that do evil, I Pet. 3:12.

This wrath of God against sin as revealed in this present world becomes evident in different ways. There

is, first of all, the present death of all men which culminates in the corruption of the body, and all the suffering of this present time connected with it. All men lie in the midst of death, also in the midst of physical death. Death reigns over all men. Rom. 5:12-14. Death encompasses us on all sides. It is the grim spectre that always stands waiting at the end of our earthly way, no matter in which direction we may turn. It is the enemy that relentlessly pursues us, frequently reminding us, by sickness and pain, sorrow and grief, physical and mental agony, of the certainty of its final victory; and dooming all our efforts to ultimate failure: all is vanity! And death is no accident. It is not the natural end of all existence. It is the hand of God that is heavy upon us. Death is the expression of the wrath of God against sin. It is the wrath of God that abideth on us and never gives us even a moment's respite. Looking at man's present existence as such, apart from Christ, it is nothing but a testimony to the truth of what our Catechism declares in this tenth answer: He "is terribly displeased with our original as well as with our actual sins; and will punish them in his just judgment temporally and eternally." The true explanation of our present life is found in Ps. 90: "For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath." 7-11. The only way out of the present wrath of God is the cross of Christ, and the sole ray of light that pierces the darkness of our present death is His resurrection.

Then, too, the wrath of God against sin and His just judgment become evident in those special miseries and sufferings that are inseparably connected with certain particular sins. I have no doubt but that, if we only could always discern the ways and dealings of God with men in detail, we would notice that all sins are met with their own characteristic punishment. But the truth of this statement appears only in those grosser and more apparent cases that are plainly manifest to all. If a man practices sexual immorality, God punishes him in His just judgment with certain diseases and corruption of the body; the drunkard makes of himself a physical wreck and a mental imbecile; certain sins of character, such as lying, deceit, pride, haughtiness, and the like, meet with their own proper retribution. The ungodly world looks upon these evils as the natural results of the vices practised, as the operation of the physical laws of the universe that can-

not be changed; but the believer knows that in all these "results" of sin the hand of God and His righteous judgment become manifest. And this is true, not only of individual sins, but of sins committed in and by the family, society, the State, the nations of the world in their relation to one another. Greed and covetousness, pride and vanity, the suppression of the weak by the strong, the ambition to build empires at the expense of smaller nations, love of wealth and of power, malice and envy,—all these meet their just retribution even in this present time in all kinds of unrest and turmoil, revolutions and wars. God in His just judgment leads the world on the way to self-destruction! And this punishment is indeed, often the more terrible according as the world is less conscious of the fact that the hand of God is heavy upon them in His wrath. It is this, that constitutes the awful character of the present world conflict. The fierce anger of God is upon the nations of the world. It is operative everywhere, on the land, in the sea, and in the air. It is the murderous intent of men killing one another by the thousands on the battlefield; it is heard in the cry or curse of those that are swallowed up into death by the waves of the sea; and in the roar of exploding shells and bombs. It is in the proud decisions of the mighty of the world to destroy either the weak or the equally mighty, as well as in the moaning of the dying on the battlefield, and the lamentations of the bereaved at home. Yet, men continue to speak of chariots and of horses; they gloat over reports of death and destruction; they proudly speak of the new world order they will surely establish; and they know not that the fierce anger of the Most High is consuming them!

Furthermore, there is that peculiar manifestation of the anger of the Most High, according to which He punishes sin with more and greater sin, and thus prepares the vessels of wrath for destruction. When men indulge in the evil passions of their corrupt nature, they play with the dreadful fire of the wrath of God. For God's wrath against sin is operative in and upon those wicked passions and evil lusts, and by means of them He gives men over unto greater sins and fouler sins, till they become worse than the beasts of the field. It is this fatal process that is described as the manifestation of the wrath of God against all ungodliness of men, in Rom. 1:18ff. It is this wrath of God that makes men foolish, when knowing God "they glorified Him not as God, neither were thankful;" that gives them over "to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves;" and that gives them up, through these same lusts, unto "vile affections;" so that, finally, they are utterly given over to "a reprobate mind, to do those things which are not convenient", so that they are filled with all unrighteousness and are hopelessly sunk in the mire of corruption and destruction, vss. 21, 24,

26, 28ff. Let no man imagine that it is possible for him to sin even for a moment with impunity, for God is terribly displeased with all sin, original and actual, and in His just judgment punishes sin in time as well as in eternity.

Of course, temporal and eternal punishment cannot be separated from each other. They are closely related. The wrath of God in time prepares for His wrath in eternity. Existence in the present world cannot be separated from that in the world to come. It is in this light that the prosperity of the wicked must be viewed, in order to understand that even in this the wrath of God is operative. Those who separate the present from the everlasting future may babble of God's favor upon the ungodly and of all the blessings they enjoy in this life, and so deceive themselves and others. But the moment we place the two, time and eternity, in proper relation to each other, we clearly see the folly of this, and realize that the prosperity of the wicked is itself a manifestation of the fierce anger of the Lord, whereby He leads them to greater damnation. It is this truth which the Holy Spirit revealed to us through Asaph, when he entered into the sanctuary of God and understood the end of the wicked. Then he could view their present prosperity in the light of that end, and discern clearly that in giving them prosperity God set the ungodly upon slippery places, and casted them down into destruction. Ps. 73:17ff. Thus also the author of Ps. 92 was divinely taught to sing of the profound wisdom of God, in that He caused the wicked to flourish and to grow as the grass in order that they might be destroyed forever. Ps. 92:5-7. And thus it is evident that God's government of the universe is always according to justice, and that He always punishes sin in His just judgment. And the day of the revelation of the righteous judgment of God will not set straight all that was left crooked in time, for God never leaves anything crooked; but rather that in all His dealings with the wicked He treated them in justice and righteousness. Surely, God punishes sin temporally as well as eternally. There is no escape even for a moment from this pursuing wrath of God. Only in Christ and Him crucified is the way out. For in Him even the sufferings and death of this present time are made subservient unto our eternal salvation!

Nevertheless, the punishment of sin is not limited to time, but is only a foretaste of eternal desolation in hell. This truth of eternal punishment is opposed and gainsaid by many. Some simply maintain that the punishment of sin in time is sufficient: hell is here. The grave is the end of the wicked. Others claim that somehow in the end all men will be saved. There will be punishment after death, but also this will come to an end. Ultimately God will deliver all. Many, too, teach that there will be a second probation after death,



another chance, which will either result in the salvation of all men, or in the salvation of most of them, while following this second probation the stubbornly wicked will be annihilated. But all have this in common, that they deny the truth of unending punishment in hell. They argue that sin is both temporal and finite, and that it would be gross injustice to inflict eternal punishment upon sin committed by the finite creature in time. Then, too, they deny that Scripture teaches an eternal suffering in hell as punishment for sin. Agents of the Seventh Day Adventists, and of the International Bible Students, followers of Russel and Rutherford, go about teaching and preaching that there is no hell, that "hell" in Scripture means the grave (*Sheol*, *Hades*), and that, when the Bible speaks of "eternal" punishment, the word eternal signifies an "age", a long period.

Over against these arguments, we may remark, in the first place, that sin and guilt cannot be measured by the standard of the creature, but must be evaluated in the light of the infinite majesty of God against Whom it was committed. The argument that sin is committed by a finite creature, and that, too, in time; and that, therefore, justice cannot inflict eternal punishment upon the sinner is utterly false. Of this we shall have more to say in our discussion of the next question and answer of the Catechism. Secondly, with respect to the argument that the words often translated "hell" in the Bible do not mean the place of eternal torture, we may begin by admitting that there is an element of truth in this: the words *sheol* and *hades* can often better be translated by "grave" or by "the state of the dead" than by "hell". But this gives no right to the assertion that the Bible does not speak of a hell as the place of eternal punishment. First of all, let it be noted that there is also the word "gehenna" which always denotes the place of eternal desolation, and which surely must be translated by "hell". Thus in Matt. 5:22: "but whosoever shall say, Thou fool, shall be in danger of hell fire." (literally: "shall be obligated into the gehenna of fire"). In vs. 29 of the same chapter we read: "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (*gehenna*).". The same statement occurs in vs. 30. The same word for "hell" occurs in Matt. 10:28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Also in Matt. 18:9: "And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter life with one eye, rather than having two eyes to be cast into hell fire." In Matt. 23:15 the Lord accuses the hypocritical scribes and Pharisees that they make their proselytes twofold more children of hell (*gehenna*) than themselves; and

in vs. 33 of the same chapter He threatens them: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Especially decisive against the denial of the truth of an eternal hell is Mark 9:43-48: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two eyes to go into hell (*gehenna*), *into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched.* And if thy foot offend thee, cut it off; it is better for thee to enter into life, than having two feet to be cast into hell (*gehenna*), *into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched.* And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; *where their worm dieth not, and the fire is not quenched.*" See also Luke 12:5. Moreover, even though the words *sheol* and *hades* often refer to the state of the dead, this is not always the case. Of the rich man we read in Luke 16:23, 24: "And in hell (*hades*) he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." That this statement occurs in a parable does not make the slightest difference, for it is exactly the purpose of the parable to teach that, while the righteous are blessed, the wicked are tormented after this life. Note also such passages as Rev. 14:9-11: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." And against the statement that whenever Scripture speaks of everlasting punishment it means a long period of time, may be quoted as quite sufficient what the Lord states in Matt. 25:46: "And these shall go away into everlasting punishment: but the righteous into life eternal." The point here is that in the original the same word (*aioonion*) is used for "everlasting" and "eternal". Now, if in the first instance (everlasting punishment) the word signifies a long period, it cannot possibly mean anything else in the second instance (eternal life). But we know that "eternal life" in Scripture means life everlasting. It follows, then, that in Matt. 25:46 the phrase "everlasting punishment" signifies punishment without end. The Catechism, therefore, presents the teaching of Scripture, when it declares

that God punishes sin temporally and eternally.

The divine motive of this punishment is God's wrath. This is expressed in the words: "He is terribly displeased." The German here has: "Er zürneth schrecklich". The wrath or displeasure of God is not to be compared to human anger. It is not a passing emotion. It is constant. For God's anger is the reaction of the holiness of God against the wicked that tramples under foot the glory of His name and refuses to give Him thanks. God is holy. And His holiness is the divine virtue according to which He always seeks Himself as the only Good. He seeks His own glory also in the creature. And when the creature refuses to give Him the glory that is due unto His name, God's holiness reacts against that creature in wrath. Nor is His wrath directed merely against sin, and not against the sinner. Some like to make this distinction. God is displeased with sin, but He loves the sinner. But this is a pure abstraction, quite contrary to the teaching of Scripture. God's wrath is not directed against sin but against the workers of iniquity. Punishment is not inflicted upon sin, but upon the sinner. It is not sin that is cast into hell fire, but the ungodly that commits the sin.

And this wrath of God expresses and realizes itself in the curse. The Catechism quotes: "Cursed is every one that continueth not in all things that are written in the book of the law, to do them." The curse is the opposite of the blessing of God. Both are the almighty Word which God speaks. Blessing is the Word which He speaks in His favor and eternal loving-kindness upon His people. The curse is the Word He pronounces upon the ungodly reprobates in His constant and eternal wrath. It is the Word that brings misery, temporal and eternal misery, upon all that love unrighteousness. And there is no escape. Only in Christ, Who voluntarily bore the wrath of God and the curse on the accursed tree, is there a way out. For in Him there is eternal righteousness, favor of God, and the blessing of life in His fellowship forever.

H. H.

#### SEVENTEENTH ANNUAL FIELD-DAY

will be held July 4th at Ideal Park. The program will begin at 1:00 with games for the children. Speakers for the day will be Rev. H. Hoeksema and Rev. A. Petter. There are plenty of seats and benches. We have our own Canteen this year. Come one and all and spend the day with us in Christian fellowship. Directions: from Grand Rapids—3¼ mile from South Beltline, turn ½ mile West, then ¼ mile South. From Kalamazoo: 1½ mile north of Cutlerville on Division, turn ½ mile West, then ¼ mile South.

The Committee.

## The Angel Of The Lord In The Old Testament Scriptures

In the light of these observations certain perplexing passages in the book of Exodus take on meaning for us. One such passage is the promise which God made to Moses shortly after the arrival of the people of Israel in the wilderness, and which reads in part, "Behold, I send an angel before thee, to keep thee in the way, to bring thee into the place which I have prepared. Beware of him and obey his voice. . . ." (Ex. 23:20-23). This announcement should not cause us to look forward to the appearance in subsequent chapters of a creature-angel to bring the people of Israel to Canaan. The angel here promised has already made his appearance. He is the angel—the angel of the Lord—whom the scriptures identify with Jehovah and associate with the pillar of cloud and fire—the sign of his hidden presence. He was now for the first time promised and his presence in the camp announced, the reason being that, in reply to their reception of covenant, (Ex. 19:17, 18), the people of Israel had virtually just been constituted a holy nation to declare God's praises and the army of God to war his warfare. Thus the need had been created of a captain, guide and shepherd to lead the people and to go before them as the terror of God to intimidate the enemy. This need was supplied by the angel already present but now for the first time introduced to the nation. Being sent by the Lord and being the equal of God even, the people were admonished to beware of Him and obey His voice in that He would not pardon transgression.

Another such passage is Ex. 33:1-3, "And the Lord said unto Moses, Depart and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham. And I will send an angel before thee; and I will drive out the Canaanite. . . . for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way." The Lord has a conflict with His people on account of their great sin. They have caused Aaron to make a golden calf. The people are pardoned; but their pardon is limited by the fact that Jehovah will not go in the midst of the people to Canaan, because in that case they would expose themselves to destruction through their sins, for they are a stiff-necked people; but that He will send an angel before them. Just what is the force of this threat? The passage, taken on its face meaning, asserts that, if hitherto Jehovah has gone up in their midst, He will henceforth withdraw Himself and cause His place to be taken by the angel. But this cannot be the thought conveyed. For God and the angel—so it appeared—are one and the pillar of cloud is the symbol of the presence of both. Hence, the notice can-

not be taken as an announcement of a subsequent separation of the two.

Another explanation has it that he who says to Moses, "I will not go up in the midst of thee, "is Jehovah in the *fulness* of the revealed glory of the angel and that the angel to be sent is Jehovah in the *obscuration* of the glory of this same angel—the angel of the Lord. Thus on account of the stiff-neckedness of the people, the revelation of God will henceforth veil itself.

This explanation is as unlikely as the one first examined. What must be taken into account also here is that the angel of the Lord and Jehovah, though distinct, the one from the other, are yet one. The passage is to be paraphrased thus: "And the Lord, the triune Jehovah, said unto Moses through His angel, Depart, go up hence, thou and thy people. . . . and I will send an angel. In and through my angel I will go before thee and will drive out the Canaanite. . . . For neither I nor my angel will go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way."

Thus, both Jehovah and the angel will go before them and neither will go up in their midst. The proof of the correctness of this interpretation is the subsequent doing of Moses. He takes the tabernacle and pitches it without the camp, afar off from the camp (vs. 7). Then we read, "and it came to pass, as Moses entered into the Tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and talked with Moses" (vs. 9). "And the Lord spake unto Moses face to face. . . ." (vs. 11). So then, the cloud—the angel of the Lord—as well as Jehovah goes into seclusion. In the Old Dispensation Christ, too, was holding His people at a distance from Him and this for pedagogical reasons.

A right understanding of the relation which the angel of the Lord and the Triune covenant God sustain to each other greatly aids one in grasping the sense and meaning of the last half of chapter 33 of the book of Exodus and in discerning the thought-processes in this difficult passage. In verse 12 Moses complained to the Lord that "thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. . . ." So the text reads in our English Bible. But this should have been translated, "But thou hast not *made me to know him or the one* whom thou wilt send." Moses' complaint is not that God failed to tell him *whom* He would send. Jehovah has told. He will send His angel with Moses (vs. 2). Nor does Moses fail to comprehend that the angel is to be identified with Jehovah. That he has understanding of this is plain from his repetition of the complaint in vs. 13, "Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, *that I may know thee. . . .*"—*know thee Jehovah*. Moses first says,

"Make me to know him whom thou wilt send" i.e., the angel; and then, "that I may know thee "O my God". It indicates that in his mind the angel and Jehovah stand out as being one, so that to know the angel was to know Jehovah. It also indicates that his request is not that the Lord tell him whom He will send but that He make him to know better than He has heretofore done, His, Jehovah's own blessed self i.e., that God give him a clearer and more perfect revelation of Himself in the face of the angel (who is Christ) and thus also a more perfect knowledge of the way in which He saves His people. Living, as he did, in the Old Testament Dispensation, his knowledge of this way was most imperfect. The Lord replies, "My presence shall go with thee and I will give thee rest" (vs. 14). It will appear that this answer is suitable if it be considered that what Moses desires is a clearer revelation of God in the totality of His attributes, a view of God perhaps such as cannot be realized except in the incarnate Son of God, thus a revelation of God's glories such as the church at that time was not prepared to receive. The Lord's reply is to be paraphrased thus, "Why dost thou desire that I show thee more of myself. My presence (*face* in the original) shall go with thee and I will give thee rest. Is this not enough for thee?"

Moses' request was essentially identical with that made to the Lord by Jacob at Peniel when he said to the Lord, "Tell me, I pray thee, thy name" (Gen. 32:29). God's answer to Jacob was, "Wherefore is it that thou dost ask after my name." "And He blessed him there." Essentially this, too, was God's answer to Moses. Instead of yielding to his request, the Lord blessed him (and with him the people of Israel according to the election) in His declaring, "My face will go with thee and I will give thee rest."

Let us lay hold on the thrust of this promise. Isaiah identifies the *face* of Jehovah with the angel (of the Lord) by the statement, "And the angel of His face saved them.... (Isa. 63:9). Thus the promise is to the effect that God's Christ—the gracious countenance of the Lord—will go with Moses. The significance of this affirmation can be comprehended only in the way of distinguishing between God *by Himself* and God in His relation of the Father of Christ. By Himself, as standing outside this relation, He could only find it in Him to destroy this people. For His eyes are too holy to behold sin; and they in themselves are ill-deserving because of their guilt. It is only in the relation of Christ's God and Father that He can keep mercy for thousands, forgive transgression, iniquity and sin, be for His people, give them the ascendancy over the adversary, and give them rest, mark you, *rest*. The word includes all the blessings accruing from Christ's atonement, thus life everlasting in opposition to eternal doom and desolation. It is only in the rela-

tion of Christ's God that He can bring them into being a peculiar people and empower them to declare His praises. And it is precisely in their possessing Him in this relation that they are separated from the world.

It is in this relation of the God and Father of the angel—His gracious face, Christ Jesus—that He, the Triune Jehovah, through His angel, will go with them. The promise is thus of utmost significance. It spells life with God for Moses and his people. It means that eventually his desire to see God as he is will be gratified but that for the present he must be content to live by this promise.

That Moses had sufficient understanding of this word of God to him to sense its import, is evident from his reply, "If thy face go not, carry us not up hence. For wherein shall it be known that I and thy people have found grace in thy sight? It is not that thou goest with us", "Thou, thy face, thou in the relation of the angel's Father"? "So, 'solely through Thy going with us in this relation, 'shall we be separated, I and thy people, from all the people that are upon the face of the earth" (vs. 15, 16).

"If thy face go not, carry us not up hence". Life with Christ's God in the wilderness is much to be preferred above life in Canaan without God; for apart from Him life is death, it matters not how filled that life may be with a material abundance, the good of this earth. And the sole evidence before men that Christ's God is the God and Father of Christ's people is that in and through Christ He go with them, vanquish their adversaries and make them to inherit the earth and on it fellowship with them. Therein precisely it is known that His people find grace in His sight. "Therefore, Lord, go thou with us, thy face Lord!" Such is Moses' request. And the Lord responds, "I will do this thing also that thou hast spoken. . . ." Indeed, how could He show Himself unwilling to do *this* thing, seeing, "that thou hast found grace in my sight, and I know thee ( and thy people) by name (vs. 17), 'seeing that I love thee and in that love know thee by the name that bespeaks what thou art by the power of my grace—sons of Christ's God.

Taking fresh courage at the hearing of these gracious words, Moses in his mind returns to his original request to which he now gives expression in this language, "I beseech thee show me thy glory, 'reveal to me more of thy blessed self' (vs. 18). That the glory of God, which Moses desires to see, is God's face is plain from His reply, "Thou canst not see my *face* for there shall no man see me and live" (vs. 20). Here the Lord identifies His glory with His face. But what is to be understood by the Lord's face? Is it the divine essence as such, the express i.e., the archetypal image of God, or the revelation of this image, the visible manifestation of the totality of God's attri-

butes in the human nature of Christ? The latter certainly. There is proof of this. Isaiah identifies God's face with the angel of the Lord in this language, "And the angel of his face saved them" (Isa. 63:9). The angel, as was shown from the scriptures, is Christ. That the face of God is His glory visibly manifested is further evident from this that it was made to pass by Moses and that the reason he saw it not, was that the hand of the Lord covered him while it passed by. (Ex. 33:21-23), so that what Moses saw was the "back parts" of God's face, the glory of the triune Jehovah obscured. What passed by is the pillar of cloud, which at that moment was made to assume an aspect of such unearthly splendour that the sight of it was more than Moses could have endured without perishing.

Also God's face then is Christ Jesus, the Son of God in His office of Mediator, visibly manifested on the earth first in human form, then in the pillar of cloud, and lastly in the fulness of time in the man Jesus. The face of God is now the glorified human nature of Christ which we see through a glass—the Scriptures—darkly. Thus in the Old Dispensation God's face was the Cloud, the visible symbol of the Lord's presence. It went before the people to lead them in the way; and its glory filled the sanctuary. Yet Moses was told that he could not see God's face? What the Lord had reference to is either a splendrous revelation of the archetypal image of God's attributes such as no man either in this life or in the life to come but God only can and does behold or a revelation of this image as only the saints in glory can and do behold. This latter is in all likelihood the case.

Let us now go back to vs. 19. "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee ;and will be gracious to whom I will be gracious, and will show mercy on whom I will shew mercy."

This scripture makes mention of God's goodness and name. The surrounding scriptures make mention of His glory and face. Both are the visible radiance of His goodness. And in the latter is comprehended the totality of all His virtues. And this is His name. Moses will *see* all God's goodness not in its highest but only in its *obscured* radiance. This *vision* will be accompanied by the spoken word. The symbol—here the pillar of cloud—is mute without the word. The Lord will also *proclaim* His name before Moses. Preparation is now made for the fulfillment of this promise. There is a place by the Lord, a cleft of the rock. The Lord puts Moses in this cliff and covers him with His hand. Then "the Lord descended in the cloud"—mark you, the cloud—"and stood with him there, and proclaimed the name of the Lord." The one who proclaims is not Moses but the Lord. "And the Lord passed by (in the cloud) before him and proclaimed, "The Lord, the Lord God, merciful and gracious, long-

suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that by no means will clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Ex. 34:5-7).

What Moses receives is a dim vision of all the features of God's glory, such as that which terrified Isaiah (Isa. 6) and such as was manifested in Christ. He sees, as was said, the "back parts" of God's face—parts which correspond to the glass—God's Scriptures—through which is now seen the glory of Christ darkly. The brilliance of the revelation of God's glory in the full sense would destroy Moses. For he is yet a man with an eye that is both earthy and sinful. In his vision John saw one like unto the Son of man with hair white like wool, as white snow and with eyes as a flame of fire. It was the glorified Christ. And when John saw Him he fell as dead at His feet. Believers in this life cannot see God's face unobscured. Hence they now see through a glass darkly and know in part and prophesy in part. Spiritually they remain children in this life and also speak as children of things heavenly in terms of an earthy language. And this was true especially of Moses, as he lived in an epoch in which the Spirit was not yet come. Therefore he, more so than we, spake as a child, understood as a child, and thought as a child.

Paul knew a man in Christ, whether in the body he could not tell, or whether out of the body, he could not tell, caught up to the third heaven, in paradise, where for a moment he stood face to face with the heavenly. And he heard unspeakable words—words not lawful for a man to utter and that no man can utter who still bears the image of the earthy and is occupied in his mind with earthy images of the heavenly.

When Christ will appear the glass through which we now see so darkly, will have served its usefulness and therefore will vanish away as did the ceremonies of the law at the first coming of Christ. For that which is perfect will then have come and that which is in part will be done away with. Then we shall know even as we are known (1 Cor. 13).

The proclamation of the Lord was as obscure as the glory of God that was made to pass by Moses was dim. The Lord is He who forgives iniquity and sin but who by no means will clear the guilty. How paradoxical this must have sounded in Moses' ears. The fact and truth set forth by this word of God was not comprehended by Moses in all its implication. It is a word that can be understood only when contemplated in the light of the New Testament Scriptures.

It is plain that the goal of revelation during the Old Testament Dispensation was the incarnation of the

Son of God and the dwelling of the triune covenant God with men in and through God's Son. The human form in which He at important points in the history of the patriarchs appeared to them; the pillar of cloud that went before the people of Israel to lead them in the way the tabernacle over which this cloud would hover during the rest-periods of Israel's march through the wilderness—all prefigured the human nature that in the fulness of time the Son of God was to assume. This cloud had access to Him but only through the mediation of priests and in the world only through the mediation of the prophets. But this temple-presence of Christ, of the triune God, ceased when the people of Israel had filled up their measure of iniquity; and Jerusalem abandoned to destruction. In the time succeeding the exile, Christ and through Him God was present in the word but the ark and the cloud were wanting in the temple. Thus forsaken of God, the true Israel waited and longed for a new manifestation of the face of Jehovah. At last the dawn broke. Jehovah once more visited His people but now in the mystery of "God manifested in the flesh". But His own received Him not. They nailed the manifested in the flesh to the cross. But having died, he rose again unto the justification of His people and ascended into heaven. Then He returned in the Spirit. But the church longs to see His face. This longing will be satisfied in the glorious time of the church upon the new earth, when the tabernacle of God will be with men.

G. M. O.

## Verlost Door Den Naam

(Psalm 54)

De Heere heeft ons geopenbaard wat de historische aanleiding van dezen psalm geweest is.

De psalm werd gedicht gedurende de periode van David's leven toen hij als een veldhoen op de bergen gejaagd werd door den goddeloozen koning Saul.

De benauwdheid die in dit lied bezongen wordt, heeft zijn oorzaak in de goede daden van David en de valscheid van zijne vijanden.

David had de inwoners van Kehilah gered van de Filistijnen. Doch dit goed zouden ze zekerlijk betaald hebben met kwaad door hem aan Saul over te geven. Daarom moet David vluchten naar het Zuid-Oosten, naar de woestijn en de wouden van Zif. De Heere had hem te kennen gegeven door openbaring der efod, dat de inwoners van Kehilah hem zekerlijk zouden verraden aan Saul die in aantocht was.

In de wouden van Zif komt Jonathan en maakt een verbond met David, die zich sterkte in zijn God.



Doch, o wee, de Zifieten zijn van hetzelfde slag menschen als die van Kehilah. Zij zenden bodem af naar het noorden, naar de soldatenbende van Saul. Daar aangekomen hooren we het verachtelijke ver-raad: "Heeft David zich niet bij ons verborgen in de vestingen in het woud, op den heuvel van Hachila, die aan de rechterhand van de wildernis is?" Ja, ze zor-gen ervoor dat Saul geen fout kan maken bij het op-sporen van den armen David. De bijzonderheden zijn compleet. Saul kan rechtaf op zijn wild aansturen. De valsche, laffe, goddelooze koning van Israel laat ook niet na om den Naam er bij aan te halen. Luistert naar hem: "Toen zeide Saul: Gezegend zijt gijlieden den Heere, dat gij u over mij ontfermd hebt. . . ." De vuile spionnen worden gezegend en Saul stelt het voor alsof hij in ellende is vanwege David. David, die hem nooit iets in den weg legde. De fundamenten der waarheid worden onderstboven gekeerd, als de duivel hoogtij viert.

En David wordt gebodschapt: de Zifieten hebben U verraden!

Ongeveer in dien tijd is David aan 't psalmzingen, of liever, psalmdichten getogen. Wat zal de stakkerd anders doen? De laatste woorden van Saul waren ge-weest: "zoo zal ik hem nasporen onder alle duizenden van Juda!"

Ook had Saul alle schijn van recht aan zijn zij. Hij was Koning van Israel. Dat is een heele voor-sprong op den armen zwerver die van de bergen naar de woestijnen vliet en vandaar naar de dichte wouden.

Bovendien had Saul de macht in handen. Hij kon maar rechts en links de drommen soldaten oproepen om den gejaagde te omsingelen en op zijn gemak af te maken. Macht maakt recht. De zegening des Heeren wordt zelfs afgeroepen over lage spionnen!

Doch er is nog één uitweg voor David, een uitweg die niet door de wouden lokt, noch ook met woestijnen en bergen te maken heeft. En die uitweg is God.

Dat is de vier-en-vijftigste psalm.

O God!

Een mooi begin. Dat moest het begin en einde zijn van ons allen en van alle menschen, engelen en duivelen. Van alles en allen die bestaan. God. God is het begin, midden en einde van alles. Om Hem draait alles. Bewust of onbewust, gewilliglijk of tegen den wil in. Alles roert en beweegt omdat God God is.

Die dat weet en ervaart roept tot God in benauwd-heden. Daarom begint David zijn gebed in dien vorm: O God!

Verlos mij door Uwen Naam en doe mij recht door Uwe macht. De laatste clausule werpt licht over de eerste die ietwat vreemd klinkt. Verlos mij door Uwen Naam. Wat kan een naam ons helpen? Zoo zijn we geneigd te vragen. Een naam? Wat is er in een naam? Zulks is de gevleugelde uitdrukking onder de menschenkinderen. Och, ja, dat is wel zoo onder ons,

doch wij hebben het hier te doen met God die waarlijk God is. En met Hem is de Naam uitdrukking van Zijn Wezen. De laatste clausule wijst daarop, als David zegt: en doe mij recht door Uw macht. Macht is een deugd Gods, een onder vele deugden Gods. En zooals David het ziet is er vooral behoefte aan de openbaring van Gods macht tegenover zijn wederpartijders.

Dat de Naam Gods openbaring is van Zijn wonder-lijk Wezen weten we van Micha 6:9. Daar staat: "want Uw Naam ziet het Wezen". Alles wat in het Goddelijke Wezen is komt tot openbaring in den Naam Gods. Daarom is er verlossing door dien Naam. En daarom leidt moeite en verdriet ons tot de aanroeping van den Naam des Heeren.

Nog eens weer: "O God!" David vervolgt zijn gebed in benauwdheden. Laat ons luisteren en leeren, want dit is een onderwijzing Davids. O God, hoor mijn gebed, neig de ooren tot de redenen mijns monds!

Moet dat erbij? Wist God niet, dat David aan 't bidden was? Is het noodig om God er attent op te maken dat wij aan 't bidden tijgen?

Ja, dat moet erbij. God weet het wel, doch Hij wil hebben, dat wij Hem aanloopen als een water-stroom. Hij geniet ervan als wij Hem echt kinderlijk aanspreken, ook in 't zeggen, dat wij nu zullen bidden tot Hem. Ook komt daarbij, dat het een behoefte des harten is om Hem aan te zeggen. Het staat zoo onge-veer gelijk aan het uitspreken van den Vader-naam. David maakt God er attent op, dat hij zich bewust tot Hem richt. Als men op aarde tegen iemand spreken wil, eischt welgevoeglijkheid, dat men eerst den man adresseert, dat is, zijn naam uitspreekt. Zoo is het ook behoefte, dat gevoelt een kind Gods als 't ware in-stinktief-geestelijk: Ik zal den Heere zeggen, dat ik tot Hem wil spreken in de bede of dank of lof en prijs.

Voorts zal David zijn gebed motiveeren. "Want vreemden staan tegen mij op, en tyrannen zoeken mijne ziel!" Het zijn vreemdelingen en tyrannen die het hem benauwd maken. Dat brengt ons tot een moeilik-heid. De vraag komt op: hoe kon David spreken van vreemden, waar toch te Zifieten mannen van Juda waren, zijn eigen stamgenooten? We kunnen ver-staan, dat hij van tyrannen spreekt. Daar bedoelde hij zeker Saul en Saul's bende mede. Wreedelijk ver-volgden zij zijn ziele. Doch met die vreemden be-doelde hij toch de Zifieten? En hoe waren die vreem-den? Het woord beteekent letterlijk, afdraaien, ter zijde treden, zooals een vreemdeling zijn reis onder-breekt, ter zijde treedt om het huis der inwoners binnen te treden, zooals een vreemdeling huisvesting en onder-terzijde treedt om het huis der inwoners binnen te treden, zooals een vreemdeling huisvesting en onder-dak zoekt bij de inwoners van een ander land.

Het antwoord ligt voor de hand. De Zifieten waren David tot vreemden vanwege hun goddeloosheid.

Als het volk Gods wandelt in de raadslagen der goddeloozen, is hun naam niet langer Jakob en Israel, doch dan zijn zij vreemdelingen. Zie: Jeremia 15:21. Daar wordt Gods volk door den Heiligen Geest "boozen" en "tyrannen" geheeten. Zie ook: Jesaja 1:10. Daar heet Israel, Sodom en Gomorrah. En om niet verder te gaan, let ook op Openbaring waar Jeruzalem geestelijk genaamd wordt Sodom en Egypte.

En dat klopt. Zif heeft door zijn lage handeling den naam van Zion verloren. Zij wisten, dat David een man Gods was. Ten overvloede was dit in de vele jaren die achter hen lagen bewezen. Denkt aan den strijd van Goliath. Denkt aan de zangen der dochters Israels: David heeft zijn tien-duizenden verslagen. Men wist dat de Heere een welgevallen had aan David. Doch hier zit hem de knoop: Zij waren goddeloos en dan haat men die goed zijn. 't Waren laffe mensen. David had nog pas de inwoners van het naburige Kehilah gered uit de handen der Filistijnen. Ondank is 's wereld's loon, doch het is hier de kerk die zoo walgelijk handelt. In 't algemeen is het al zoo laf om de verklikker te spelen. Hoeveel te meer als men den naam van Christen draagt. Het is echt duivelsch.

En de tyran der tyrannen is Saul. Wel, dit gedeelte der geschiedenis is tevens het laatste tijdvak van den ongelukkigen Koning Israels. Het zal niet lang meer duren en dan heeft zijn onderdrukking uit. Het liep op het einde met Saul.

Nog één gedachte omtrent dit vers. Hoe vreeselijk als er tegen ons gebeden wordt. Men let daar zoo niet op, doch het is vreeselijk. We vertrappen en verdrukken en verguizen en doen lijden. 't Gaat als vanzelf. Geeft maar in aan den inspraak der oude natuur en we worden tyrannen en handelen vreemd. Doch, o wee! daar ligt een snikkend kind Gods op de knieën! En we hooren het hartverscheurende: Doe mij recht tegenover mijn wederpartij, o Heere! Het is gevaarlijk werk om Gods kind te benauwen.

Ook kan men de vreemden en tyrannen hieraan onderkennen: Zij stellen God niet voor hunnen oogen.

We worden er aan gewend en daarom bevreesd het ons zoo vaak als we het woelen der goddeloozen gadeslaan. Dan kunnen we er niet bij hoe dat volk het aandurft om zoo te handelen. We worden er aan gewend en daarin zijn we ook zalig, om alles en allen te zien en te beoordeelen en te behandelen uit het oogpunt Gods. Ook in onze zonde is er nog zulk een hemelbreed verschil tusschen de kerk en de wereld. De Heilige Geest die het Woord van den verheerlijkten Christus in ons harte spreekt onderhoudt den Christelijken wandel en als er afdwaling is ter rechter- of ter linkerhand is daar het grieven en snerpen van de smart des nieuwen levens. En weerhoudt ons om vreemden te worden.

Het verschil is hier: We stellen God voor onze oogen! Ongekunde zaligheid. Twee vruchten: be-

keering en heiliging.

Het is stil geworden in David's hart. Een zacht "sela" werd uitgesproken.

David is niet alleen. God is hem tot een Helper. Dat weet David en die wetenschap maakt hem gerust temidden van den strijd. Er is een groote schare in Israel overgebleven die voor den gezalfde des Heeren bidden. En onder die schare, aan het hoofd van die schare staat de Heere der heirscharen.

David weet het: God zal dat kwaad aan zijne verspieders vergelden. De verspieders zijn de Zifieten. Valsche mensen. Ze loopen U opzij. Past op! Ze hebben U gadegeslagen met een zwart, duivelsch oogmerk. O neen, ze zullen dit zwarte en duivelsche niet laten zien. Alles gaat bedektelijk in zijn werk. Het is een werk der duisternis. Ze weten den weg tot Saul in Gibeà: Is David niet bij ons, o Koning? Zijn wij geen trouwe onderdanen? Worden wij niet bewogen door de zuiverste motieven, o Koning? Is er nog wat van Uw dienst, o Groote in Israel? Kan er ook nog een zegeninkje af voor Uwe trouwe verklikkers? Laffe, vliende duivelskinderen. En ze zijn met de Zifieten niet allen naar de hel gegaan. Zif is nog het vergif en venijn tusschen de broederen van Juda. God verlosse ons ervan.

Doch God zal het zoeken en vinden en vergelden. Luistert naar David: Roei ze uit door Uwe waarheid. Wat beteekent dat? Het beteekent dat God ze als de God der waarheid zal ontdekken, ontmaskeren, en als listige duivelskinderen verslinden. Waarheid is die deugd, waardoor men is zooals men naar zijn wezen zijn moet. Wel, dat is God. David bedoelt tot God te zeggen: bewijs U als God tegenover hen—en dan worden zij verslonden.

Dat ziet David in toevorzicht. En hij begint in te gaan in 't volbrachte verlossingswerk. Donner zegt van dezen psalm, dat er ellende, verlossing en dankbaarheid in schuilt. En hij heeft gelijk. Dit laatste gedeelte is de hemel. David gaat aan 't offeren. En gewilliglijk. Dat is het kenmerk van waren godsdienst.

En het gaat in 't einde weer om dien naam. David zal dien Naam verhoogen. Hij doet dat al in 't uiten van de schoonste variatie op dien Naam. Zij is Jehovah. En die naam is goed. in dien naam ligt alles in van eeuwigheid. Tot in alle eeuwigheden zullen de Davids dien Naam uitjubelen voor het aangezicht van God. En dan is 't goed.

De benauwdheid heeft plaats gemaakt voor verlossing en ruimte. En wat Zif en Saul aangaan: Mijn oog heeft vrijelijk op hen geblikt. Ik heb mijn vijanden mogen zien. Doch de stakkerds zijn gekromd en gevallen. Gods waarheid heeft ze gevonden.

De vervulling van dezen psalm is den hof van Jozef, waar Jezus staat te zingen. Zif is Judas en Satan; Saul zijn de vuige leden van het Sanhedrin, met

Herodus en Pilatus in 't zog van hunne modderige wateren. Nooit heeft David dezen psalm gezongen zooals Jezus dat deed. De eigenlijke dichter is altijd Jezus. Ziet Jezus is alle gestalten van den vier-en-vijftiger en het zal Uwe onderwijzing verdiepen.

Zoo herhaalden zich de klanken van 't angstig roepen tegen Satan en booze menschen op 't vervloekte hout. En 't werd nog banger toen Hij wegzonk in eeuwig den dood. O God, verlos Mij: de waat'ren zijn tot aan de ziel gekomen!

En Uw Jezus is verlost uit alle Zijn benauwdheden en zingt nu blij te moe; God een lofzang toe. Terwijl het vlammend oog Zijn vijanden ziet.

Eerst Jezus en dan die van Jezus zijn.

Weer het vreemde en het laffe, het valsche en sluwe, het tyranieke en verdrukkende van onze ziele, o God! Mijn ziele vernachte met David in de wouden en heuvelen van Hachila, totdat de nacht van duivelsch verraad verdwijne en den morgenstond der verlossing opga in onze harten!

G. V.

## Separate Christian Labor Organizations

Every now and then the charge is heard that the leaders in the church ignore the difficulties of the workingman by doing little or nothing to help him solve his peculiar problems in the sphere of labor and industry. At best, so it is said, the influence of the leaders is negative. The worldly unions are criticized by some and condemned by others, the existing Christian Labor Association has either failed to gain their support or has been subjected to their criticism. And all in all, the workingman still faces his problems alone.

How much is true of these charges is beside the point. They do give evidence to the fact that the laborer feels that some positive action must be taken. He is confronted with the fact that during the last years industrial conditions have become such, through large corporations, mass productions and the demand for collective bargaining, that he finds it difficult to obtain and hold a position unless he joins some organization. And many of those who recognize the evil of joining a worldly union have sought a solution to their problem in a Christian labor organization.

That Christians who are united in a common bond of faith have a right to organize can be conceded without argument. Even if they organize with a view to problems confronting the workingman in the sphere of labor and industry, there can be no real objection raised as long as they actually do so as Christians. From the very nature of the case such an organization will be distinctively Christian, governed by Christian

principles and aims and controlled by Christian policies and actions at all times. If it is to be worthy of the name, it will maintain and defend the righteousness of God even in the midst of a wicked world. It will demand that justice be done for God's sake in the sphere of labor and industry, in the relation between employer and employee, in the stipulations and conditions of labor, in the matter of working hours and wage scale. It will appeal, if necessary, to those in authority that they bear the sword according to God's calling in protecting the good and punishing the evildoer. It will even cause its protest to be heard against the workers of iniquity and condemn the world, announcing the judgment of God upon the wicked and proclaiming the victory which we have in our Lord Jesus Christ. And in doing this it will spur its members on to do justly, to love mercy and to walk humbly with their God.

Needless to say, such an organization should have the wholehearted support and co-operation of every Christian workingman, whether he be personally benefitted or not, and also of every one who is in any way interested in the welfare of the Christian laborer.

The question arises, why has the Christian Labor Association, after eleven years of existence, failed to gain the full support of all those who confess to be united in the common bond of Christian faith? Why has it remained so small and insignificant even while the need for organization in the fields of labor and industry continues to grow?

On the one hand, the fault lies with those who affiliate themselves with the worldly unions. They will defend themselves by saying that they have never been asked to swear an oath or even to pledge loyalty to the union, never attend their meetings, even object to their use of force, refuse to be held responsible for their atrocities, but only pay their dues to hold their job. This compromise attitude is even supported by many ministers in the Christian Reformed Churches. They will argue that after all the "bread question" is the main issue in this world since it is a man's chief responsibility to support his family, at almost any cost. If, then, the Christian finds it almost impossible to properly support his family without joining a worldly union, he is duty bound to do so for the sake of his family. Others will argue that we are in no way obligated to get out of the world, but to live in it and to let our light shine. Therefore affiliation with an oath-bound organization is possible without denying one's principles, even though these unions are definitely anti-Christian in principle and actions, if only the Christian will let his light shine as a member of the union. Such an attitude is definitely detrimental to the Christian Labor Association, but also opposes every attempt on the part of Christians to create a separate labor organization.

On the other hand, the Christian Labor Association is itself responsible for the fact that it does not gain the support that such an organization should have, just because it is not nearly distinctive enough. There can be only one possible reason for creating a separate Christian labor movement, and that is to maintain our Christian character and unitedly apply our Christian principles by bringing them into practice as friend-servants of God in every sphere of life.

The main issue for the Christian is never the "bread question". He has learned by grace not to seek the bread which perishes, asking what shall we eat and what shall we drink and wherewith shall we be clothed, but to seek first the kingdom of God and its righteousness in the assurance that in that way all these other things will be added unto us. It does make a world of difference whether we discuss the problems of the laborer from the aspect of the kingdom of God and its righteousness or purely from the aspect of his material interests in the world.

And yet the constitution of the Christian Labor Association establishes as the sole aim and purpose of the society "to promote the material and moral interest of its members". Although the statement is also made that "all efforts for the improvement of labor and industrial conditions must be prompted and guided by Christian principles", the improvement of conditions and the material interests of its members remain its chief aim. There is nothing distinctively Christian in that aim. Essentially we find the same thing expressed in the constitution of the American Flint Glass Worker's Union, namely, "to create a co-operative spirit among those whose interests are alike, thereby enabling them to act promptly on any matter that may effect their interests." A Christian labor organization can certainly express itself far more distinctly than that.

But that this materialistic aim is actually the purpose of the Christian Labor Association becomes evident in the fact that it condones the use of force as a last extreme to gain its end. I have found it rather remarkable that constitutions of other worldly organizations which I have seen say nothing about the use of force in any way, but rather presuppose it, since it is a well-known fact that they do not hesitate to resort to force when they deem it necessary. The more striking, then, to find it mentioned in the constitution of a Christian organization. We read: "The C.L.A. rejects as unlawful and unchristian all violence in a labor dispute and condemns also all forms of intimidation and the destruction or unlawful taking possession of property. The C.L.A. seeks the solution of labor problems through cooperation, mediation and arbitration. Only after all these means have failed, and the conditions complained of have been proven to be gravely unjust or the employer persists in the breach of

a contract will it sanction a labor strike as a last resort, and recognizes the strike so employed as a legitimate weapon in the workingman's organization to secure its just demands." The first part of this article is highly to be commended, but the last part should have been omitted. For evidently the last part most glaringly contradicts the first part. It is first stated that all violence of every kind is rejected as unlawful and unchristian, and after that has been established it goes on to say that nevertheless some forms of violence under certain given conditions are a legitimate weapon in the hands of the workingman to gain his end.

The serious angle of the matter is that the Christian Labor Association feels that it cannot gain its end without resorting to, or at least threatening to resort to force. It refuses to appeal its case to the highest Tribunal in the heavens, awaiting the day of judgment for the final verdict, in the meantime announcing to the world that God will certainly punish all unrighteousness, oppression and greed, and cheerfully taking up one's cross to suffer for the cause of Christ in the assurance that the victory is ours through Him Who has overcome the world.

The objection is raised that this is nothing less than passivity, and as far as the results are concerned it has no practical value. But again the question centers down to this: which practical results are we seeking, and what is our aim and purpose in creating a Christian labor organization. If we are seeking the kingdom of God and its righteousness, we are called to proclaim the will of the Lord wherever we are and to demand obedience to that divine will as revealed to us in the Scriptures. No one can call that passivity, if we do strive for justice for God's sake, if we do seriously cause our protest to be heard against all unrighteousness, if we do appeal, as might prove necessary, to those in authority for justice in protecting the good and punishing the evildoer, and if we are finally forced to assure the wicked world that vengeance belongeth to the Lord and that we are willing to suffer for righteousness sake in order that justice may triumph forever in the heavens. Nor can the results prove to be a disillusionment for the believer. Whatever the outcome may be, he possesses the peace of heart and mind that he has done his duty, and if he must suffer on account of it, he counts it all joy that it is given unto him not only to confess Christ's Name, but also to suffer with Him.

The remark is also made that this ideal is far too high for the Christians of our day, because the Church is in such a state of spiritual degradation that it would not even rally to a truly Christian cause. But if that be our attitude we have already lost the fight before we have seen the smoke of battle.

We stand before the question, what must be done?

It can readily be understood that with these objections to the existing Christian Labor Association in mind it becomes extremely difficult, if not ethically impossible, for a Christian workingman who takes his principles seriously to join this organization. He must soon realize that by joining this body he also expresses agreement with its principles as expressed in the constitution, and that he is pledged to abide by all its acts and decisions, and therefore also responsible for its actions. Suppose that his group should be forced to "a last extreme" and that they resort to the use of force to gain their end, which is in complete accordance to the constitution. What can he do? He cannot and may not submit, and yet he must, even to the extent of taking an active part, if he wishes to remain a member of the organization. And another question arises: what must be the attitude and action of his church in the matter of discipline in such a case?

These things are worth considering. Shall we, then, as Protestant Reformed people immediately proceed to organize our own labor group? That, it seems to me, would be the height of folly. If the purpose of organizing is to find strength in unity, the group should be as large as possible without destroying its distinctive character. A Christian organization will always necessarily be small in comparison with the worldly organizations, even at its best. Although I do not possess the figures of the present membership of the Christian Labor Association in comparison with the two large worldly unions, it is a fact that not so many years ago the Christian Labor Association had a membership of thirty five thousand over against three and one half million in the American Federation of Labor. Both groups may have grown since then, but their growth must have been proportionately.

The only solution seems to lie in a frank and thorough discussion of this matter in our church periodicals. Possibly such a discussion can lead to a unanimity of opinion and something can be done to exert our influence upon the labor organization that now exists in order to make it possible to give it our united and wholehearted support. A separate Christian labor movement can only be of real value to the workingman when it has the backing of all concerned.

If this article serves no other purpose than to arouse a discussion on the matter, this space will not have been taken up in vain.

C. H.

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#### CLASSIS EAST

meets in regular session Wednesday, July 1, at 9:00 A.M., at the Protestant Reformed Church in Holland, Michigan.

D. JONKER, Stated Clerk.

## Training The Child Before School Age

The difficulty of training children is well nigh proverbial. To this task perhaps more than to any other the telling Dutch proverb is often applied: "The best skippers are those looking on from shore". And we have perhaps heard the moral story of the man who went to his neighbour, the father of twelve, with a complaint that he could not manage his child and would like some advice.

"Oh, but you are at the wrong address", said the well-blessed parent. "I recommend to you the neighbour across the street".

"But", said the searcher for advice, "that man has no children at all".

"Just so", said the well-seasoned father, "that is why he can tell you all about it".

Because of this well-known difficulty of outlining a training plan and of this proverbial difficulty of the task of training children, and the still greater task of bringing the principles into practice, I beg from the charitable reader, who perhaps has many years in the school of experience, not to turn the Dutch proverb on me. And should anyone wish to challenge statements or basic principles here expressed, I welcome correction.

The reformed man is a man of principle. And though this is often taken to mean that the reformed man sticks to his convictions, yet it really means that he is a man who has principles, seeks and formulates principles, lives by these principles, and tries to motivate all his actions by them.

This also is true respecting the task of training children. He wants to know this task and perform it in the biblical, reformed way. And one of the first principles of all things is that the creature is made for the glory of his God. And the second as co-related is that everything is brought to that destiny by the laws and ordinances which God has determined for it.

Especially in this question of the training of our children we as Protestant Reformed are interested in this phase, because it is so utterly impossible in the light of the dualistic standard of ethical values and the unintegrated conception of the purpose of things which is fostered by the doctrine of common grace.

To be sure, that theory speaks also of *Soli Deo Gloria* and by the convential orthodoxy and the reformed heritage still often enunciates the true principle, but in a more popular or unguarded discourse or in practical life the dualism appears. The reader can easily recall mottoes or Declarations of Purpose by parent-teacher groups such as: For the Glory of God; For the Formation of good citizenship; and For the uplift of the Community. And of course, for this three-fold unintegrated goal there is a three-fold



standard. The church judges over the first, the political party or Patriotic Day Committee over the second, and the community over the third.

Over against this the reformed man has one single purpose: the glory of God; and one guiding standard: the law of God, the law of love; the good and acceptable perfect will of God. The all-embracing, all-pervading power of this principle is the warp and woof of Scripture.

Now I expect there will be no question in any mind as to the validity of this principle in the abstract, but thinking further we will hear the question whether we can work with this principle and apply it concretely to our little children. With regard to this question there are about three possible positions.

First is the view of many educators of the last decades that children should be left as much as possible to follow their own ways under the guidance of a spontaneous social control. We may dismiss this theory immediately as contrary to Scripture.

A second view is that children must learn obedience simply in the abstract. They must learn that "yes" means yes, and "no" means no.

And a third view is that he must learn as moral rational creature to live in the law that is given for his moral constitution.

The choice now between the two latter will be greatly influenced by a definite answer to the question whether the child is actually a moral being or whether he is to a great extent only potentially so. Or to express it from another side, the question is then whether he can understand spiritual motives or whether he is simply bad by some kind of unmoral bent of nature.

And it is here that I am afraid we have not always especially in our daily life followed the principles laid down before us by Scripture. Is there not a danger that we look at our children from the Scriptural viewpoint of total depravity and then forget that this depravity is moral. We treat them as (the word is sometimes used) little devils, and forget that we are using a different standard for judging other people than for judging our children. And so the training of our children is often hard and harsh, instead of spiritually firm and loving.

Yet in this viewpoint the following things are usually forgotten.

Firstly, that although all that is not of faith is sin and therefore the acts also of the sinful child are sin, we are not able to condemn the outward acts as they appear before our eyes as sin. Many of the acts of little children, however annoying and embarrassing, cannot by any law be classed as sin. Any young creature loves to rend and worry certain objects. A puppy loves to tear an old shirt or a shoe. When a child does this we become angry and call it a destructive little imp. A kitten loves to tangle a ball of

yarn. When a child does the same we ascribe it to an infernal influence. And so further do children love dirt as a sinful trait or are they unconscious of the difference between cleanliness and dirt.

Secondly, that morality exists by a relation to law, and that therefore it must be considered that the sins of children are by that principle always relatively less sinful than our own sins.

Thirdly, that the parent is also totally depraved and is by nature spiritually trusted to judge and set a standard of right and wrong than the child whom he is seeking to train.

In the light of these things I am convinced that in the midst of this complicated task we must take the perfect law of God as a standard for the training and conduct of our children.

This is the express teaching of Scripture:

Proverbs 22:6: "Train up a child in the way he should go; when he is old he will not depart from it."

Now Solomon might here be pointing out a natural law as he does so often, but in the light of the context this is improbable. Thus the "way" is the way of the fear of God.

Eph. 6:1: "Children obey your parents in the Lord".

Eph. 6:4: "Fathers provoke not your children to wrath but bring them up in the discipline and admonition of the Lord".

The more I follow this scriptural principle the more I may be comforted with the conviction that to that training in the will of God the Holy Spirit bears testimony in the heart of the child. For surely he does not bear that testimony to any arbitrary imposition of the parent upon the child. The fact of physical predominance can hardly persuade the child as rational creature that my command is good and ought to be obeyed. But when I try to lead my child in the way of the law of love I may trust that from all sides I will be sustained by the Holy Spirit.

Firstly, the fact is that all scripture will fit in and sustain that one single command.

Secondly, the spirit testifies to the intrinsic good of such an act by all the relations of life within and outside of the family.

And thirdly, there is a still more immediate testimony of the Spirit directly to the heart and conscience, and makes it discern good and evil and makes it approve my command.

Now this does not lose sight of the fact that some things must of necessity be mechanical. This is not because the child has to be blindly obedient. God does not treat His creatures as blindly obedient. God treats His creatures as co-workers. He reveals His will and purpose to them, and gives testimony that that will is good.

In this sense also we should try to explain to our

children the moral value of the command. Even the assurance "You don't understand this now, but for the time being just trust your father and mother" is of course a very good reasonable explanation. Also further the understanding that God has placed the parent in a position of authority even though by lack of natural gifts they are not always fully able to judge and command clearly in every detail, is a good explanation. Thirdly, that blind obedience is in itself not virtuous is evident from the words of Peter spoken as a general principle; "We must obey God rather than man". And also from the fact that the child slowly becomes more and more free in the measure that its judgment ripens.

Taking this basis then as a principle we may begin with what we call an exercise of mechanical authority. Here also the motive must be that good and acceptable and perfect will of God. A certain writer reflecting on the authority and training of a child even in the case of a mother who nurses her newborn infant holds that she thus teaches it regularly of habits which are necessary for family life and thus laid the ground in its sensitive psychical life and its habits for later obedience. Perhaps the reason of this author will be found just a little far-fetched and yet it may surely be granted that it points to the true principle.

And so we may more and more mould the child's habits and attitude, always holding in view the ultimate goal, a loving service of the ever-blessed God.

Then I am sure we will be surprised how soon the little child can really understand the appeal to that highest motive, for why not, if that is the greatest law. Why do we set a certain age for the beginning of receptivity? Must we not rather assume that as the law for the moral creature it is also most applicable to all his spiritual psychical life?

A child will listen to a Bible story with intense interest and with the ready recognition of the virtue of the Triune God Who reveals Himself therein. Regardless now whether that child be considered as a spiritually living child it nevertheless spontaneously ascribes virtue to God and His ways. However, that same child may a moment later be involved in a murderous quarrel about a forgotten toy. How much more true this principle of spiritual response must be considered in a truly spiritual heart and mind, and must we not ascribe the slowness of response to a lack of spiritual life and affinity? That is why many people go through life as if God and His holy law are something that has no meaning for them. We cannot therefore conclude to the impossibility from the general lack of clearly defined moral response.

To so train the child the parent will first of all himself have to see this law of God not as an abstract statement or doctrine but as an all-embracing principle according to which he thinks and speaks and acts and

lives.

For instance, the law of God is not a dead statement but is an expression of the living will of God, whereby He keeps every creature in its place and makes it serve His kingdom. A breach in that law is an attack on the plan and purpose of God. The commission of a murder is the violation of the law of God whereby He has given to every living person a task and office in His creation. Therefore, even hatred is murder according to the words of Christ. Adultery is disrupting of many ties and a violation of many rights, namely of husband and wife, of the rights of children, of the rights and honors of brethren and sisters. Therefore, it is a breach in the creature that is constituted to live in the law of God. Idol worship is not merely the kneeling down before a mute stock but it is the corruption of the pure knowledge of the ever-blessed God, Who must be purely known to be glorified.

So we will assume that the child is evil and prone to evil in relation to this blessed law of God, and toward that we will take a two-fold attitude. We will strive to instruct him positively, and negatively we will chastise him for transgressions of that law.

Thus we see the seriousness of the task, for in the light of this task the training of most children is neglected. Perhaps there is nothing that requires a more careful formation and that is more sensitive to treatment and stimulus and suggestion than the soul of a child. I cannot think of an object that is near enough to serve as an illustration. A machine obeys certain laws of physics and quite well takes care of itself. We simply step into our cars and they function. A plant may require some training, but to a great extent it follows the laws of its normal growth. Even the most sensitive animal such as a fine bred collie dog which has such great dependence on the moods and instruction of its master has after all only an animal mind and is not expected to be a trained and responsive creature.

How high above these is not the child which is made in the image of God, and created for the initiation into the highest fellowship and reaction of pure intelligent love.

And to begin with, that creature is conceived and born in sin, alien and inimical to that very life of God in all its intricate phases and planes of its existence. How then must we not confess the immensity of that task, and our utter unworthiness for such a task. How careless, how superficial, mechanical, carnal, is not also the fulfillment of this task. Therefore, training first of all requires a deep spiritual sense of our unworthiness. Secondly, a firm resolve by the grace of God to train those children for God's kingdom and for no one else; to distinguish definitely between virtue and culture, between sin and awkwardness or impro-

priety, and to so set first things first that many unnecessary valueless burdens and distractions fall away. And thirdly, a firm determination to give time and thought and planning for this time to listen to their many questions. Time to help solve their conflicts and perplexities, time to punish them in love when it is necessary, time not to punish them as a short-cut and time-saved in the midst of our earthly and vain pre-occupations.

In the measure then that we as parents also live in that law of love, so that they see us striving in that direction, and speaking in that vein, will they be able to fulfill that admonition of the apostle: "Be ye followers of me and mark them that walk as ye have us for an example".

Then our life will corroborate our word of protestation that punishment hurts us more than it does them, because we deny our own reluctance to punish in order to punish in the name of Him who has delegated us with authority to maintain His perfect law in the sphere of our family life.

A. P.

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## The Daily Paper In The Home

Good evening, Mr. and Mrs. Average Homemaker! I am the Daily Newspaper, and have come to show something of personal interest to you. If you will allow me to step in, I will show you that, for a nominal cost, I will bring to your door each day all the information on the latest murders and thefts, broken homes and lives, accidents and catastrophies that will make your hair stand up straight with fright. In addition, I will promise to keep you informed on all the gossip and slander, vice and debauchery the people around you are committing. I will see to it that you have a dramatic portrayal of all their acts transcribed in black and white. And it is our business, in addition to all this, to keep you informed on all the matters of public interest and having news value, in the political, social, recreative and even religious spheres of life; and for good measure we throw in an occasional cake recipe and a page of comics.

Should the daily newspaper come to each home and each individual with such an appeal, there would be undoubtedly many doors slammed in its face. But the newspaper does not come to us that way, neither does it have to.

The newspaper has not gained its popular reception merely on its own appeal. Surely, its astounding popularity and ready acceptance is due greatly to its aptness to strike the eye with psychological appeal.

No newspaper could long continue unless all the tricks of modern journalism were aptly in control. But the striking thing is that no newspaper would be published unless it met the demands of the reading public. The newspaper prints what we want to read. It has its own way of finding this out, just as any salesman has ways of finding out the particular want of his client. It is not necessary that a poll be taken or a questionnaire sent out to get a conception of the public want. Neither does the daily have to worm its way into our domiciles. We want all the stuff the newspaper contains. We accept it with open arms. As proof for this, I have only to point you to the exasperation we evidence when the newsboy occasionally skips our door-steps, and we tell him in no uncertain terms what we think of him the next time he comes around, or in a rage we call the news depot and demand that an extra copy be rushed out that very evening.

This great demand for the daily newspaper is evidenced also in the fact that nearly every home receives one. Statistics show that there are enough dailies published to more than supply each home with one. According to a statement taken from the 1941 issue of the Encyclopedia Britanica, the total circulation of daily newspapers in the United States in 1940 was 46,579, 892 copies daily. This means that every third person receives a copy each day, and there are some three million copies to spare. Now certainly this vast amount of papers would not be published unless there was that demand. Not only is there merely a demand for a newspaper, but for its contents. Surprising it is to know that in the same period mentioned above, there were some 2,015 different publishers of daily newspapers and most of these are controlled by three or four syndicates. This means that the newspapers publish with very little variation the same contents. There was a time about sixty years ago when there were some 11,000 different independent publishers, but this figure was cut down to the present minimum through consolidations which in turn were evidently influenced by public demand that the news be more uniform. The newspaper has developed along with our national growth and American civilization.

The first American newspaper appeared at Boston in April, 1704. The first daily appeared at Philadelphia in September, 1784; and was known as "The Pennsylvania Packet and General Advertiser". Almost from the very inception of our national independence, therefore, our citizenry was under the influence of the daily newspaper. In these early years, the daily paper served primarily as a political organ. In fact, two of the first political leaders in our history, Alexander Hamilton and Thomas Jefferson, leaders of the Federal and Republican (later known as Democratic) parties, each had his own newspaper through almost exclusively. The colonies had been liberated

which he aired his political views and platforms. In these days political issues held the public attention from the steel shackles of John Bull. And with this freedom came the responsibility of establishing new forms of government. Hence the question in the soul of every patriot was: What form of government and what political set-up shall we continue under. The public mind demanded the discussion of these in the newspapers.

Though the newspaper served at that time, and still serves to air political issues, it did not remain only a political bulletin. As the nation grew and its life became more complex, its social, religious and recreative efforts more involved and extended, the newspaper, as to form and content and purpose also conformed.

Questions such as these may be heard in most every home today: What does the weather-man say? What is Hitler doing today? How many were killed over the week-end? May I see the funnies? How did the Detroit Tigers turn out yesterday? Will you read Uncle Wiggily to me? Who is listed in the obituaries? What kind of a dress did Mary's mother-in-law wear at her wedding? These and many more are the questions we demand an answer to from our daily newspaper. The answers to these questions make up the content of the daily paper today. At the beginning of this short essay we suggested a rather blunt and sordid appeal the newspaper might make to gain entrance into our homes. And we suggested that should the daily make such an appeal, many doors might be closed in its face. The reason why we put it that way is because we are aware that our age and present civilization deigns to be known as elite, refined, cultured. To come directly to our populace with the request to portray all the sordid mundane activity and events of this stream-lined era might evoke some opposition. And yet at heart our populace craves for exactly these worldly things, and wants to read all about them.

In many christian homes where the daily also finds entrance, God's people rise up in horror should anyone attempt to sell them and their children pictures of depraved men and women, or books with filthy stories. Still, when it comes to the daily newspaper, they have no scruples it seems. All of which goes to show that even we live in the flesh and still to a great degree desire the things of the flesh. Hence, it is too, that the paper finds such ready acceptance among us also.

Naturally, when we speak of the daily paper in the homes, we have in mind chiefly our christian homes. And since the daily paper as to content is determined largely by the mixed demands of the general public, the question arises: Should we, as christians, indulge in this crave for the daily newspaper? Is the newspaper, in its present form and content to be wholly condemned as evil?

Now, certainly, if there is one principle we have learned in recent years, it is the principle that sin does not reside in things. Sin is a matter of the heart and of the will. On the basis of this same principle, it shall have to be maintained that the newspaper as such is no more evil than the moving picture machine is evil in itself. But this does not mean that the use to which the motion picture machine and therefore also the daily newspaper is put is good. We condemn on Christian principles the picture machine when it is in the service of sin do we not? Should we not also condemn the newspaper in as far as it serves the works of darkness? Right here it becomes evident that the newspaper should not be read without great discretion and discernment. And the sinful, fleshly passion for the vulgar which the newspaper seeks to satisfy shall surely have to be condemned. It will necessarily have to be condemned in ourselves first, and again when we come across it in the newspaper. Also here, the child of God must fight the fight of faith and seek only the beautiful, the pure, the things that harmonize with a walk of sanctification. Unavoidably, however, he comes in contact with the instruments of sin which things he hates.

In this connection, it must be conceded that the newspaper is often the instrument of the prince of darkness. A printer's devil, according to Webster, is a young apprentice in a printing office who does chores, and often gets very black from the printer's ink, (whence the name devil). I suppose there are as many of these as there are printing establishments. A devil's printer, on the other hand, according to our own definition, is a printer who is a tool of the prince of demons, and as such is persuaded to publish the lie. I suppose there are many of these also, and especially in the production of newspapers. Whose purpose it is to inculcate the lie and satisfy the carnal lust and passion of the reading public. The christian, therefore, shall have to read his paper aware of this earnest attempt of the father of lies to disfigure the truth.

On the other hand, it cannot be denied that though much of the daily paper is corrupt and has a corrupting influence, there is also much in the paper which should be read even by the christian. I believe the christian should be fully abreast of his times. He should not only ask questions concerning that which goes on in the world, but he should also read the answers to these questions in the newspaper. Some christians look askance at the tales of war in horror, and therefore refuse to read of these horrors. They hide their heads as the ostrich, and would attempt to remain aloof from current events. I believe this attitude is not only wrong but also impossible. Are we not called of God to face the dread realities of His providence, and to judge of them as christians who principally stand in the liberty of Christ? In addition

to this there are many other elements in the daily paper we can hardly get along without. The christian's home is an integral part of the community and it cannot be physically separated from the secular life of that community. And how shall he coincide with the life of his community unless he is fully aware of that communities' life? He must be informed.

In conclusion, however, this process of information shall have to come to him and his family not as water through a sieve, but he shall have to analyze each bit of news and all the elements of the newspaper as he does everything else, with spiritual eyes. It shall be his duty, as prophet in the home to show forth the truth even as it shall often be necessary on the background of the lie. Then it will also be true that he will not encourage his children to read all the 'prul' one finds in the daily, but to read with discretion. In this respect, we all will admit that we come far short, and we shall have to exclaim with the apostle "the evil which I would not, that I do; and the good that I would, that do I not".

M. S.

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## Nieuws Van Onze Kerken

Er is geen mooier en gemakkelijker werk voor een eenvoudige schrijver dan om iets nieuws te schrijven van de kerken waarin hij een naam en plaats heeft ontvangen door Gods Voorzienigheid. Deze kerken zijn hem dierbaar, en hij verheugt zichzelve wanneer hij het goede mag vernemen; maar het smart hem ook wanneer de dingen zich ontwikkelen in de verkeerde richting.

Ik schrijf dat het gemakkelijk is om kerknieuws te schrijven, wanneer men ten minste dit nieuws ontvangt van deze kerken waarover men moet schrijven. Nu, ik heb nog nooit nieuws ontvangen. Dit vergeet men zeker. Het komt misschien ook omdat ik een gewoon mensch ben en geen dominé. Nu, het Hollandsche spreekwoord luidt: geen nieuws is goed nieuws.

Nu de winter weer voorbij is en de zomer haar intoch deed, is ook de bedrijvigheid in het kerkelijk leven minder actief. Catechesatie en vereenigingsleven zijn ten einde gespoed, en ook het gemeentelijk huisbezoek is weer voorbij. En is nu alles goed onder ons als kerkengroep dan heeft ook dit gezegende vruchten voorgebracht. Zoo moet het ten minste zijn.

De zomer met al haar pracht en praal is echter niet altijd zoo bevorderlijk voor ons geestelijk leven. Er is te veel dat afvoert en verwijdert van het hoogste en eenig doel dat een Christen beschouwt als het eenig

doelwit waarnaar hij streeft. We gaan natuurlijk getrouw ter kerk, maar het is zoo gemakkelijk om ergens elders te kerken en eigen kerk voorbij te gaan. Ons jeugdig volkje maakt zich dikwijls schuldig aan dit kwaad. Erger nog is het dat men heelemaal niet gaat of ééns per Zondag en dan verder Gods dag voor zichzelf neemt, om dan, zooals men zegts te genieten van Gods vrije natuur en Hem dan zoo te dienen. De ouderen onder ons maken zich ook wel eens schuldig aan dit kwaad, en het is daarom misschien nog niet zoo verkeerd dat er een 'gas-ration' komt, al is het dan ook met een ander doel.

De synode van onze kerken is ook weer voorbij en de belangen van ons kerkelijk leven zijn weer behartigd, en veel is weer verricht dat mag worden beschouwd als van blijvende waarde ook voor onze kerken als een geheel. Het spijt me dat ik deze vergaderingen niet kon bijwonen. Ik kan u de gebeurtenissen in vogelvucht daarom niet weergeven. Ge zult het wel zien vermeld in ons "Church News". Ge krijgt dan ook een meer breedvoerig verslag.

Het houden der Synoden is geen nieuwe bezigheid. Het is van ouden datum. De Kerk van Jeruzalem behartigde in het begin al hare kerkelijke belangen. Synoden hebben veel goeds voortgebracht, indien ze ten minste bestonden uit gereformeerde vertegenwoordigers. 't Is echter in het verleden soms ook mis gelopen, en al te dikwijls ziet men de bange droevige gevolgen voor de Kerke Gods op aarde van een verongelukte Synode of een moedwillig samenrotten van dezulken die den naam van Christus dragen.

Er is soms ook nog wel eens verschil hoe dikwijls men synoden moet houden. Ook onder ons is men het hier niet eenparig over eens. In zijn editorials in de Standard Bearer, May 15, schrijft Ds. Hoeksema dat het zijn opinie is om elk jaar synode te houden, omdat dit noodig is om de belangen van ons kerkelijk leven te behartigen. Er is meestal werk genoeg voor drie of vier dagen. En wanneer er zijn die beweren dat het de onkosten niet loont, dan is de Ds. van oordeel dat het werk in Gods koninkrijk niet met geld kan worden betaald, en dat het van groot belang is in deze donkere dagen voor onze kerken om hare belangen te behartigen eenmaal per jaar door een synode. Ds. Cammenga is van oordeel dat het de moeite niet loont. Er is geen werk genoeg en de onkosten zijn te groot voor het werk dat moet worden verricht. Hij moet niet veel hebben van het handgebaar van zijn collega, als deze zegt, dat het maar één cent per week kost voor een huisgezin. Hij wil maar zeggen dat hij wie het kleine niet eert, is het groote niet waard. De Ds. begint even een optelsom, en dit zal hij wel van zijn meester hebben geleerd; een cent per week dat wordt de enorme waarde van \$640.35 in een jaar, en met dat geld kan veel worden gedaan.



Nu is het echter mijn gedachte dat we met dit alles de verkeerde weg opgaan. Er moet geen ontevredenheid worden gekweekt in ons midden over geldzaken. Dit is niet bevorderlijk voor het welzijn onzer kerken. Ds. Cammenga geeft een kleine vingerwijzing naar een zekere werkelijkheid wanneer hij zegt dat een \$2.00 budget voor een arme gemeente bijna te veel is. We weten het wel: de budget in de eerste gemeente is zoo ongeveer \$1.25 maar men klopt bij Fuller Ave. gemeente toch ook nooit tevergeefs aan wanneer men in nood verkeert. Het is natuurlijk ver beneden de waardigheid van iedere gemeente als een leeraar niet in aardse nooddrift wordt voorzien, want het geldt hier wel voornamelijk dat de arbeider zijn loon waardig is. Het is zeker waar dat men niet geldelijk kan uitwegen de dingen van geestelijken aard. Men kan nu eenmaal niet de dingen van eeuwige waarde vergelijken met de tijdelijke voorbijgaande dingen, en daarom wanneer men begint te redekavelen over de onkosten van een synode dan mikt met te laag.

Ge vraagt misschien, maar moet men dan niet de onkosten berekenen al eer men bouwt? En het antwoord is, voorzeker. Wanneer men een kerk wil bouwen dan komt men eerst wel eens in een kelder-kerk terecht. Wanneer men het eens is geworden dat het zonder een eigen Christelijke School niet meer gaat, en er worden bouwplannen beraamd, dan rekent men met de onkosten hieraan verbonden. Dit is zeer natuurlijk en goed bijbelsch. Het bouwen van een school of kerk is echter een aardse natuurlijke bezigheid, en als zoodanig raken ze niet de dingen van Gods Koninkrijk.

Als het echter over de dogma, over leer en leven van een kerk gaat, of over het gedrag der leden of van den individu, dan spreekt m.i. geld niet meer. Indien het gaat over de beginselen van een Prot. Ref. School dan moet men niet met twee maten meten. Een onderwijzer in een Christelijke school moet niet worden beknipt. Zijn salaris moet van die aard zijn dat hij een goed orderlijk bestaan heeft. Wanneer een gemeente een Ds. beroept, dan zorgt ze gewoonlijk er wel voor dat niet het minste maar wel zooveel mogelijk het meeste op zoo'n beroepsbriefje wordt geschreven, want men is wel eens bang dat zoo'n man het beroep niet aanneemt vanwege het geringe tractement, want men gevoelt zeer goed dat dit niet bevordelijk is voor de zaak van Gods Koninkrijk.

Als nu maar eerst wordt vastgesteld dat het goed is voor de kerken als een geheel dat we jaarlijksche synoden moeten hebben is er al veel gewonnen, en zal de geldkwestie allicht niet op den voorgrond treden.

S. D. V.

17th Annual Field Day  
July 4 — Ideal Park

#### IN MEMORIAM

Op den 18den van Mei, 1942, behaagde het de Heere om tot zich te nemen onze beminden Man en Vader, Grootvader, en Over-Grootvader,

JOHN P. KLAVER

in den ouderdom van 78 jaren en 9 maanden.

Dat hij in zijn Heiland ontslaapen is, en dat hij nu waarlijk leeft, is onze troost.

Mrs. John P. Klaver, Sr.  
Mr. en Mrs. Peter J. Klaver  
Mr. en Mrs. John T. Klaver  
Mr. en Mrs. Cornelius Klaver  
Mr. en Mrs. Teunis Klaver  
Mr. en Mrs. Joseph Braaksma  
Mr. en Mrs. Henry J. Van Dyken  
Mr. en Mrs. Marcus Faber  
Mr. en Mrs. Nanning Klaver  
Mr. Harry Klaver  
Mr. en Mrs. Jacob C. Stroo  
34 Klein-kinderen  
8 Over-kleinkinderen.

Grand Rapids, Michigan

#### WEDDING ANNIVERSARY

On June 4, 1942, our beloved parents

Mr. and Mrs. JOHN ZANDSTRA nee Jennie Tameling

hope to commemorate their 25th wedding anniversary.

We, their children, extend our sincere and loving congratulations. We thank our God for sparing them for each other and for us and pray that the Lord may continue to be with them in grace and loving kindness.

Their grateful children,

Mr. and Mrs. Charles Zandstra  
Mr. and Mrs. Henry Zandstra  
Arthur  
John Jr.  
Jennie  
Peter  
Dorothy  
Bartel  
Sadie  
Edith  
Betty  
Bernard  
and 2 grandchildren.

R. R. 1, Hammond, Indiana.