

they are still in the body of this earth. A body still under the dominion of sin and death. It is of the earth earthy. It seems that which is earthly, loves it, longs for it. Although the Spirit of the resurrected Lord has renewed the heart the body still remains untouched until the day of final resurrection.

The new life of the Christian is hid because he still finds his abode in the present world. Never shall the glorious life of the resurrected Christ be able to reveal its full glory while we are on this earth. Here the heavenly is impossible. If the new, heavenly life of the child of God is to be fully revealed this earth must needs pass away and a new heavenly creation must take its place.

Even thus it was with respect to Christ. Never did His disciples see the full glory of His resurrection. Scripture tells us that Christ merely "appeared" unto them. It could not be otherwise. The earth cannot contain the heavenly. Neither can the mortal eye behold immortality nor the corruptible discern the incorruptible. To reveal the full glory of His resurrection Christ must needs ascend to the heavenly mansions at the right hand of the throne of God.

There, in glory, Christ is today! Terrible in glory was the sight of the resurrected and ascended Lord as John saw Him on the isle of Patmos. He saw Him in the beauty of holiness as the mighty Lord of lords, the Alpha and the Omega, Who liveth, and was dead, but, behold, he liveth for evermore.

To John was this vision given! But we ah, nay, we have not seen. Ascending to glory Christ was hid from our sight and by it our life, too, was hid; for Christ is our life. As He is we, too, some day shall be. Therefore, if only we could see Him we could point to Him in answer to the question what we one day hope to be! Pointing to Him we could give an answer to the sneering mockers who jest with our hope of life and glory beyond the vale of death. But, now, we know not what we shall be, for: "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him."

No! We have not seen but we BELIEVE, by grace, through faith, that one day we shall not only see but also perfectly possess the glorious life of Him who loved us; who died for us and rose again and is become our life, for: "Christ, who is our life, shall one day appear."

Glorious day — the day of Christ's appearance! Glorious, for then we shall appear with Him in glory.

Not always shall our Lord, our Hope and our Redeemer remain hidden! He is coming again! And when He shall come He will not only make an "appearance" to them that have hoped for His coming, but He shall be **revealed**. The veil that once obscured Him from our sight shall then be drawn aside. The mists that here concealed His glorious visage shall then be rolled away. Though now we see through a glass, darkly; then we shall see Him face to face.

Glorious day, for we, too, shall be changed. Here that glorious life which we pos-

sessing its glory in placid pools and mirroring streams, changing the appearance of the whole earth; no more can Christ, the Sun of Righteousness, break forth into the night of our sin without changing the image of those, for whom He has come, from glory to glory. Then our life shall no longer be hid, but before the eyes of all the world it shall appear that our life is the life of Him who is the glorious Lord of lords, the Alpha and the Omega. Now we may be destitute and afflicted, then we

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When I in righteousness at last
Thy glorious face shall see,
When all the weary night is past,
And I awake with Thee
To view the glories that abide,
Then, then I shall be satisfied."

—A. Cummings



Editorial

Concordia in Euangelio

Monday, January 10, 1944, the six ministers of Northwestern Iowa and Minnesota met at the parsonage of the Rev. M. Gritters in Sioux Center, Ia. The important question before this meeting was: Is it rightful, salutary and practicable to publish some kind of periodical like the former "Our Church News"?

Why that question arose?

In view of certain realities it is somewhat ludicrous to ask such. The curious fact is that we are about nineteen years late. We might well ask: Are "The Banner" and "De Wachter" an unnecessary luxury in Christian Reformed circles? Are they perhaps the fruit of a silly whim, a foolish publicity hunger, indulged in for several decades?

We might as well ask: Why have "De Gereformeerde Kerken in Nederland" the foolish habit to publish One Hundred and Thirty Nine periodicals, comprising "Kerkbladen, Kerkboden, Theologische Tijdschriften"; separate organs for Book-recension, Organization of the Reformed Youth, Apologetics, Public Order of Worship, Organists, Evangelical work, Missions and Sunday Schools; also periodicals for their various Bonds, such as: Elders-, Deacons-, Men's-, Ladies-, Young Men's-, Girls-, "Knapen"- Society Bonds?

What a richly varied list!

Is it likely that the thrifty Dutch would expend such labor and carry such stupendous financial burden in order to satisfy a foolish hobby or silly whim?

No, we all know it: these 139 periodicals are the necessary and comely expression of a void filled, a need satisfied, a desire consummated, a calling heard, a duty discharged, a vision realized and a challenge met; in a word: they began and continued to complete what was lacking in their ecclesiastical life.

Reader, in all sincerity: Go stand in the midst of such beauteous expression of God's people as cast on the printed page, and the marvelling wonder of your newborn heart and enlightened mind will give answer to the query: Why did these six ministers band together in what they call the "Evangel Society", so that they might publish a paper, advisedly denominated "Concordia"?

Yes, friends, in "Concordia" we fondly hope to complete what is lacking in the public life of our Protestant Reformed

Churches!

In view of the above it is really not necessary to prove that "Concordia" means to complete and not usurp the "Standard Bearer" in the heart and home of the Protestant Reformed family. God forbid! Were that the case, the brethren and I would at once abandon the proposed and now realized venture. But no, "Concordia" will not and cannot, from the very nature of the case, do that.

Let us see.

As to the material, "Concordia" will not, it cannot be as heavy, massive and profound as that of her elder sister. Moreover, our rubrics (still more varied in the future) tell you that the scope of our literature is broader. To mention but one aspect: we include news from all our churches, have a children's page and even boast a serial story!

The "Standard Bearer" is, purely and simply, a Theological periodical; the appeal of "Concordia's" voice is in a different pitch, even though we purpose to sing the same melody. In "Standard Bearer", "Beacon Lights" and "Concordia" we see the beginning of a symphony, a harmonious song, a mingling of pleasant sounds.

No one it attracted to the monotone.

In the "Standard Bearer" we hear and are charmed by the "Basso Profundo". It is well. We intend to accompany you in "Tenore di Grazia"!

For that reason I count it a happy thought when one of us proposed the name "Concordia". In that name lies hidden a prayerful prophecy.

"Concordia" is a composite, Latin noun. It is composed of the Latin preposition "Cum", primitively "Com", the last letter of which is changed to "n" before some consonants; hence, "Con" before "Cordia".

This "Con" in "Concordia" means: with, together with, in connection with, along with.

"Cordia" is derived from the genitive form "Cordis", from "Cor", meaning 'heart'.

Somewhat freely translated "Concordia", therefore, means: All hearts together. "Concordia" is an abstract noun expressing agreement, harmony, unity.

Applied to the motives, intents and purposes of the six publishers of this periodical, it would convey to its readers that we are one in our hearts' most cherished

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