



A Prot. Ref. Semi-Monthly

Published the 7th and 21st of
each month by:

The Evangel Society

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OF OUR CHURCHES, subscrip-
tions, advertising, etc., to the busi-
ness manager; Rev. A. Cammenga,
Hull, Iowa.

Advertising rates for obituary and
anniversary notices: \$1.00 each,
not exceeding 100 words.

Subscription Price: \$1.50 per year.

Editorial — (continued)

desires. We are united in our efforts with
respect to this venture. We have one
united purpose and aim.

It must be admitted, however, that the
loftiness and praiseworthiness of our mo-
tive and aim is not found in the mere name
of "Concordia". "Concordia" expresses in-
deed unity of aim and purpose, but it may
be either good or bad.

We know from secular history that the
Roman heathen world also boasted their
"Concordia". One of their goddesses was
called by that name, represented as a ma-
tron, holding the horn of plenty in her
left hand: the goddess of plenty and of
peace to pagan Rome.

The concept "Concordia" is a formal con-
cept and does not express the material,
ethical contents of the unity confessed. In
what are we concordant? The very devils
are in perfect agreement with one another.
The Saviour's words tell us that, "If
Satan cast out Satan, he is divided against
himself. How shall then his kingdom
stand?" Matt. 12:26. Note also the word
of Peter: "How is it that ye have agreed
together to tempt the Spirit of the Lord?"
We might write above the devil's kingdom
"Concordia" and be entirely correct. They
are one in their heart's desire and agree
perfectly: they hate God and purpose to
overthrow His kingdom!

Therefore, we would kindly ask you to
read the name of our paper in conjunction
with the name of the society who prints
it: "The Evangel Society". We are "Con-
cordia in Euangelio!" Our hearts togeth-
er sing the everlasting song of the Gospel
of God!

So you see, dear friends, that these two
names are advisedly chosen, in order that
they might express to the whole world unity
and our "endeavouring to keep the unity
of the Spirit in the bond of peace!" Eph.

of the Kingdom, Matt. 4:23; of the grace
of God, Acts 20:24; of your salvation, Eph.
1:13; of peace, Eph. 6:15.

Glad tidings of what?

The answer to that question is in a word,
closely allied to the name of our society.
That word is The Promise. In Greek:
Epanglia.

That is circumscribed in the Bible as
follows: it is the promise of the Spirit,
Acts 2:33; of the life that is to come, I
Tim. 4:8; of eternal life, I John 2:25; of
Christ's coming, II Pet. 3:4; of entering
into His rest, Heb. 4:1; of to be heir of
the world, Rom. 4:13.

If I may so express it: The Gospel of
the promise, the euangelion of the epanglia
is this, that the Lord calls to you from
a thousand hills: I am your God forever
and ever!

Of that Evangel we hope to testify in
unity! Ever hewing to the line of Prot-
estant Reformed truth!

"Concordia in Euangelio!"

—G. V.

Informative Subscript

January 10, 1944 was our first meeting
which led to one outstanding result: we
saw the need of what is now called "Con-
cordia". We adjourned and planned to e-
licit bids from various local printers.

January 17, 1944 we met again and came
to definite organization. The business
heading above will acquaint you with its
details.

The Hull bid was accepted and the first
issue of "Concordia" came off the press.
We have tried to acquire the addresses of
all our Prot. Ref. members so that a free
sample copy might be sent them.

The paper is divided in rubrics and filled
by the six ministers of Northwestern Iowa
and Minnesota. The Rev. Hubert DeWolf
was asked to join the editorial staff which
he consented to do.

It is our avowed purpose to ask our es-
teemed colleagues to help us in due time
unto the continued success of this ven-
ture. They will kindly understand that
the very idea of beginning requires a cer-
tain limitation. With the view to such
future help from our colleagues the rub-
rical arrangement and editorial appoint-
ment is for three months only. At the con-
clusion of that period we envisage reshuf-
fling and expanding both of the rubrics and
the editorial staff. It was, however, the
unanimous wish and decision of the breth-
ren that the undersigned would serve as
Editor-in-Chief for the period of one year.

As to the time of publication we appear
in the two weeks that are "dead spots" on
our Prot. Ref. press-calendar: the 7th
and the 21st of each month; while the
"Standard Bearer" appears on the 1st and
the 15th. From now on our people have
something to read every week.

After reading our editorial on "Concor-
dia in Euangelio" you will understand why
we have chosen the two passages of Holy
Writ which shall ever stand at the head
of our paper. They serve as a constant
commentary of "Concordia" and The "E-
vangel" Society, respectively; the two key-
words of our organization.

Hence the title of this column.

No single age or generation has ever
exhausted the riches of the Word of God,
but rather, all the ages and generations
have viewed them, spoken of them and
written about them, but have always felt
that there were so many things still un-
noticed and still untouched. The treasur-
es are new and old; however old and how-
ever often they may have been discovered
there was always something inspiring in
them.

We intend in this column to treat and
discuss various truths and doctrines which
we find in the word of God. We hope to
take you along with us a few moments in
each issue of this paper, to pause among
our treasures.

We claim no exceptional skill nor effici-
ency in the treatment of these matters,
rather do we feel that when all should be
said and written, the half has not been
told. If, however, we may make that half
somewhat more glorious for you, somewhat

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Home, School and Ch

By Way Of Introduction

When someone meets a new friend, an
introduction is in place. And since this
is the first appearance of what we believe
is a new friend, and hope will someday be
an old friend, an introduction to our col-
umn is proper. We do not feel however,
in this case, that a definition of terms is
necessary since the heading speaks for it-
self. It must be evident to all our read-
ers that the subject mentioned above is a
very vital one and therefore also one that
concerns the life of every christian. We
feel, therefore, that the best way to intro-
duce our column is to call attention to a
subject with which each one of the three
parts of the heading is concerned, namely,
the training of the covenant child.

Now, if everything is as it should be, the
life of every christian child is bounded by
a holy triangle, the christian home, the
christian school and the christian church.
These three form a holy tripartite power
whose influence has effect upon the whole
life of the child. They are three links in
a golden chain that binds the covenant
child to God. And a broken or a missing
link in this chain is like an open door that
leads away from God and into the world.
Where, therefore, one of these links is weak
or is altogether missing, the work of the
other two is more than doubly difficult,
since they must not only take over the
function, as far as that is possible, of the
broken link but must also counteract the
evil effects which result from it. Also here
the adage, that a chain is only as strong
as its weakest link, may be applied.

Consider that, dear reader!

For the well being of the child, for his
growth in knowledge and spiritual sensi-
tiveness, a close cooperation between home,
school and church is a vital necessity. It
stands to reason that this must be the case
since all three of these are potent and ever-
present factors in the developement of
the child. It is therefore highly essential,
for the healthy, spiritual growth of the
child, that there be in these three factors
a unity of action and purpose. All three
must have the same goal toward which
the child is being constantly directed in
his entire life. The child must have a sin-
gle impression if he is to be strong. Con-
flicting impressions will serve to break
down rather than to build up; it makes for
confusion in the mind of the child and

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