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Dr. W. J. LEYDS
Frankenslag 337
GRAVENHAGE.

A Plea on behalf of Equity and Truth.

MESSAGE
to the Churches of Great Britain,
on Ps. 126 : 3.

Sermon preached on the 3^d of November 1901, in the
English churches of Flushing and Middelburg,

BY

The Rev. Dr. Ph. J. HOEDEMAKER,
AMSTERDAM.

The profits from the sale of this sermon
will be handed over to the fund for providing winterclothing
for the well nigh forgotten Boer Refugees in Portugal.

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On the 31st of October 1517 a monk attached a paper he had prepared for the purpose I am about to indicate, to the principal door of the cathedral at Wittenberg.

A very simple, and for a candidate for a degree, or for a master who wished to attack an error, to vindicate a truth, or to challenge an opponent, not an unusual thing to do. But, although, well nigh four centuries have past since then, we can say of this act what the Lord said of Mary of Bethany "wherever the gospel is preached that shall be spoken in remembrance of her".

On this the 3d day of November, being the sabbath following the last day of October, the great change brought about through the instrumentality of LUTHER and his fellows furnishes the subject of the discourse; at least it furnishes a motive for thanksgiving and praise, in Protestant churches on the continent of Europe ¹⁾.

And for a very good reason.

LUTHER, as all concerned could ascertain by reading the announcement on the door of the Wittenberg cathedral, was prepared to defend the central truth of the Reformation and of Holy Writ, that *man is justified, not by the good works he has done, but by Faith*, and to oppose the soul destroying error that the Church of Christ could dispose at will of the great surplus of meritorious works it had inherited from the saints who have gone to their reward.

It was as if he had resuscitated the lost doctrine St. Paul had set forth in his Epistles, more especially in Galatians and Romans, and made it a living power

1) The notes are to be found on pg. 20. ff.

not only to comfort the souls of the awakened sinner, but also to grapple with the great scandal of the times, the traffic in indulgences at Jüterbock near Wittenberg.

The town was awakened, the country and all Europe startled, heresy confounded, the aspect of the moral and religious world changed, both the belief and practice of the church made to conform to the only rule of faith: the Word of God.

Some years ago an old parchment was found in a library at Weimar which contained a remarkable statement, as if it had come from the lips of Frederic the great, the elector of Saxony.

On the 30th of October 1517 the elector had, it says, the following dream, which almost hits the truth too well, to escape criticism.

He saw a monk writing with a very long quill pen on a church door. And as he looked, the pen lengthened until it reached, southward, all the way to Rome. He saw also a lion [Leo] seated on the papal throne, the pen entering into the ear of the lion, and he was a witness to its rage and futile attempts to escape, whilst it sent forth terrific roars.

He saw further, that Bishops and Cardinals came to the rescue and wasted their strength trying to bend and break the pen. For lo! not only a single pen was there, but hundred and thousand of these pens, writing and writing whilst the lion suffered great agony and well nigh died.

If the story of this dream, though well authenticated, does not relate a reliable fact, it is a good parable. It also meets an objection we otherwise might have against the paramount importance ascribed to the event which took place on the above mentioned 31st of October, when this date was singled out to remind us and our children what the Lord hath done for us.

The very same truths were promulgated, the very same work was being done elsewhere, partly spontaneously, by ZWINGLI, KNOX, CALVIN and many others.

The 31st of October is not the birthday of the Reformation. It was not an act which brought this about, but a movement at the back of which as of all second causes and instruments lies the great motive power to which my text calls your attention.

There is nothing very peculiar about this text which calls for explanation.

It is adapted to every anniversary, and applicable as well to the case of individuals as of nations, as well with regard to temporal as to spiritual blessings. But it reminds us

1°. That LUTHER was only an instrument in God's hands.

2°. That the event to which we refer is not to be detached from the general movement we have indicated.

3°. That it is not a thing of the past.

When we ask: Who was the real actor, working through LUTHER, the answer comes

THE LORD.

When we inquire, what the Lord hath done, the text says
GREAT THINGS, FOR US.

When the question is put: what effect ought this to have on us, it is indicated by the words:

WHEREOF WE ARE GLAD.

LUTHER is the central figure of the group on the monument at Worms, near the spot where he maintained the position taken up at Wittenberg, this time against the mighty and illustrious rulers of church and state in his time and country. But when we think of the work he did and the influence he exerted, we are compelled not only to widen our field of vision so as to include CALVIN,

ZWINGLI, KNOX and all the Reformers, but to go back to his forerunners GERHARD GROOT, HUSS, SAVONAROLA, WYCLIFFE, and their fellows, and not only to them, for our thoughts cannot rest until they reach the very throne, the very mind, the very purpose of God.

This is a general religious sentiment. The heathen Romans, for instance, have set us an example to seek in and through the second causes the great first cause.

It was a beautiful conception in ancient mythology which made Clio the muse of history the daughter of Jupiter and Mnemosyne, of Divine as well as of human parentage.

Every event in history derives its true meaning and import from God's design.

Man is a cipher and his worth, as is the case with the value of ciphers generally, depends on the place occupied, before or after the figures, in the row of the tens, the hundreds or the thousands.

It is possible to ascribe the Reformation and together with the Reformation the emancipation of nations from the thralldom in which they were held, to a great variety of causes, discoveries, events, and men.

A well known writer in the "Gids", our leading Dutch monthly, tried to explain it from the reaction against formalism and immorality. At least he laid great stress on the licentiousness of the Catholic clergy at the commencement of and long before the sixteenth century.

The fact is undeniable, but we rule out the conclusion on the strength of another fact which goes to prove that the mere reaction in favour of a purer life and a higher ideal, was not equal to the struggle against the errors and false principles, the scandals and offences against which public opinion protested.

For a whole century before the birth of Luther there had been various attempts at Reformation.

The crowd hooted at the ignorance, the superstition, the riotous living, the warlike propensities, and the love of gain, of lust and of power manifested by the priests. The Humanists laughed at the monks, the nations were disgusted with the church and its ministers. The call for Reformation was not only general, but well supported. Emperors and rulers of all degrees stood up for it. The learned, the powerful and the wise demanded it. Many a council was held on purpose to carry it through.

But the last of these councils, which, as far as the main object for which they were called together is concerned, were entirely abortive, was disbanded and proclaimed to be heretical, infringing on the rights of the Pope.

This proves, if anything that, whatever may have been the necessity for the attempt to change the moral aspect of the church, there was in it an element of weakness which was amended by the leading thought of the theses we have spoken of.

In his own quaint way, LUTHER one day said in his table talk "The world is a magnificent game of cards, made up of Knights and Knaves, Kings and Emperors. For centuries the Pope beat them all. But then the Lord God, came down, picked up the pack, shuffled the cards and, taking the lowest for Himself, beat this Pope, the vanquisher of the Kings of the earth. This is the ace of God."

This way of stating that the Reformation was not the mere outcome of purely natural causes, may not be entirely unobjectionable, but it puts the thought I am trying to impress on you, very forcibly.

The Lord proves to be the main mover and the true actor. There is in the movement resulting in the Reformation of the 16th century a disproportion between the instruments used, and the results attained. Let me put it

in scriptural language: The Lord hath chosen the weak to confound the strong, the foolish to conformd the wise, and the things which are not, to bring to nought the things that are!

Another learned Professor tries to make it clear that the discovery of gunpowder and printing rank amongst the main causes of the Reformation. He might just as well teach that the sun rises because the cocks crow. But our great objection to this way of looking at things, often called scientific treatment, lies with the supposition from which he and such as he always proceed: that the moving causes, which go to make a result, have each a given and positive value, whereas God manifests His presence and reveals His power by putting His own value on things, making, as LUTHER said, the very lowest, the ace of God.

This view of things enables us to give their due to the printer and to the manufacturer of gunpowder, to ERASMUS and the Humanist, to the general opposition against the unholy walk of the priests, and to whatever the historian may be disposed to attribute the influence by which so small a thing as the affixing of a scroll on a church door has brought about such mighty and unexpected changes both in political and in social, as well as in religious life. But it enables us also to see that a thousand agencies were all tending toward the same end and that this wonderful conjunction of forces brought together in a certain way, showed the purpose and manifested the power and the wisdom of God.

If the emperor had not been afraid of the Turks,

if Germany had not been cut up into many small states,

if Spain had not been fully occupied with the low Countries, and France with civil war,

if popular sentiment had not been so much opposed to Rome,

if a thousand other component elements had been different, the same result could not have been expected. But now the burden of our testimony and thanksgiving is: "The Lord hath done great things for us".

II. *Great things.* In this way we may describe *what* the Lord did.

The single word "Reformation" implies a great variety of blessings and changes, in thought and act, in form and substance, within and without the church. There is, however, no need to enumerate them. I mention only the two central ones to which all the others are due, viz.

An open Bible and
An Allsufficient Saviour.

THE OPEN BIBLE.

The Netherlands, as you may know, are honoured by the fact that the two first martyrs, who at the very beginning of the Reformation kept the faith, submitted to the penalty of living up to it, by being burned at the stake in the city of Brussels.

Let me usher you into the upper room facing the market place in which they suffered. The disciples who had accepted the cardinal doctrine of the Reformation have met there within sight of the burning pile, the windows lighted up by the flames reflected from their faces.

They are reading a congratulatory letter from LUTHER to the church under the cross.

It runs, somewhat as follows:

*"We will now thank the Lord, our God,
His Word hath now come back. — — —"*

That was also the keynote of the song in which he poured out his soul.

The Reformers have gone back from the church, from

CARNEGIE BIBLIOTHEK

U.S.

tradition, from the inventions of man to the **Word of God.**

May Luther be considered as the Moses who led them out of the house of bondage; he reminds them God's word is the rod, the instrument by means of which this miracle has been effected.

Have they detected and forsaken the errors of Rome; God's Word was the light in which they have been enabled to distinguish truth from error.

By this Word God is speaking directly to the human conscience without the mediation of the church and of the priests.

How wonderful it was! Multitudes were gathering everywhere as in Brussels just to read and to meditate on it. In this Word they were brought face to face with the Almighty and the Christ He sent to save them from their sin and from its penalty.

The Word brought them face to face with a living Saviour able to save to the uttermost.

Henceforth no invocation of saints!

No genuflection to the consecrated wafer!

When Lessing in later times although living in Protestant community cried out: "What a number of men between God and me!" he did not know, that Philosophy, substituting the idea of God for the personal contact with and knowledge of Him, and Supranaturalism, seeking a Revelation in the letter of the Bible, was really a *recession* from the lines of the Reformation.

When the Reformation was detached by successive systems of Philosophy from its central truth, it forfeited its title to the true apostolic succession, *one common faith.*

We reach out through the ages to give the hand of fellowship to all who honour Christ as the way, the truth and the life. And the apostle Paul himself teaches us to go further back still; to Abraham who was

justified by the like faith ere he was circumcised; which brings us along another line of succession to Adam himself.

This is, however, saying in other words, that the Reformation giving us an open Bible, brought us back to Christ and in Christ to the true Catholic church.

It did away with the errors of Rome, its creature worship, its superstitions, but not with the element of truth underlying these artifices of men.

"Your church", a priest was heard saying to a convert he was trying to win back to the church of Rome, "is not the church of Christ, for it did not exist in apostolic times, or in fact, before the days of LUTHER."

The answer, however, came quick as thought: where was your face this morning before you washed?

It might have been said more politely, but not more truly.

"The Lord hath done great things for us" Hence the conclusion: whereof we are glad:

III. It is however necessary to make a distinction, if we would say this with perfect truth.

We are glad, when we think of what THE LORD hath done for us. But this is independent of the use the children of the Reformation are making of this great boon.

There are times and circumstances when the remembrance of the past adds to the sorrow which oppresses our hearts in the present.

When we mourn the death of those who are dear to us, the anniversary of their birth is not as it used to be, a day of rejoicing.

If the commemoration of a former deliverance, finds us enslaved, it is not a feast day but a day of fasting.

How then, does the recollection of what came to pass in the 16th century strike us, with Romish influence on the increase, Romish church extension forcing itself into view, wherever a new cathedral arises on the crossways?

Have we not indeed, today, a motive, not only to be glad, but also to be sad?

It is not even so much the use Catholicism is making of our free institutions for the furtherance of the aims of the Papacy and of Mariolatry, which calls for soberness if not fear, as the corresponding declension of Protestantism; looked at not numerically but internally.

The Bible is not a closed book, brought out of the reach of the people, but it is cut up by criticism like the scroll of the Prophet Jeremiah by Jehoiakim the king, and piece by piece, as far as intentions and purposes go, destroyed.

The interests of the multitude are of the earth earthly. It may not find the expression of its belief in the inscription placed by the free thinkers of Berlin above the gate way of their burial place: "Wir hoffen und furchten das Jenseits nicht mehr. Die Besserung des Dieszeits ist unser Begeh'r" but it lives without hope or fear of the *future*, in the attempt to ameliorate life in this world.

Whatever appeals to the senses, as well in religion as in common life, takes hold of the masses.

The ideals of christian life and work set forth by the authors of our literature are, to say the least, very different from those of the Reformation and of Holy writ. I need but mention the titles of recent books, confining myself to recent English literature, to make my meaning clear. What shall we say of HALL CAIN'S "Christian" of MARIE CORELLI'S "Master Christian" of "DONOVAN", "we two", "Marcella" and more works of the same nature, through which an age opposed to dogmatism is imbibing the doctrines of the Novelist!

You can add if you wish the works of SHELDON which in the attempt to answer the question "what would Jesus do" make men forget "what Christ did do".

What does it all mean!

Have you ever visited Oberstein in the principality of Oldenburg Birkenfeld near the Hundsrück?

You will not have forgotten the church, reached by a picturesque path, on the side of the precipitous decline, hewn out of the nether rock, half way up, just beneath the ruins of an old baronial castle built, as tradition says, by way of expiation for fratricide.

One cannot imagine what other motive would have induced a man to do this work.

It is only a striking example of many a tradition of like import, revealing the same want of forgiveness.

It tells us what prepared the way for the Reformation. It was the sense of sin, the consciousness of guilt, the desire of reconciliation.

Rome itself has been the instrument to prepare men for the joyful acceptance of the blessed truth; that the righteousness of Christ received by faith is the only expiation we can make.

The hymn of TOPLADY :

“All for sin could not atone

“Thou must save and thou alone”

would never have had its force, but for sin-sick souls.

What a change in this respect since the days of the Reformation!

How true the word once spoken by VAN OOSTERZEE :

“There is no need of pardon now, the ladies and gentlemen find it easier to absolve themselves!”

Then the great query was: how can I become acceptable in the sight of God?

Now, the demand is what shall we eat; what shall we drink; wherewith shall we be clothed?

Then, thousands went forth from Amsterdam and Haarlem to hear PETER GABRIEL or ARENTSZOON the basket-maker preach for hours at a time in the fields of Overveen.

Now, the crowds remain at home to read the Sunday newspaper, or to make themselves "like unto a wheel in the prophet vision, whirling away" as CARLYLE put it, "at the rate of so many miles an hour until the crack of doom swallow them all," or pass by the church doors to read, no theses on justification, but the handbills of the theatre.

When the doors of the Dom at Utrecht were first opened for Protestant worship, the multitude stood in the open space between the church and the tower, where a stone marks the site of the earliest Christian church in the country, — the St. Thomas chapel — reverently waiting until at once the 130th psalm "*de profundis clamavi*" was intonated, and when the patience of the people was rewarded, it rushed forward singing the second verse. „But yet, with Thee forgiveness is, that feared thou mayest be”.

Thanks be to God! *That* truth remains, though the crowd may be found elsewhere.

And it would be ungrateful in us who have been made acquainted with this fact, to stand up before a Christian congregation, harping upon the string of regret.

The light hath come, though men should shut themselves out from the light.

The river flows, though its waters should have no attraction for the wayfarer.

Amongst the sentences which, German-fashion, adorn the entrance hall of the Wartburg through which one passes to the room in which Luther dwelt as jonker George, there is one which sounds in our ears even now a note of triumph and a prophecy of good.

“Gottes Wort und Luthers Lehre,
Sie vergehen nimmermehr”.

The word of God and the teaching of Luther shall endure for ever!

The only indispensable application left for me to

make, would then seem to be a personal one, brought home to your conscience in questions such as these: Have I a part in the great boon of the Reformation? Do I feel myself to be a sinner; the word taken not in its superficial sense in which men are wont to use it, but as we appear in the sight of the most Holy God?

Have I ever felt my need of a Saviour, not in the general way men entertain the thought for a moment, so as to include themselves in the major of the syllogism "Christ saves sinners, I am a sinner, therefore Christ saves me" but in the special sense in which we would lose heart and hope but for Christ as an advocate and a surety, a priest and a sacrifice? -

Am I prepared to meet my God? Shall I spend eternity either in or far from His presence? Do I feel that truth and error, sin and grace, Heaven and Hell are fearful realities, such as LUTHER, such as the men who went to the stake with the hymn of rejoicing, felt them to be?

But though I spoke with the voice of the archangel I fear that it would be only carrying out the commission such as the prophet Isaiah received when he was called upon to preach to his people, Isaiah 6:9. — — — There is no health for the individual member when the whole body corporate is laid aside through sickness.

There are indeed isolated cases of conversions and revivals of individuals, whilst the whole people lies under the sentence of callousness and obduracy. But they only serve to justify God and prove the power of the Truth, and the truth of the Gospel. There is always a Rachab, there are ever Gibeonites to turn to the Lord, there always will be 7000 who have not bent the knee to Bäl. We have God's word for it: "The remnant shall be saved!"

But the heart yearns for the Church universal and for

the nations to whom the Reformation came in the name of the Lord breaking their shackles and abolishing their thralldom.

Hence the cry goes up: Is the Reformation a spent force? is its benefit annulled, its blessing made void and the standard of right lost sight of? And the answer comes: the gifts and calling of God are without repentance. ¹⁾ But this did not justify the conclusion the false prophets drew from it, that the Holy city would not be destroyed, and that the chosen people could not be cast of.

This leads us away to search for the primary causes of the general declension which would lead us to hang our harp upon the willows.

Search for them, did say? why, they lie as stumbling blocks directly in our path.

There is no craving for forgiveness, where there is no sense of sin. There is no sense of sin, no contrition where there is no sense of right, no love of truth, no fear of God, no trembling before His Word. ²⁾

Listen! God is speaking to us, children of the Reformation and . . . of the 20th century as well, who believe in dynamite and melanite, in concentration camps and the efficacy of martial law, in the beneficial results of censorship and the working up of public opinion by distorted truths or cleverly got up untruths, by anarchism and its eldest daughter, the Boycot, in coalition for the sake of creating working majorities, and in all sorts of booms to keep them up long enough to serve our ends!

He speaks as He always speaks in a significant fact: LUTHER writing on a churchdoor, was a power which made the papal throne totter as if for its downfall.

¹⁾ Rom. 11 : 29.

²⁾ Isaiah 66 : 5.

Listen! He is speaking still:

1. Behold, the *Lord's* hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.

2. But *your* iniquities have separated between you and your God, and *your* sins have hid *His* face from you, that he will not hear.

3. For *your* hands are defiled with blood, and *your* fingers with iniquity; *your* lips have spoken lies, *your* tongue hath muttered perverseness.

4. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity and speak lies; they conceive mischief, and bring forth iniquity.

14. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15. Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the *Lord* saw it, and it displeased him that *there was* no judgment. ¹⁾

Let that be the heading of your dailies and the theme of your afterdinner speeches, for it is the truth of God. Let it sound in the ears of those who call themselves Christians and are weltering in falsehoods, dragged down to perdition by national pride and revenge and selfishness!

We are sick at heart when we think of the infatuation which makes men who were said to love fair play, to be averse to all false dealing, to be jealous of individual rights even to excess, develop into the very opposite.

Did I say infatuation? It is worse than that.

A man who is temporarily deranged may be brought back to himself, one who is misled may be guided in the right way, a mistake may be corrected, but when **the standard of right and wrong** is vitiated, when the

¹⁾ Isaiah 59: 1, 2, 3, 4, 14, 15.

stronger dictates what shall be the law to which the weak has to conform, there is a revelation of so much moral obliquity, that both morality and religion hide their faces and mourn.

Where **there is no law** there is no transgression, and where is no transgression, there is no need of redemption, and where there is no need of redemption the work of Christ and in due course, the Reformation are spent forces.

Methinks the attitude of the Christian Church, taken as a whole, with regard to the great moral principles, the questions of right and wrong involved in this war which is being waged in South Africa, proves that it has ceased to be a living power.

If the Church instead of standing up for the right and for truth, has nothing to say to Ahab coveting the vineyard of Naboth, to David ingeniously finding measures to remove all opposition from his path, to Zedekiah holding his oath at naught, it hath, indeed, ceased to be a power for good in the land.

Don't you tell me there are two sides to the question of right and wrong involved in the South African war, that there are two opinions with regard to the method by which it has been brought about and carried on to this day.

It is not so. There is no difference of opinion, where the difference can be removed by counting, comparing, reading, remembering.

A high minded christian minister residing in London wrote me some months ago about the treatment of the peace-commissioners — the high sounding word for a very objectionable thing — by their fellow countrymen.

They were whipt and killed in cool blood, so the official despatches said and so unimpeachable eye witnesses asserted.

There was no denying a charge so clearly attested.

But *lo!* the first of these ill-treated men was soon found unscathed, sometime after this the second, whilst the third was afterwards discovered in a concentration camp. No intimation has been received to this day that the only conclusion possible to be drawn from the facts, has made itself evident to my correspondent.

Don't you tell me, that the different way of looking at these things is owing to a difference of nationality.

Right and truth are not national but international. We wish England well, bating the manifest injustice of the arbitrary measures taken to steal away the inherent birth right of a race which has proved its right to a separate existence.

Don't you tell me, that the evil must be maintained in order to prevent worse in future.

Is it so impossible to ask and receive guarantees against future contingencies that you must continue to violate the rights of nations and to sin against the dictates of humanity?

It is the right, it was the duty of the church to hold up the torch of truth, by the light of which the nation has to walk as well as the individual. To proclaim that there are things more precious than the diamonds of Kimberley and the gold of the Transvaal, more effective than executions and deportations, more wise than to keep up a delusion to the bitter end, more noble than to acknowledge no mistake, more patriotic than to disguise and to distort facts and figures for the honour of the flag, more imperial than to follow in the wake of the Czar, the Sultan and the President, more necessary to the safety of Great Britain and the peace of the world than that the greatest part of the human race should sail under the Union jack.

What St. Paul said to himself: woe be to me if I preach not the gospel, the church may repeat with regard to its peculiar mission and message.

It virtually resigns and leaves "its Bishoprick to others more worthy" if it becomes untrue to itself and to the Master. "If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?"¹⁾ Which being interpreted means: if only Heterodoxy stands up for the truth and hungers after righteousness, what is to become of your Bishops and your Cathedrals?

If I mistake not, Great Britain is undoing the work God hath wrought in the sixteenth century, and preparing the way for the Antichrist.

This is said not because the rights of the weak have hitherto always been respected by the strong, or because the means taken to break the resistance of an enemy have never been otherwise than fair and in accordance with the claims of justice and the dictates of humanity, but because the war in South-Africa, from a great variety of causes, has attracted the attention and enlisted the sympathy of the nations on behalf of those who are struggling against such fearful odds and such foul measures for their liberty. More especially because the moral and the religious aspects of this war are such that the issue has ceased to be a national one but has become **international**.

The highest interests of humanity are at stake; faith in God, in man, in Government, in religion, in arbitration, in international laws, in the power of the right.

I will not express what the attitude of the christian church taken as a whole has been hitherto, with respect to the principle now at stake. May it awake to a sense of its responsibility, its guilt, and its duty!²⁾

1) Romans 2 : 26.

2) The publication of this sermon is due to a remark made by one of the hearers that it might perhaps reach some in Great Britain who are apt to attribute the popular sentiment in Europe against the war and the measures taken

The letter written and sent to the permanent court of arbitration before its last meeting reads as follows.

“The deputies of the South African Republics have appealed to the permanent court of arbitration.

Even through the court should not be competent to take cognizance of the facts to which they refer, this is a step in the right direction.

There are acts and measures whose significance are entirely independant of their immediate results.

by the English Government, to hold its own, to an anti British feeling, to jealousy, misrepresentation and the like.

It was preached from notes made during the night passage from port Victoria, and written out some days after. Hence it contains, more especially towards the close, only the general drift of what was said about the lack of christian principle in political life, and of higher ideals in the life of the church.

A writer in the North American Review lately attributed the fact that the truth and the right had lost their worth upon the masses, to the dominating influence of the popular vote, which enables a party in power to carry through all its measures, however objectionable, as long as it can dispose of the majority.

This is not a state of things peculiar to Great Britain. Hence the leading thought of my sermon has a more extended application, to politics as well in my own country as elsewhere. Hence too my remark made above, that the change of

This appeal was adressed to the Powers who are allied for the purpose of promoting the object which drew them together in the Peace Conference.

To all in authority, who are pledged to oppose what makes war hideous, makes peace impossible, and is inimical to the highest interests of humanity.

To the conscience of the nations.

To the Throne of God Almighty in whom is no unrighteousness, Who is no respecter of persons, but an impartial judge.

It is the voice of equity protesting against the violation of its rules, thereby cancelling the safeguards of the rights of nations.

Can Sovereign Powers interpose on behalf of those who call for an impartial judgment, only when their adversaries have authorized such a step?

If so, public opinion and the sense of truth and right which is not yet extinct in the heart of the people are not in consonance with the customs established for the mutual intercourse between the Princes of the earth.

Both the decision of this question, and the responsibility for this decision rests with the Court.

Whatever may be the result, the respect due to

opinion on subjects connected with the war, can be brought about, by comparing reading, counting and remembering.

There is no need for an Englishman to take any statement into account coming from the other side. The official despatches, the successive telegrams, the lists of casualties and surrenders, the charges made against the enemy and afterwards dropped, the pictures in the illustrated papers of two years ago, the speeches made on different occasions, tell the whole story. It is not a question of sympathy and antipathy **but of what is fair, right and true.**

What a grand thing it would be if the love of righteousness could assert it self, and make Great Britain conquer **itself.**

I only add the letter sent by representatives of all our churches to the permanent court of arbitration; not so much with the expectation that it would meet a favourable response, as from the necessity **of pleading for the right.**

those who are in power will prevent us from condemning acts and motives beyond our ken.

But this is no obstacle for our full sympathy to go out to those who have made futile attempts to take the final decision out of the power of the sword in order to give it to those who would maintain the right.

And it does not forbid us to supplicate our own Government and to call upon the friends of peace and justice elsewhere, to approach those who are an authority, each in his own manner and tongue, with the wish that by a mutual understanding Great Britain may be led to see that there are other interests at stake than those it aims at, and other sources of right than those contained in successive proclamations. Must the appeal of the deputies be laid aside?

In that case we have no answer left, when the question is put: are the Powerful to trample upon every rule of international right, with the tacit consent of all the Powers?

This thought makes it imperative on every one, and in the first place on the Church of Christ, to raise the voice in defense of the common and highest interests of society, civilisation, humanity, morality and religion.

The representatives of the churches cannot be silent now the very foundations of Religion and Ethics are being undermined.

It is certainly not foreign to their vocation to descend into the arena for the defence of the truth; it is rather the discharge of a duty the prophets of old in Israël have fulfilled at the court of Achab, of David, of Rehoboam, and others.

On whatever point the church may be divided, in this it is a unit.

It remains to be seen, whether the war in South Africa, with the connivance of the Christian POWERS shall be allowed to degenerate into a sickening butchery; no single law, whether human or Divine being respected by those who are engaged in it. Whether the same anarchistic principle which threatens the life of the Head of every State, shall be an impending danger to the weak amongst the nations, on the part of the strong.

Whether the love of wife and child shall be abused to break the resistance of a brave people, which, though outnumbered tenfold, has not been vanquished.

Whether tactics of warfare shall be countenanced, which allow a military force to skulk behind a human living rampart of unarmed men, yea of women of children in order to prevent the citizens, from repulsing the invaders of their country.

Whether the beastly lust and uncivilized warfare of the aborigines shall be the acknowledged allies of a Christian POWER against a Christian People.

Whether the families of those, who are striking for their good right, shall be turned out of their homes, chased across the country, cooped and herded together, victims of the cruel generosity of an enemy who is magnanimous enough to throw the blame of their moral and physical ruin, upon the determined opposition of their natural protectors against a foreign invasion.

Whether a system of war calculated to make citizens traitors to their country shall be set up as an example in all future conflicts.

Whether the defence of one's country, shall be deemed a crime, to which the penalty of confiscation, deportation and imprisonment shall be attached.

Finally whether the Powers shall permit the application of a system which gives no choice between subjection and being exterminated.

Names.

Neth. Reformed. (Nat.):

Dr. J. TH. DE VISSER.
Dr. PH. J. HOEDEMAKER.
Dr. E. LAURILLARD.
H. F. GIESEKE.
J. C. HEESTERMAN.

Evang. Luther.:

P. GROOTE.
J. A. HELWIG.
P. VAN WIJK JR.
P. VAN DER VEEN.
G. D. MARTENS.

Reformed churches:

J. C. SIKKEL.
W. H. GISPEN.
B. LINDEBOOM.
Dr. W. GEESINK.

Ref. Luther.:

C. F. WESTERMANN.
JOH. C. DE MEYERE.
K. SCHARTEN.

Remonstrants:

Dr. J. A. BEIJERMAN.
A. M. A. REYNDERS.

Baptist:

W. J. LEENDERTZ.
P. FEENSTRA JR.
J. H. BOEKE.
Dr. A. K. KUIPER.

Roman Catholic church.

A. G. SCHWEITZER, Secr.
Chamberlain S. H. the Pope,
Dean of the clergy at Amsterdam.

J. C. ALBERDINGK THIJM,
Priest of the church of the Holy
Ignatius S. J. Amsterdam.

Dr. R. M. V. VAN OPPENRAAY,
Direct. des Kathol. Gymnasiums.

H. J. EMOUS,

Sec.

Old-Catholic Church:

(Eisschoppelijke Cleresie):

N. B. P. SPIT, Dean, Bishop
of Deventer.

All sorts and conditions of men to the number of many thousands have supported this request, which was sent in to the Court of Arbitration, before its meeting which is now being held.

It is, however, only fair to state that the movement of which this appeal is the outcome, has no other

and no higher object than the maintenance of the right, which is just as much in the true interest of Great Britain as it is in that of the South African Republics.

The supposition that the wish to stop the war, or to denounce the steps taken by the British Government in the interest of military tactics, has its origin in any fear of the final result, or in the hope to restrain England from what are euphemistically called "drastic" measures, or even in the wish to foster vain hope, ought to be forthwith discarded.

It creates a false impression, which leads to very illogical conclusions.

The general belief has been and is, that the struggle shall go on unto the bitter end

There is a *vis inertiae* in the moral world which prevents men, and still more so nations, from retracing their steps.

The gamester will not leave the table as long as there is a piece of gold left in his purse.

The end must first come.

If we fear, it is not for South Africa, but for ourselves and for Great Britain for the cause of equity and truth, for the Church, and for the coming generation!

Vroeger verschenen werken van DR. PH. J. HOEDEMAKER.

Handboek voor het onderwijs in het Oude Testament, ten dienste van de Catechisatie, het Huisgezin en de Zondagschool. Verminderde prijs *f* 2.50.

De Mozaïsche oorsprong van de Wetten in de Boeken Exodus, Leviticus en Numeri. Lezingen over de moderne Schriftcritiek des Ouden Testaments. *f* 3.90.

Zonde en Genade. De Tijd der Richteren. *f* 2.25.

Genade en Recht. Israël onder de regeering van Saul en David. (*f* 3.—), Verminderde prijs *f* 2.—.

Het Ecangelie in het Oude Verbond. Opstellen over de openbaring Gods in het Oude Verbond. *f* 1.—.

Christus voor de rechtbank der moderne Wetenschap. *f* 1.25.

„*Op het Fondament der Apostelen en Profeten*”. Bijdragen voor Kerk en Theologie. *f* 2.—.

Het Zieleleven in verband met de hedendaagsche Theosophie. Vijf lezingen. (Deel I van „Bijgebracht”). *f* 1.75.

Een licht op ons pad. Zes leerredenen uit en voor onzen tijd. (Deel II van „Bijgebracht”). *f* 1.—.

Gevaarlijke Wapenen. Leerrede over Matth. 26 : 52. Uitgesproken den 14 Februari 1897, in de Amstelkerk te Amsterdam. *f* 0.10.

Tegen Rome — Gods Woord. Predikatie op den gedenkdag der Hervorming 1897, over Rom. 10 : 17. *f* 0.20.

Hoe men in het Huis Gods moet verkeerem. Twee predikatiën gehouden in de jaren 1879 en 1892, bij de bevestiging van Ouderlingen en Diakenen in de Nieuwe Kerk te Amsterdam. *f* 0.25.

Na Een en Dertig jaren. Leerrede over 2 Cor. 4 : 13. Uitgesproken op den 19 Januari 1893 in de Westerkerk, ter herinnering aan den dag zijner bevestiging te Veenendaal op den 16 Februari 1869. *f* 0.30.

Het Sociale Vraagstuk tot Christus gebracht. Leerrede over Luk. 12 : 13—15. Uitgesproken Zondag 29 Januari 1893 in de Amstelkerk te Amsterdam. *f* 0.30.

Nationaal niet Clericaal. Beoordeeling van Opstellen in „de Nederlander”. *f* 0.25.

Aan Jhr. Mr. A. F. de Savornin Lohman, *Heel de Kerk en heel het Volk!* *f* 0.35.

De roeping der Gereformeerden in de Hervormde Kerk. *f* 0.30.

Eene belijdenis? Eene ernstige vraag naar aanleiding van mijn aftreden als Hoogleeraar aan de Vrije Universiteit. *f* 0.40.

De Bijbelsche Geschiedenis in vragen en antwoorden. (Oude Testament.) *f* 0.20. 25 Ex. *f* 4.—.

Herhalingsboekje, ten dienste van hen, die zich voorbereiden belijdenis des geloofs af te leggen. 12¹/₂ Ct., 25 Ex. *f* 2.50.

In één Genootschap doch Kerkelijk gescheiden. Modus Vivendi aan de classicale vergaderingen en conferentiën ter overweging aangeboden. *f* 0.15.

Het Probleem der Vrijheid en het Theïstisch Godsbegrip. Academisch Proefschrift. *f* 1.—.

60/7747

BIJEENGEBRACHT,

DOOR

Dr. Ph. J. HOEDEMAKER.

Verschijnt in maandelijksche afl. van 2 vel.

Prijs per jaargang (loopende van Juli tot Juli) f 3.—.

INHOUD van den **derden Jaargang 3^{de}** afl.

- I. *Vragen van den Dag in het licht van Gods Woord.*
Een kwestie van Identiteit. — En toch! Blz. 1—8.
- II. *Handboek voor het Nieuwe Testament.* Blz. 81—96.
- III. *Lessen uit de Heilige Schrift.*
I. Abraham en zijn geslacht. 1^{ste} Hoofstuk, *Aanvankelijk gehoorzaam.* Blz. 1—16.

Vier deelen van deze reeks zijn reeds verschenen:

- I. HET ZIELELEVEN f 1.75 geb. f 2.25
- II. EEN LICHT OP ONS PAD . „ 1.— „ „ 1.50
- III. VRAGEN VAN DEN DAG enz. „ 1.75 „ „ 2.25
- IV. ARTIKEL XXXVI. Beoordeeling
van de opstellen van Dr. A. KUYPER
over Kerk en Staat, in de *Heraut* „ 1.60 „ „ 2.10

Inteekenaren op den 3den Jaargang hebben het recht afzonderlijke deelen of stukken van den 2den Jaargang tegen den inteekeningsprijs à 12¹/₂ Ct. per vel te bestellen.

Men teekent in bij den Uitgever

J. H. VAN DAM,

Spuistraat 46, AMSTERDAM,

en bij alle Boekhandelaren.

Meer dan 1200 mannen, vrouwen en kinderen uit Zuid-Afrika worden nu reeds vele maanden gedwongen zich te ver van koninklijke gastvrijheid van Portugal te laten welsvallen.

Niet ver van de zeekust is een oud, somber, vervallen klooster dat vroeger meer dan duizend monniken huisveste en thans zijne cellen en gangen heeft geopend voor een deel der ballingen, die door het Engelsche leger bij het schoonvegen van de Kaap, Natal, de Oranje Vrijstaat eerst naar de Transvaal en later met vele Transvalers over de grenzen van de Portugeesche kolonie Mozambique werden gejaagd. *)

Zij worden nu door het genadebrood van Engeland's gehoorzame bondgenoot voor den hongerdood bewaard, maar velen hunner zijn zonder voldoende dekking en kleding, onbeschermd tegen de snerpemde koude die te wachten is in de van de zon afgesloten kloosterruimte.

Temidden van allerlei meer dringende, ten minste luider roepende nooden, van krijgsgevangenen en vrouwenkampen, houdt zich de bede van de commissie: geef ons eenig geld, dat wij deze ongelukkige lijdens in Portugal door den winter kunnen helpen, bescheiden op den achtergrond.

Dit bracht Dr. HOEDEMAKER op het denkbeeld, dat de opbrengst van nevensgaande leerrede hier en in Engeland, wellicht eene kleine bate voor de Commissie, bestaande uit de H.H. J. C. HEESTERMAN, H. J. EMOUS en J. D. W. TELLER, kon opleveren, zonder schade voor andere belangen.

*) Een ander deel is in een verlaten hospitaal opgenomen. In het geheel zijn er drie kampen, namelijk te Peniche, te Alcobaça en Caldar da Rainha.

Een inteeckenbiljet wordt er bijgevoegd omdat de schrijver in het denkbaar, ofschoon niet waarschijnlijk geval, dat de predicatie *aan bepaalde adressen in Groot-Brittannië moest worden gezonden*, voornoemde commissie wenschte gemachtigd te zien over deze toegezegde gelden ten behoeve dezer exploitatie te beschikken.

De opbrengst van de predicatie en alles wat voor de ballingen wordt gezonden, derhalven komt hen uitsluitend, en de op nevensgaand biljet gegeven toezegging, komt hen eventueel ten goede, namelijk in geval de exploitatie ze niet dringend eischt.

De preeken worden ruim in commissie verzonden met het verzoek dat de boekhandelaren ze in uitgebreiden kring ter inzage zenden, aan allen, die geacht kunnen worden, Engelsch te verstaan.

J. H. VAN DAM.

AMSTERDAM, 24 November 1901.

Spuistraat 46.

INTEEKENBILJET.

De ondergeteekende

wonende te

machtigt de „Commissie van het Christ. Nat. Boeren-Comité”, bestaande uit de H.H.:

J. C. HEESTERMAN, Keizersgracht 719,

H. J. EMOUS, N. Z. Voorburgwal 326,

JOH. D. W. TELLIER, Nes 53,

te beschikken over de som van Gulden Cts.,

ten behoeve van de hierboven aangewezen belangen.

....., 190 .