

We now live in the New Covenant. We now live in 'the arrangement of God's wise purpose according to which in His dispensation He works all things according to the council of His will. Eph. 1:11.

We now live in the new dispensation. Christ has nailed the ordinances of the Old Covenant to the cross! And that under the dispensation of God.

The issue before which we are now faced is:

1. Not what value do the Old Testament Scriptures have for the church in the New Testament dispensation. That is certainly an allied question, but is really not the question.

2. But what value do the Old Testament ordinances now have for us today? Do the ordinances that were nailed to the cross have any value for us, now that they have been nailed to the cross? To this question we hope to give some attention in the next article.

G. L.

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## - Book Review -

REV. HERMAN HOEKSEMA — *The Amazing Cross*.

183 pp. Eerdmans Publ. Co. \$2.00.

So much that is being published these days on Lenten themes is superficial and misleading. TOO often the stress is laid on the external aspects of our Lord's passion, as if the things that matter most about the Christ on the cross are His "manliness", "heroism", "patience under tremendous strain", etc. In not a few Lenten books the cross of our Saviour is presented as something to be described rather than *expounded*. There is a lot of sentimentalism printed about Calvary that is thoroughly unbiblical.

Here is a book that goes to the heart of the real Lenten theme. Part I deals with the relation between our Lord's sufferings and such truths as God's judgment of the world, His judgment of the Church and the Political World-power. Part 1.1 is an excellent exposition of our Saviour's obedience. The chapter on Gethsemane, entitled "Before the Gates of Hell" is exceptionally good.

The title of the book is exceedingly appropriate. The author has exalted the *amazing grace* of our *amazing Redeemer* who died an *amazing death*, that by His *amazing resurrection* from the dead we might preach an *amazing Gospel*.

Rev. Leonard Greenway.

Christian High School  
Grand Rapids, Michigan.

## Our Own School Movement

It is quite significant that a meeting of this nature can be planned and successfully carried out, especially in the times in which we are now living.

It means that the present world-wide conflagration which has made such inroads into our thoughts and lives, has not destroyed your interest in your home problems, particularly in the education of your covenant youth. It also means that as a Protestant Reformed group you love and cherish your distinctive principles to the extent that you desire to apply them to every sphere of life and feel the need of a thoroughly Reformed training for your children, so that you are striving to have a school of your own. And even though the war efforts prevent you from erecting a school building to fully realize your purpose, you have the courage to proceed with your plans and are even laying post-war plans to be carried out in the future.

No doubt the audience this evening could be much larger, and the interest shown thus far could be more extensive. Yet the groundwork is laid so that the movement is bound to gain momentum as the work is carried on.

You realize that I speak as an observer interestedly viewing your efforts from a distance. This does place me at a disadvantage in making a speech, but does not prevent me from raising questions which you either have met or are bound to meet repeatedly in a movement of this kind. I present these questions for your consideration.

My first question may not seem to be logically the first question that would be raised, but I consider it of primary importance.

It can be stated in this form: what name do you intend to place over the portals of your new institution?

The name, if it is to have any significance at all, must express the true essence of the institution in distinction from all others. It must serve as a seal of the fundamental principles underlying the institution, and must carry those principles on into the generations to come. As soon as a school does not live up to its name it has no right of further existence under that name. We might ask: what do you mean when you speak of "our own school"?

It is questionable whether this matter was always given its just consideration when our present Christian schools were organized. I recall seeing the inscription over one of our present Christian schools which read: Christian and Grammar School. Possibly the founders of that institution did not approve of calling it a Christian Grammar School because they could not conceive of such a thing as "Christian grammar?". Whatever the case may be, the name is

The name of your school must express what it is.

quite expressive of the character of much of the instruction in our present schools.

From our own experience we know that our present Christian schools are frequently nothing more than a school with the Bible. The sessions are opened and closed with prayer, a few hymns are sung, sometimes even of a questionable nature, there is a Bible lesson, and as for the rest the school goes over to a general routine of the day. The text books, the lessons, and possibly even the atmosphere of the schoolroom differs in nothing from any public school. In some cases the teacher knows so little of sound Reformed doctrine that she could not possibly apply it in her instruction. Particularly such subjects as history and geography are taught from the same approach as in the public schools, except that the theory of evolution is avoided. In our high school conditions are no different. There entertainment and sports even play an important role in the curriculum of the school. The high school publications, such as their annuals, carry hardly a spark of Christianity in them.

In many ways our present schools give an academic training, plus a certain amount of Christianity, such as might be expected in a "Christian and Grammar School". The theory of "common grace" is the underlying cause for this condition.

The question may well be asked: what do you mean when you speak of "our own schools"? You certainly do not favor a church school. Your intention is not in the least to take the responsibility of the instruction away from the parents by laying it at the door of the church. The training of the covenant child belongs with the office of believers, and we have no intention of destroying this principle. Nor is your purpose to create a school which only carries the outward distinction that it is open only to Protestant Reformed children and boasts a teacher's staff of persons who can prove their membership in some Protestant Reformed Church. That mere outward distinction does not make it a school of "our own".

We want a Christian School, call it by whatever name you deem proper, that is based on sound doctrine, where the instruction is permeated with the Truth of the Word of God. Basic Christian instruction is more than a daily Bible lesson, more than a Christian atmosphere, and more than an occasional application of some moral axioms. A passing remark or a story with a Christian moral applied to the lesson of the day, does not make a school Christian. The instruction must be permeated with the Truth of Scripture, or it fails to meet its requirements. No teacher is fit to teach Arithmetic unless she carries in her soul the conviction that one and one are two, not simply by some natural law, but because God's ordinances govern the whole universe. She must not merely say so, but that conviction must govern all her instruc-

tion. She cannot possibly teach Geography unless she is constantly aware that she is dealing with God's earthly creation, God's world. And she has no right to teach history unless she sees in all of history the unfolding of God's eternal thoughts and purposes, even the development of His covenant.

In one word, also in the sphere of instruction, the question is always: God or Baal. We must absolutely maintain that God is God, the Sovereign and ever-blessed Lord, besides Whom there is no other. To deny Him, to ignore Him, or even to slight Him is to rear up an idol before His face. Serve Him we must, for we either love and serve Him with all that is in us, or we bend the knee to Baal. The choice is inevitable. But it must always be for God and against Baal. There is no alternative.

The name of your school must express what it is.

My next question is this: Is it imperative to have our own schools wherever possible?

I prefer to put the question in this form, rather than to ask whether it is necessary. Your presence here tonight seems to imply that you are convinced of its necessity, or at least have a definite interest in the matter. Besides, we might ask whether it is necessary when we really mean, is it worth the effort and the sacrifice? We may be counting the cost with the sole purpose of making that our main objection against it. If it is imperative we also weigh the cost, but only with the purpose of finding ways and means to gain our end.

Is it essential to the proper development of our children and to the future of our Protestant Reformed Churches? Does God demand it of us as Christian parents who cherish the unadulterated milk of the Word and desire to preserve it for ourselves and our children? We are aware of our responsibility toward ourselves as covenant parents, and toward our children as the covenant seed, the church of tomorrow. We realize that our children spend twenty-five hours of each week, for forty weeks of each year, for a period of nine to twelve years under the direct influence of the instruction of their teachers. Estimated on the basis of twelve active hours per day, this amounts to almost three years of their lives. We fully realize the import of entrusting our children to the influence of others for such a long time, especially during their most impressionable years, which mean so much to their proper development. From that aspect we ask, is it imperative to have our own schools?

In this connection the question might be raised: But is it not our duty to exert our influence on our present schools? A counter-question could be placed: How much of this has been done in the past? And in how far has this succeeded? The question may even be considered: In how far are we justified in urging our convictions upon children of parents who are

definitely opposed to those convictions?

Another question suggests itself: Is this a proper time for such an undertaking? It has been said: This should have been done immediately after our churches came into existence. Yet regardless of anything else, you cannot turn back the clock of history. Besides, there is a definite advantage to beginning now. We have had ample time and opportunity to become more thoroughly established in the truth of God's sovereign grace and more mellowed in our convictions. From that aspect this seems to be the ideal time. And as for the war that is being waged, if ever we are called to labor and to watch in prayer, to hold that which we have that no man take our crown, it is now.

A final question, then, is this: What can be done?

If you are at all convinced that it is imperative to establish a school of our own, you must continue to strive unwaveringly toward that goal. Much work must be done in many ways. Your conviction must become the conviction of all. A solid foundation must be laid that your school may truly have a right of existence, that it may be worthy of its name, and that it may be able to withstand all the winds and storms that are sure to assail it in the future.

But above all, we must all be spiritually strong enough to support such a gigantic, yet worthy undertaking. We must ever more determinedly apply our principles to our whole lives, placing God first in everything, committing our way to Him, and serving Him in all things unto the praise of His glory. If we so strive we shall not strive in vain. C. H.

\*A talk given at the Chr. School Aux. meeting, Jan. 6, 1944.

#### IN MEMORIAM

Op Maandag, 21 Februari, behaagde het den Heere uit ons midden tot Zich te nemen, \*

MRS. JACOBA ZOETEWEEY

in den ouderdom van ruim 71 jaar.

De zuster was een getrouw lid van onee Hollandsche Vrouwen Vereeniging "Dient den Heere" en van onze gemeente alhier.

Wij mogen gelooven dat de Heere haar tot Zich nam in den ruste die er overblijft voor het volk van God, en dat zij nu jubelt voor den troon Gods en des Lams.

Moge de Heere de bedroefde kinderen en verder familie, en ons allen, trooste met Zijne genade in dit ons verlies dat haar gewin was,

Namens de Vrouwen Vereeniging,  
Ds. P. De Boer, Pres.  
Mrs. P. Kooiman, Sear,

## Tithing and Christian Stewardship

The underlying basis of Christian stewardship is the fact that all things belong to God in the absolute sense of the word. God is the sole Possessor of the whole universe and all that it contains. That this is true follows from the fact that He is the Creator of all things. He conceived all His creatures in His eternal counsel and He brought them forth by the word of His power. All things, therefore, have their source in His will and are made to exist by His almighty power. And not only do all things have their origin in God's creative work but they also continue to exist because He upholds them by His omnipresent power. All things are absolutely dependent upon God for their existence, so much so that, if He would but for an infinitesimal moment, withdraw His sustaining power, they would be obliterated. God's ownership is therefore an essential one because all things, which belong to Him, are wholly dependent upon Him for their existence. In this light we can understand that it is impossible for anything to exist if it does not belong to God. And thus we may also conclude that all things very really belong to God since it is impossible for anything to exist apart from Him.

Scripture teaches this absolute ownership of God on almost every page. Not only is there the clear account of the origin of all things in the first part of Genesis but there are also an almost innumerable number of texts that either state this truth in so many words or unmistakably imply the same. Notice, for example, the following: Neh. 9:6, "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee." Ps. 24:1 "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein". Ps. 50:10-12 "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Isa. 66:1 "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"

We consider this truth of God's absolute ownership as vital with a view to all true stewardship. It stands to reason that only he who is willing to confess this absolute ownership of God can be a steward in the true sense of the word. For stewardship most certainly precludes absolute ownership. There is indeed a relative ownership among the stewards, and therefore the Lord has given the commandment, "Thou shalt not