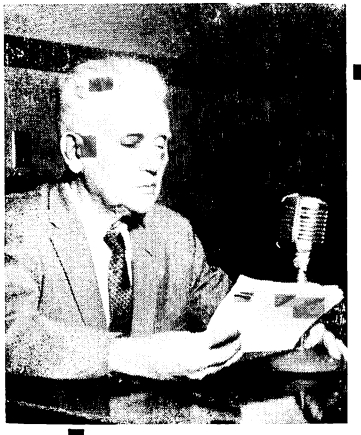
BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

January 1958



Rev. H. Hoeksema as he appears when delivering a message over the Reformed Witness Hour.

featuring.....

The Reformed Witness Hour

Read the story of the Reformed Witness Hour: the purpose, the people and the problems as told by the members of the Radio Committee.

See Open House Announcement Inside Front Cover.

You're Invited

SPECIAL MUSIC by:

Mr. Ed Ophoff
Mr. Jim Jonker
Men's Chorus
Miss Audrey Klaver
Mr. John Haan
King's Ambassadors
Mr. & Mrs. C. Jonker
Mr. Arnold Dykstra
Hope Choral Society

Thursday,
Jan. 23, 1958

In the auditorium of the

First Protestant Reformed Church

of Grand Rapids, Mich.

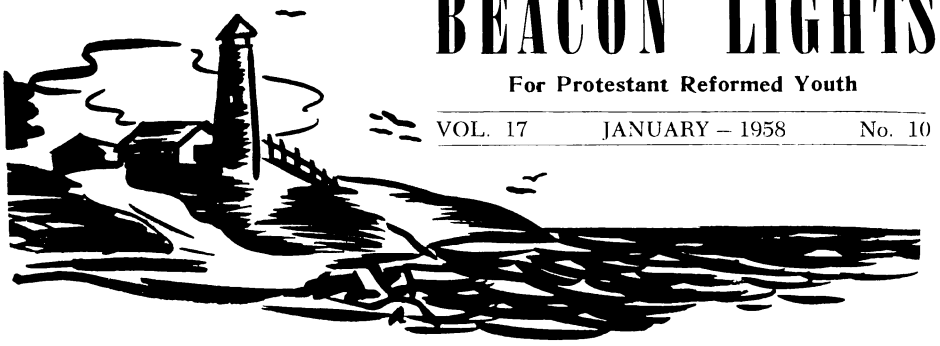
BRIEF REPORTS ON:
the history, purpose, plans, foreign expansion, mail response, and finances of the Reformed Witness Hour.

Hear the voice of a friend, or perhaps even YOUR OWN VOICE as it would sound over the radio! The Radio Committee members will be conducting interviews during the coming Open House and recording them for play-back later in the evening. Don't be disappointed later — mark the date (Jan. 23) on your calender NOW!

BEACON LIGHTS

For Protestant Reformed Youth

VOL. 17 JANUARY – 1958 No. 10



The Reformed Witness Hour

OPERATIONS

by G. H. STADT, *President of Radio Committee*

THE REFORMED WITNESS HOUR is but one of several radio programs which our Protestant Reformed Churches have used to witness the truth of God's Sovereignty. Even though the cost of radio time was quite a financial burden, to some of them, it was felt to be their calling to testify of that truth which God so graciously revealed to them as individuals and Churches. It was through a conviction, that in these days of apostasy, the radio provided a means to bring the light of God's Word to many in this sin darkened world. Furthermore, it was also through a belief that even in radio ministry the Word of God bears fruit and never returns to Him void.

Although The Reformed Witness Hour was the leader in using the radio to minister the Word there were many other Protestant Reformed Churches following shortly thereafter with their own programs. The PROTESTANT REFORMED HOUR ON THE AIR was sponsored by our Churches in California. The SOVEREIGN GRACE HOUR was broadcast for quite awhile from Sioux Falls, S.D., and was sponsored by a group of our churches in that vicinity and including northwest Iowa. The REFORMED TRUTH HOUR was supported by our South Holland and Oaklawn churches beginning in 1946. It continued under that name until 1956 when the same two churches contributed or sponsored the broadcast time for THE REFORMED WITNESS HOUR. Another program was the PROTESTANT REFORMED HOUR sponsored by our churches in Oskaloosa and Pella, Iowa, beginning in 1949. Our Manhatten Church also broadcast a program over their local radio for quite some time.

All of the above mentioned programs with the exception of THE REFORMED WITNESS HOUR were broadcast with the expectation of covering only the area in which the supporting church or churches were located. That procedure, in addition to providing a ministry of the Word to their own people and particularly to their shut-ins, also permitted a direct personal contact to be made with those writing in. Possibilities of making personal contact with write-ins is desirable and is given serious consideration when distant stations are selected. Although most mail response consists of a simple request for a sermon copy it is desirable to follow with a personal contact in some instances. Consequently, mail received from THE REFORMED WITNESS HOUR broadcasts is relayed to the church nearest to the writer

or the Mission Committee of our Churches.

In addition to the above matter of considering contacts with listeners on distant stations, there are many other factors entering into the problem of selecting an outlet. Consideration has to be given to broadcast time, costs, length of contract time, coverage areas, suitability of the station for religious programs, character of the people in the area, etc. While all those matters are weighed in finite minds in selecting a desirable outlet, recognition is also given to what might be considered "a call" to bring the ministry of the truth to a particular location. Furthermore, to have the conviction that God works His own good pleasure even in this activity or medium of the radio.

THE REFORMED WITNESS HOUR is now being broadcast over the following Radio Staions: WFUR – Grand Rapids, Michigan; KELO – Sioux Falls, South Dakota; KBOE – Oskaloosa, Iowa; KLIR – Denver, Colorado; WTAQ – LaGrange, Illinois; KP UG – Bellingham, Washington; WBEV – Beaver Dam, Wisconsin. Broadcasting over the latter station began in the early part of December and WTAQ will be off the air after December 1957.

The broadcast costs over Station WFUR, KELO and KLIR are sponsored by First Church. Stations KBOE, KPUG and WBEV are sponsored by our Mission Committee, Station WTAQ by our So. Holland and Oaklawn Churches. The costs to the sponsors are offset by contributions from individuals, Churches or their Societies. All the other attending costs to provide the above Stations with a recording is borne again by First Church.

Many radio stations today, as in the past, welcome religious programs provided the programs don't emphasize solicitations of contributions. The stations of the class used by THE REFORMED WITNESS HOUR are usually owned by a religious group or are directed by personnel favoring that type of program in recognition of the nature of their listeners. Others recognize the importance in the results of radio listener polls expressing or choosing religious programs as the number one program in popularity. The latter group usually permits only a limited percentage of time for that type of broadcast however.

Today, most of the religious programs on the radio are broadcast over one or more low powered stations for cost reasons. Some church groups use the reverse of that procedure and utilize a powerful or high priced station for a very short period and then shifting to another one in an altogether different locality. The latter method is frequently followed when the TV medium is used.

Broadcast time charges are related to power output, potential listening audience and time of broadcast. Although the present station outlets for THE REFORMED WITNESS HOUR are considered low in power output they nevertheless cover an area of population running into the millions. There are many people, of course, that won't listen to any type of religious broadcast. Only a small percent of those that do listen will ever respond with mail. Polls have indicated that the ratio of a single piece of mail response to the number of listeners to religious programs runs into the ten thousands. An interesting note is that much of the mail response to THE REFORMED WITNESS HOUR program is received from individuals not associated with our Churches.

The above resume is but one small phase of efforts put forth to produce THE REFORMED WITNESS HOUR PROGRAM. The other phases of operations are divided under committees, namely, Program, Secretarial, Financial, Printing and Mailing. While some of the work load is heavier in some committees, they are equally important to reach the objective of a complete programming plan. The committees reward lies in knowing they have labored in His kingdom work of witnessing the truth of His Word.

THE PURPOSE OF THE RADIO COMMITTEE

by THELMA PASTOOR

The purpose of the Radio Committee as stated in their constitution is to direct and advance the Reformed Witness Hour.

The Committee is made up of 13 to 15 members as the need may be. These members are elected by the Committee and are subject to constitorial approval. They must be members of First Church and interested in this radio ministry. There is no set term of service, and each member retires only at his own request.

There are five elected offices to be filled in the Committee. There is the President who presides at all meetings and also appoints sub-committees. The Secretary keeps a record of proceedings and attendance at meetings and all correspondence assigned to her. The Treasurer collects mail received at our regular box, forwards it to the proper members, and has charge of keeping an accurate record of disbursements and receipts. All mail received from the listening audience goes to the Corresponding Secretary who must either answer it or take care that it reaches the hands of the Mailing Committee. The General Adjunct serves in the absence of any of the officers.

The Committee meets on the first Monday of each month in First Church. At these meetings, after hearing reports from the Station Comm., the Finance Comm., the Program Comm., the Mission Liaison Comm., the Ways and Means Comm., the Printing and Mailing Comm., and the Publicity and Book Comm., we discuss other matters relative to membership, station changes, finances, and many other things.

A Constitorial Committee of three members is present at each meeting. These members have an advisory, but not a decisive vote. They are not obliged to take the burden of any of the radio work. Thus their duty is to submit certain committee decisions to the Consistory for approval and to supervise and advise the Committee in its work.

WORK OF THE PROGRAM COMMITTEE

by CLARENCE PRINCE AND CHARLES KREGEL

"This is the Reformed Witness Hour." So each week we hear the introduction of our radio program. Have you ever wondered what goes on behind the scenes in producing such a program? Come along with us and we will show you.

Over the years the work of the program committee, a sub-committee in the Radio Committee, has changed considerably. For the first 16 years of our radio broadcasting the radio station did all the actual recording work, using disk records as the medium of communication. With the development of recording tape in the field of electronics, we began taping the speech portion of our program. At that time, the choir and the announcer still went down to the radio station on Sunday afternoon for the actual broadcast. Shortly after, the choir began doing their recording at the station on the night of their regularly scheduled meeting. The radio station would then put the announcements, music and speech together and make a single tape to be played on Sunday over our local station.

Because we were on several stations at that time, the radio station would make a copy of the Sunday broadcast and mail that taped copy to one other station. After the program was aired on the second station, that station would then send the tape to the next station, etc. As a result, the program

heard over our originating station on one Sunday was not heard over the last station in our network until six or eight weeks later. You can just imagine the confusion resulting from scheduling the program in this way.

At about this time, the Mission Committee of the Protestant Reformed Churches of America contacted the Radio Committee as to the feasibility of securing stations in the areas where our Home Missionary would be working. As a result we added more stations, one of which is KBOE in Oskaloosa, Iowa. An interesting fact to note here is that this station is practically wholly supported by one individual. In addition to our Oskaloosa station our program was heard over five other stations. Hence, the costs of making taped copies for these stations and engineer's overtime in producing the complete program mounted considerably.

The Radio Committee decided to investigate the possibility and advisability of purchasing our own recording equipment and recording our own broadcasts. After careful consideration, we bought professional quality equipment for approximately $2,000.00. The mechanics of producing our weekly broadcast was placed in the hands of the program committee. A cabinet in which our equipment is mounted was designed, built and donated by men interested in our radio program.

Producing our own broadcast demands considerable time and effort on the part of the members of the program committee. The minister's speech is usually recorded first. This enables us to know how much time of our 29 minutes and 30 seconds we have left for music and announcements. We then fill out the remaining time with music and announcements. These two portions are then combined into one tape known as a "master" tape. From this "master" tape we make five copies which are then mailed out to the various stations. If everything goes well, this complete operation takes two men approximately seven hours per program.

We produced our first program in November of 1956. Initially the quality was very poor due to many factors. Through experience many of the defects have been corrected. We hasten to add, however, that the program committee is constantly working to perfect the broadcast quality of our program.

Although this work demands much time and effort, it is very rewarding to know that as program committee, we are playing a small part in the Kingdom work of sending forth the truth of God's Word.

In this short article we have attempted to give you a little idea of what your radio committee is doing. On January 23, 1958, the Radio Committee is planning to have a public program where you will be able to see the Radio Committee in operation. Remember the date: January 23, 1958, at 8:00 p. m. in the auditorium of the First Protestant Reformed Church. We hope to see you then.

A PEEK INTO THE FILES

by WINIFRED KOOLE, *Corresponding Secretary of the Radio Committee of the Reformed Witness Hour*

Do you like to receive mail? Does a stack of unopened letters intrigue you? If so, the work of corresponding secretary should appeal to you as much as it does to me. I am still hoping, though, to experience the feeling the former secretary had when she opened the Reformed Witness Hour's box in the post office one day to find it so tightly crammed with letters that she could hardly pull them out. Altogether 136 requests came in for the broadcast on the divorce question. So, whenever the mail response is light and this is the case many times . . . . we can be encouraged by remembering that for every person who writes us, many, many more listen, and

many of our listeners are already on our permanent mailing list. But we do appreciate hearing from our listeners, so write us now and then.

The letters and cards come from states as far west as Washington, where KPUG broadcasts the Reformed Witness Hour, and from California in response to the printed messages which are mailed out; in the southern United States we have heard from a Theological Seminary in Texas, from a minister in Virginia, and from interested parties in Missouri, North Carolina, and Kentucky; mail has arrived from Pennsylvania, Wisconsin, South Dakota, Minnesota, Illinois, and Indiana. The response from Iowa almost equals that from Michigan.

While most of the letters or cards say simply: "Please send me a copy of such and such a sermon, heard on such and such a date," there are some that express the feeling of the listener. I'd like to qoute from some of them:

From South Dakota — an old retired missionary asks for a certain sermon, saying: "It was such a deep blessing, that if you have four extra copies, I would like them for some special friends. We do praise God, to hear His Beloved Son so 'uplifted' and pray He Himself will yet draw many through this Witness, even as He said."

A listener from the Chicago area asks for a copy of one of the sermons because he wants to "digest its wonderful truths."

Another listener to the broadcast over the Denver station "finds much comfort in the Reformed sermons," and asks for as many of the old sermons as we can send.

Another from Denver: "We listen fairly regularly to your broadcast . . . are greatly inspired and instructed therefrom. While we belong to a denomination which is nominally Reformed in theology we seldom hear a message in which the great doctrines of Calvinism are preached."

From Chicago a listener writes: "Thank you so much for sending me the copies of the broadcast. They have been a great blessing to me."

"Too bad no station in Wisconsin carries your broadcast" . . . concludes a letter from a person who had received a printed copy of one of the broadcast sermons and had found "great comfort" in it. (By the time this is printed we will be broadcasting from a station in Wisconsin.)

From Minnesota: "The past two weeks I have tuned in on your broadcast and received a real blessing from messages given." Asking for the recent sermon, the listener continues: "The pastor explained such good truths on mercy I would like to read them again. The dear Holy Spirit surely used this message to touch my heart."

A minister from Virginia tells us that: "A friend sent me several of your printed broadcasts and I have greatly rejoiced in both receiving and reading them. I write to inquire if I may not be placed on your mailing list to receive them regularly; and second, to ask if I may have any back numbers to read."

The Reformed Hope Church of Loveland, Colorado, sends a check in the amount of $200, writing: "This represents a gift which the consistory wishes your committee to use in broadcasting the Reformed Witness Hour." One of the listeners from Loveland asks to be put on the permanent mailing list saying: "It gives me great joy to have the privilege of listening to the Reformed Witness Hour."

"Through a chance meeting I heard a portion of your broadcast over KBOE, Oskaloosa. Inasmuch as I only got a portion of same and what I got has stuck with me, will you please send a copy of . . . ." this from another Iowan.

From Illinois a listener writes: "I considered myself quite fortunate in having the opportunity of listening to your most profound Bible message . . . . it was indeed a most logical and reasonable masterpiece. Thanks and may the Lord bless your ministry of His Word always."

Coming a little nearer to Grand Rapids, here is one from Zeeland, Michigan. "We

listen to your broadcast over WFUR nearly every Sunday and enjoy your sermons very much."

From Wayland, Michigan, comes this letter: "Just finished listening to the radio address . . . would like to receive a copy of it. (That the gospel hardens the wicked and brings God's elect to repentance). We are members of the Reformed Church . . . but believe as this address so plainly sets forth."

Several from Grand Rapids echo this thought: "We enjoy the sermons very much. We appreciate receiving them."

Now just in case you come to the erroneous conclusion that *all* our mail speaks of being blessed by the sermons, I do have on hand three letters that take issue with the speaker or the message: "I heard your talk on my car radio and must agree in part that God is final and definite above all else. But I draw the line on your elect and reprobate deal." The writer then goes on to argue this doctrine.

Another listener writes: "You gave the impression of being in total ignorance of certain facts," and goes on to fill three pages with Bible texts, seeking to prove (I think) that God loves whosoever will come to him. The writer never really does come to any point.

The third letter defends the Jew who according to this person: "has for centuries been persecuted . . . and by the message must have been driven away from the Gospel." The writer asks: "Do you really, honestly feel that it is showing the spirit of love to the Jew *today* to keep flinging the accusation into his face of what his forefathers did?"

Besides being the first to read these interesting letters, the corresponding secretary must see that the letters go to the proper party (usually the mailing committee), and that any enclosed gifts reach the treasurer; must acknowledge the gifts with a letter of thanks; must keep some records of sermons given, the number of requests received, and the state from which they are sent. The work is not as difficult nor as time consuming as that of others on the Radio Committee, and I am happy to have a part in this kingdom work of witnessing to the truth God has given to us as Protestant Reformed churches.

PRINTING AND MAILING OF OUR RADIO SERMONS

by JIM DYKSTRA

This article is intended to bring to the people of First Church, Grand Rapids and to others, the mechanics, extent and ambition of the printing and mailing committee of the Radio Committee.

Looking back to the split in the light of our present situation, we feel that we have definitely arrived at a milestone. No longer are we plagued with crowding deadlines and unexpected interruptions of the flow of manuscripts from minister to printer to printed sermon. When we first started after the split the manuscript was usually not in the printer's hands till after the sermon was aired. This caused a considerable lapse of time between the broadcast and the mailing of the sermon. Also, because the same sermon was not broadcast over all the stations on the one day but would be in circulation for as many weeks as we had stations, our mailing schedule was a difficult set-up. Since getting our own broadcast tape-making equipment and the increased efficiency of the use thereof by the members of the program committee, (engineers), we can and do get the manuscript to the printer ahead even of the broadcast time. And all our stations broadcast the one program on the same day. Gone now then, is the hounding of the printer for the printed sermon to set a mailing date, let alone trying to abide by a schedule, and a split mailing list, whereby this week's sermon would be mailed here, then, there according to the broadcast schedule of the sermons. We now get the

printed sermon weeks ahead of its broadcast and so can consistently maintain a two week mailing schedule. Yes, we certainly have arrived at a milestone, from which we can say that God has surely been with us. We are confident that He will be with us in the future, and we contemplate a greatly increased mailing list that may reach uttermost corners of the earth.

The extent of our mailing list includes Hungary, Germany, and British Guinea, from Florida to Washington, and New York to California, distributing almost 300 copies each week.

Typifying the enthusiasm wherewith our sermons have been received, a man from Pottstown, Pa., has spent nearly $100 for reprints of our sermons within the last year.

Editor's Note.

The printing and mailing of the radio sermons has proved to be an effective complement to the radio broadcast. While in the broadcast itself, we reach over vast areas for a few minutes, (which is impossible by mail) the mailing of the sermons adds permanency to the particular message and establishes a line of communication between us and the listener. Although often overshadowed by the glamor of radio broadcasting, this work contributes abundantly to the success of the radio program.

C.H.W.

THE BOOK COMMITTEE REPORTS

by ROBERT W. PASTOOR

Francis Bacon is quoted as saying, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." How aptly the latter part of this phrase could be applied to the works of our own beloved Rev. Hoeksema whose books the Reformed Witness Hour Book Committee has for many years distributed among our people. In this fast moving, modern age how little good reading is done by any of us, and more particularly, how little we read sound biblical literature. And how lamentable this becomes when we consider how good and how valuable and helpful our own Protestant Reformed literature truly is and can be to us all.

Some fifteen years ago the Reverend Hoeksema was moved to begin work on a treatise of the Heidelberg Catechism. At that time in the preface to Vol. 1 of what eventually resulted in a ten volume set, he wrote, "There is room, it seems to me, for an explanation of the Heidelberg Catechism in the English language. This part of our Reformed heritage still occupies a large place in the hearts and minds of those that love the Reformed truth, and to them this exposition should be welcome."

When recently the tenth volume left the press the author was able to express his own deep sense of gratitude that he was given the strength to complete the work. How thankful all our people can be that God has given to us and His church this great work on our basic expression of our Reformed basis and purpose. And how important it should be to us to own this completed work and keep it always before us for reference and use. The publishers, too, realize what a great contribution Hoeksema's exposition of the Heidelberger has become to all those who know and subscribe to the Three Forms of Unity. In their most recent catalog, which reaches most of the church world and all of the Reformed world to be sure, they state, ". . . this completed exposition of the great Reformed Confession of 1563 is the only adequate work produced in the English language in modern times. An excellent guide for doctrinal preaching and for personal study."

It appears that thus this monumental work of our own Rev. Hoeksema will serve as a major source of reference to all who love the Heidelberger and it can be – and

should be – a most important part of every Protestant Reformed home library.

In addition Rev. Hoeksema has in print a lenten series of books which ought also to be on our bookshelves. Here again we find the church world recognizing the worth of Rev. Hoeksema's God-given ability to exegete the beautiful truths of the Scriptures for the ages. The Sunday School Times is quoted in connection with a review of "And Jesus in the Midst" as saying, "Some may think that the study of the Cross, the central theme of the gospel, has long ago been exhausted. Let this author prove you are wrong."

Also Rev. Hoeksema has directed his writings to the truths of God's sovereign grace and also to the Epistles where he discusses the major aspects of God's grace toward man, and reveals the wonders and possibilities into which the believer has entered through salvation by grace.

In all there are 21 volumes from Rev. Hoeksema's pen which should be in all our homes and in addition there are many pamphlets on controversial and interesting questions which we should read and give to others to read.

Francis Bacon also said that reading maketh a full man. To grow in the knowledge of the Word of God we can use all this Protestant Reformed material to good advantage. May we suggest you check your own library and complete it at this time. Also these books make excellent gifts for our young couples who are just beginning to make a home.

Why not ask us to send you our complete catalog. We'll be glad to answer your inquiry. Our address is:

The Reformed Witness Hour Book

Committee

Post Office Box 8

Grand Rapids 1, Michigan.

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Recent Contributions Gratefully Acknowledged

First Church, Mr. and Mrs. Society....$36.35
First Church, Ladies Aid..... 60.00
Singspiration at First Church..... 87.89

All material for publication should be adressed to MR. CHARLES WESTRA, 1722, Alto, S. E., Grand Rapids, Michigan.

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Subscription price: $3.00
Entered as Second Class Mail at Grand Rapids, Michigan

CHRISTIAN LIVING

DOCTRINE AND PRACTICE

(4)

Doctrine and practice. It was the relation between these two that we were discussing. And in the discussion we were examining the problem of whether it is possible for the preaching to be too doctrinal and not of sufficient practical advantage to the church of Christ in the world.

We noticed in the last article that there are really two kinds of practical subjects mentioned in Scripture. There is on the one hand the texts which are of practical comfort to the church. These are not texts which admonish the church in any way, but rather speak of the blessedness of those who are saved in Christ. These texts remind the saints in the world of all that they possess as saints. They speak to the church of the blessedness which is theirs as they are called out of darkness into light. They comfort the believers in sorrow, encourage them in the heat of the battle of faith, inspire them to press on in their calling by holding before their eyes the vision of a heavenly city which is their inheritance. They speak words of cheer and victory, of gladness and joy, of happiness in persecution, glory in adversity. These texts can be found on almost any page of Holy Writ. As I page at random through my Bible I come across texts like these: "And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." Gen. 9:15. "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." Gen. 15:1. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Is. 9:6. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Matt. 5:3. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Lu. 12:32. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. And these passages can be multiplied.

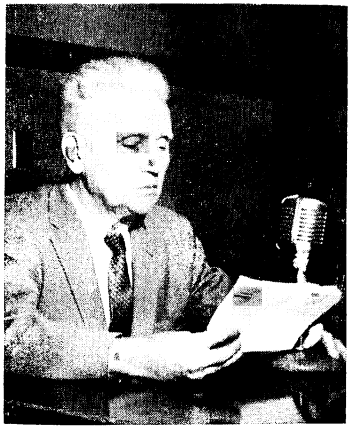
There are several remarks which I would like to make in this connection.

There ought to be no question about it that these passages are intensely practical. They are words of great and unsurpassing value to the practical life of the church in this present world, while the saints await their final deliverance. They are the strength and support which are so vitally necessary in this present existence which at best is only a valley of tears.

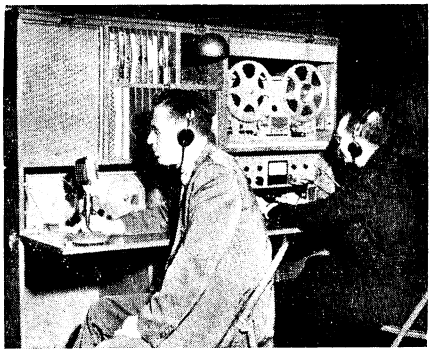
But this practical comfort and encouragement of the church is not limited to these passages, but is true of every doctrine of Scripture. All the truth carries with it this same assurance to the believer. No doctrine is so profound and thoroughly doctrinal as the truth of the trinity. And yet it is the basis for our whole conception of the covenant of grace in which we live as God's covenant people. And even the doctrine of the trinity affords us unspeakable consolation in all our life. No doctrine is lacking in this practical significance to the church.

(Continued on page 12)

1 — The actual production of a broadcast begins with the preparation of a "clean tape." Using the recently purchased electronic tape eraser, Mr. Henry Vander Wal, Assistant Engineer, removes all material previously recorded on the tape, together with any squeeks, howls or chirps that may have beeen picked up in transit.



2 — The message, the heart of each broadcast, is recorded from the consistory room of First Church as demonstrated by Rev. H. Hoeksema. Through the use of our own equipment, speeches can be recorded at times more convenient to the speaker than Sunday afternoons. In addition, speakers who must travel considerable distances are able to record several messages each trip; resulting in savings of time and travel as well as adding variety to our program.



3 — The announcements and introductions are then recorded on a separate tape together with the music. As Clarence Prince, left, makes the announcements, Engineer Ed Kooienga keeps an eye on the recording equipment.

SEE THIS EQUIPMENT IN ACTION AT THE REFORMED WITNESS HOUR OPEN HOUSE THURSDAY, JANUARY 23, AT 8 P. M. IN THE FIRST PROTESTANT REFORMED CHURCH

FOR MORE INFORMATION SEE NOTICE ON INSIDE FRONT COVER.

4 — The new recording equipment has been a boon to the soloists and groups who provide the music for our broadcasts. Knowing that they themselves will have an opportunity to judge their own performance before the music is released to the listeners, removes much of the "mike fright" that often hampers the participants in live broadcasts. This equipment also makes possible the recording of groups and soloists at times other than on an already crowded Sunday afternoon.

5 — During the singing of the last scheduled song on the broadcast, Announcer-producer Clare Prince makes a few final calculations to determine the amount (if any) of broadcast time remaining to be filled after the song has ended. During the singing of the last scheduled verse, the soloist (or the director of the singing group) receives a hand signal if more music will be needed. In this photo, Soloist Ed Ophoff and accompanist Jim Jonker are getting the "T" sign which in this instance tells them to modulate into the theme song to fill the remaining few seconds.

6 — After the speech, music, and announcements have been recorded separately, they are cut apart and reassembled to form the program master tape. This master tape is then copied electronically by another team of three engineers (not shown in the picture) consisting of Howard Van Eenenaam, Peter Reitsma, and Charles Kregel. These men make a copy of the master for each station broadcasting our program, enabling our entire listening audience to hear the same broadcast on the same Sunday.

A BROADCAST FROM HEART TO HEART

Although a quartet's false start, a soloist's mispronounced word, and an announcer's incorrect reading of the script will be cut from the tape and thrown away, they have a significance that reaches to the heart of the Reformed Witness Hour. For they teli the story of the dedication of the people who each week spend many long hours preparing for another broadcast of our program. These clippings tell the story of amateur musicians, amateur announcers and amateur technicians and of their trials and frustrations as they work to share with others the joys of the Gospel as we profess it in the Protestant Reformed Churches.

CHRISTIAN LIVING

(Continued from page 9)

In the second place, it ought to be recognized that there is no practical advantage to any of these portions of God's Word unless we understand the truth implied in them. Take for example the text, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Is it possible that the church in the midst of the terrors of ungodly men would not be comforted by these sublime words of Christ? And yet, how is it possible to experience this comfort unless we know what the kingdom of heaven is? How can we be encouraged to be faithful except we understand that the glories of the kingdom far outweigh in advantage all the suffering of this present time? How can we be filled with peace and tranquility except we know that Christ establishes His kingdom by defeating the powers of sin and death for us and in us and thus realizes the kingdom of righteousness and peace? But this is doctrinal. Again I say, that it is impossible to separate doctrine from practice. Doctrine is practical. And true practical subjects are also very doctrinal. This we ought not to forget.

The same holds true of the other class of practical texts of which there are so many in the Scriptures. I refer to all the admonitions of God's Word by which the church is exhorted and admonished to walk in truth and faithfulness. Again, you may turn where you will in the Word of God and always there are many passages which tell the church in the world how it ought to walk. Always Scripture instructs the believers as to their calling as children of light. Always it urges them on in the fight of faith. Always it prods them to keep their feet on the path that leads to glory. The saints are always reminded of their obligations as covenant people. They are always brought before the consciousness that they must walk in God's way fighting sin and clinging to the cross of Christ.

But this cannot conceivably be separated from doctrine. Supposing that a minister would try that once. In the first place, if he would merely speak of the calling of the church without anything else, the saints would have many questions to ask of him by the time the service was over. They live in the consciousness of their sin. And this knowledge of sin is so overwhelming that they would undoubtedly want to quiz the minister as to how it is possible for them to do all these things to which they are exhorted. By taking a concrete passage, this can easily be shown. I may refer for an illustration to Rev. 2:10b: "Be thou faithful unto death, and I will give thee a crown of life." If a minister merely urged his congregation to be faithful, they would undoubtedly remind him at the conclusion of the sermon that they are always unfaithful, and they would like to know therefore, how it is possible to be faithful. The point is that for the church this would have no meaning except the minister made clear to his sheep that God is faithful always; that He knows His own people; that Christ took away all their sins; that Christ works in them by His Spirit preserving them and keeping them faithful to His cause. And it is exactly this that would lend urgency also to the admonition. But this again is doctrinal. And this doctrine the saints would demand.

But in the second place, it is impossible for a minister to preach on any admonition without being doctrinal. To use the text cited above: a minister could not admonish the church to be faithful unto death unless he would explain what that faithfulness was. The whole sermon would have no meaning unless the church could know in what faithfulness consisted. But again, this immediately makes such a sermon doctrinal. And so it ought to be.

Let us conclude the matter. Doctrine and practice are one. There is no greater blessing in heaven and on earth than to know the truth. That is blessing above all else. To receive from God the revelation of the truth

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TRUTH vs. ERROR

NOTHING NEW!

"There is nothing new under the sun!"

These were the words of the Preacher, the son of David, king in Jerusalem. They express the truth concerning all things that are seen and heard, smelled and touched in the sphere of our present existence. Not always is this truth clearly discernable for man and the appearance of the things that now are seemingly contradict the truth. Today, and the ushering in of the year 1958, is no exception to this. Man jubilantly acclaims the conquest of space. He makes no secret of his expectation to presently enter into a world of new experience. He boastfully takes pride in achievements in the field of new things during the past few decades and he envisions still greater accomplishments in the future. Rockets, missiles, satellites and space travel are but a few of the latest *new things* that have been introduced to mankind. The field of geophysics has unlimited potential and if man will only prove himself to be ambitious, he can create for himself a whole new world of new experience. Talented youth is, therefore, urged and encouraged in every possible way, like never before, to pursue the fields of scientific study and technological research. The new that can be acquired through diligence in these fields will completely renovate our social and economic structure, revolutionize our political philosophy and even radically change our religious way of thinking. So deep-seated and far-reaching will the changes of the next decades be that the present manner of living on earth will be recognized no more. Everything is in the process of renewal. Such is the doctrine of man which apparently seems to be greatly substantiated by the things that are seen.

Who then said, *"There is no new thing under the sun?"*

Was it perhaps some sage or philosopher of antiquity who really did not know what he was talking about or at least failed miserably to vision the future in the light of the unlimited possibilities that lay in store for it? Was he perhaps speaking only for his particular time and did he intend that his words should only have application to the things then existent so that his meaning is: *"As far as I can see, I find nothing new under the sun"?*

Such would be the folly of error!

The words quoted are those of the infallible Scriptures. They are true throughout all ages notwithstanding the contradictions of the things that appear and the repeated denials of men. The mere, superficial appearance of an old thing in new form does not change eternal truth. The mere fact that man calls a thing *new* does not in any way nullify the unchangeable Word of God!

Nothing new! NOTHING!

Under the sun, that is!

Look at the things that exist under the sun today! And when you look at them, be sure you look at them in the light of the Word of God because otherwise you cannot even properly evaluate them or classify them correctly as new or old. Today, as always, you have the same old proud and vain boast of man, just uttered a little more loudly than before! You find the same aim to make conquest of the universe in defiance of its Creator. You find the same *"vanity of vanities"* and *"vexation of spirit."* It's the vicious circle of the working of sin unto destruction. You find the same spirit of dissatisfaction so that

"the eye is not satisfied with seeing nor the ear filled with hearing." Change and decay in all around I see but nothing new. *"One generation passeth away and another cometh."* In it all nothing is essentially new. All things continue to move onward with ever increasing rapidity toward their appointed end but the things themselves do not change.

The Preacher in Jerusalem was right! He spoke the truth!

Yet, there is something NEW!

You do not find its origin under the sun though!

It is not to be classified among the things that are seen for *"eye hath not seen and ear hath not heard it."*

It is those things that God has prepared for them that love Him. They are NEW! The apostle John saw them on the isle of Patmos when he beheld the Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Those things that belong to the realization of the everlasting covenant of God with His people are indeed new. To them belongs the formation of a new heaven and a new earth in the day of the coming of our Lord Jesus Christ. In that day all the old will be forever gone. It will pass away never to be recalled. Then there will be no more *"vanity of vanities"*; no more proud boasts, no more pain, sickness, sorrow, disgruntlings, death, etc. All shall be swallowed up in victory and the new will be perfectly revealed.

O teach us Lord to count our days
And set our hearts on wisdom's ways . . .

Teach us to seek the new! Grant us, in the days of our youth, that we may remember our Creator. Turn our hearts from all that is vain and foolish for it belongs to the old and enable us through thy marvelous grace to lay hold of the things that are new. Make us diligent in our societies, in the study of Thy Word and in all that pertains to Thy Church in the midst of this old world!

Along these lines we would compose our true prayer as we enter a new year. You may add to it out of the resources of your own soul. Mindful we are that even in the so-called new year there is nothing essentially new. It is in every respect the same as the one gone by. It is merely the continuation and extension of old time and for the world that has its life bound up in *"lusts and pride and pleasure"* there shall come nothing forth that is new in 1958!

Not so, however, with covenant youth.

Covenant Youth!

They in, by, with and amidst the old seek the new. And seeking they find and finding they appropriate in ever increasing measure the new things by the power of a living faith. That faith evidences that they are begotten in that new covenant unto a new and living hope. Thus, as the old years roll on into the forgotten past, they move on in time unto an eternity of new things realized.

That is their *"Happy New Year!"*
The year of our Lord Jesus Christ.

G. VANDEN BERG

CHRISTIAN LIVING

(Continued from page 12)

in Jesus Christ our Lord fills the believers with awe and profound thanksgiving. And when they experience this truth in the depths of their hearts by the Spirit of truth, they crave to grow in an ever clearer understanding of it. With this deep desire within them, they will be faithful in all their way. And they listen gladly to the words of comfort and encouragement as God speaks to them in the depths of their hearts. When they are admonished to walk as a covenant people, then they flee hastily to the cross to seek forgiveness for all their sins, and to draw by faith from that cross the power to walk as God commands with the assurance in their hearts that in principle they now live in uprightness; but presently all their sins shall vanish away and they shall dwell in the house of their God forever!

H. HANKO

BIBLE OUTLINE

THE BOOK OF ACTS

A QUESTION

From the Hope Young People's Society I received the following letter with a couple of questions which, I understand, they would like to have answered in *Beacon Lights*:

Nov. 16, 1957

"Dear Rev. Hoeksema,

"In our last week's Young People's Society meeting the following questions arose:

" 'Whether these saints who were scattered abroad during the persecution of Stephen were ordained ministers or just ordinary laymen of Cyrene and Cyprus?' and, 'How can the preaching of the Word take place other than through men called by God?'

"The members of our society would like an explanation of these two questions based on Acts 11:19-21.

"We would like an answer as soon as possible. Thank you.

"Sincerely,

"Della Mensch, Sec'y"

The question raised by the Hope Society is indeed an interesting one, and rather important, especially in our day of much so-called gospel preaching and mission work performed by men who are not ordained and who even have no connection at all with any church institution. Hence, especially the question whether the preaching of the Word can take place other than through men called by God is of importance. And this, I take it, was the nub of the discussion also in the Hope Society.

Before suggesting the answer, I want to quote the passage mentioned by the Hope Society, Acts 11:19-21: "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." By way of arriving at an understanding of this matter, I think we do well to answer the second question first: "How can the preaching of the Word take place other than through men called by God?" To this I reply as follows:

1) I know of no way that the preaching of the Word can take place other than through men called by God. And my reason is that preaching of the Word is always by Christ. Christ is the Preacher of the Word. Unless He speaks His own Word, we cannot hear Him and we cannot believe in Him. And therefore, only those men are preachers of the Word through whom Christ Himself speaks. This implies two things. In the first place, it strictly limits and defines the true preaching of the Word as far as its contents are concerned, so that preaching of the Word must always be according to the Scriptures. But in the second place, it also strictly limits and defines the preaching of the Word as far as its authority is concerned, so that only then do you have preaching when the Word is proclaimed by a Christ-sent preacher. No more than any Tom, Dick, or Harry can speak authoritatively on behalf of President Eisenhower to the government

of a foreign country, no more can anyone, except an official ambassador of Christ, speak Christ's Word in the name of Christ.

2) This, I believe, is according to Scripture. To mention only a few passages in support of this contention, there is, first of all, the key passage of Romans 10:13-15: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? (this should be: "and how shall they believe in him *whom* they have not heard?" We must hear Christ Himself, not only hear about Christ, in order to believe. H.C.H.) and how shall they hear without a preacher? And how shall they preach except they be sent?" This is also taught in II Corinthians 5:18-29: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Notice in this connection such expressions as: "hath given to us the ministry of reconciliation; and hath committed unto us the word of reconciliation; we are ambassadors for Christ; we pray you in Christ's stead." What height of presumption it would be for anyone not sent by Christ Himself to use such expressions! Such a man is a fraud, an impostor . One more passage I want to cite: "And he (the ascended Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ephesians 4:11, 12. This is also according to the meaning of one of the Scriptural terms for "preacher" and "to preach." According to this term, a preacher is a *herald,* one who proclaims official tidings on behalf of an authority who sends him and commits to him a message.

That brings us to Hope's first question, whether the scattered saints mentioned in Acts 11:19-21 were ordained ministers or just ordinary laymen. To this my answer must be that in as far as these saints *preached,* they must have been ordained preachers, that is, sent by Christ and authorized by Him to proclaim His Word. And my answer as such is based solely on all the Scriptural evidence cited above. My reasoning is as follows:

1) Acts 11:19-21 tells us that these men of Cyprus and Cyrene *preached the Word* at Antioch.

2) Scripture everywhere teaches us that preaching of the Word can take place only by officially sent preachers, ordained preachers, called by God through Christ.

3) Therefore, the preachers at Antioch must have been not ordinary laymen, but ordained preachers.

But perhaps Hope desires a little more light on this subject in connection with the testimony of the Book of Acts itself, especially because the text in Acts speaks simply of the saints which were scattered abroad upon the persecution that arose about Stephen, not of preachers and evangelists that were scattered abroad. And I believe that a careful study of the testimony of Acts will lead to the same conclusion, namely, that these preachers of the Word at Antioch were ordained preachers. After all, Scripture does not contradict itself. Only I think we do well to bear in mind in this connection that the Book of Acts is not a history book, relating all the details of the history of the early New Testament Church, but it aims to relate the things that Jesus continued to do and to teach after His ascension, and in that respect draws the general lines of the growth and development of the church and the spread of the gospel. This becomes evident at once if you only consider that in these first eleven chapters of Acts approximately 10 years

of the history of the church is covered. It is plain, then, that we certainly have no detailed history in Acts. And in this light, if we consider the various Scriptural data on this subject, I think we can come to a rather clear conception of just what took place at this time. Let me mention the following elements:

1) The persecution mentioned in Acts 11 is first mentioned in Acts 8:1-4: "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made a great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word." I would draw your attention to the following in this connection:

a) This was a *great* persecution. And if in this connection we remember that the church at Jerusalem numbered by this time thousands of saints, we may well conclude that not only a few scattered saints went abroad, but many hundreds and thousands of them. They very likely went in bands and groups. And they included not only laymen, but also officebearers. We know, for example, that the seven deacons were scattered at this time. Hence, not individual saints were scattered merely, but the church was scattered. And when the church was scattered, everywhere they went there was the nucleus of a new congregation and a new center from which the preaching of the gospel went forth.

b) We may well interpret verse 4 of Acts 8 in this light, and then also bear in mind that it is not simply individual men who preach the Word, but the church. Christ through His church, and through the offices and officebearers which He Himself has given to His church, preaches the Word.

c) I believe we may also say that this scattering involved especially the saints from among the Hellenistic or Grecian Jews. It was in this segment of the church that the persecution arose. It was from among the Grecian Jews (Acts 6:9) that the persecution of Stephen arose. And it was under the leadership of one of these Grecian Jews (Saul, of Tarsus, in Cilicia, who also consented to Stephen's death) that this great persecution of Acts 8 took place. This, I believe, also explains in part the fact that the apostles remained at Jerusalem at this time, for they were not Grecian Jews, but Galileans and Judeans, and therefore not the primary object of persecution.

d) We may also note that this scattering was throughout Judea and Samaria, and that therefore in Acts 11, where Phenice and Cyprus and Antioch are mentioned, you have the extreme limits of this scattering.

2) One example of the result of this scattering you have mentioned in Acts 8 already: the preaching of Philip, which involved:

a) His preaching at Samaria.

b) The preaching of the apostles in many villages of the Samaritans, vs. 25. And incidentally, in connection with this calling of the apostles to Samaria you have a very strong testimony that the church at that time did not ignore the importance and the authority of the office, especially the apostolic office.

c) The preaching to the Ethiopian eunuch, vs. 27, ff.

d) Philip's passing from Azotus, preaching in all cities, till he came to Caesarea, vs. 40.

3) In Acts 9 you have mention of the tour of Peter among the churches of Judea, Galilee, and Samaria, and in particular of his visits to Lydda, Saron, Joppa, and Caesarea. All this is evidence that through this persecution and scattering the *church* was scattered, and that many congregations were established, and that the preaching mentioned in Acts

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PENCILS AND CHALK

ORAL AND WRITTEN COMPOSITION . . .
*in the junior high grades**

Learning the twenty-six letters of the alphabet is one of the first accomplishments of a child at school. But learning to place these letters in their proper places so that they form *words* which convey *ideas,* is the work of a lifetime. To learn to formulate ideas and then to give expression to them by means of the spoken and written word is education itself.

We Christian teachers have a specific calling in this respect. The children we teach are Covenant children who must be equipped to discharge their covenant obligations and responsibilities. They are all destined to be leaders, some in a greater capacity than others, but all must someday take their places in home and church, leading in prayer, leading in Scripture reading, in discussing the Word of God, and in making the truth known to others.

For this reason it is important that the children in our schools be trained to give expression to their thoughts in a very clear and distinct fashion. The truths which we as churches confess must of necessity be stated in such a way that no room is left for any misinterpretation. It is so important when dealing with spiritual things that just the right word is chosen to give the right impression and to convey the right meaning. The truth must be stated concisely. Words are powerful because they are the wings of thought.

Therefore, one of the goals of Prot. Ref. education should be that the child may learn to express his ideas clearly both on paper and orally. First of all, he should learn to formulate his ideas clearly on paper. And then, he should be taught to express them audibly, distinctly, and without embarrassment.

How can the teacher work toward realizing this goal?

In the first place, a separate period in the curriculum for the teaching of the mechanics of oral and written composition and for giving practice in developing this art of self-expression is essential. Children must be made to see how variety in sentence structure, and how punctuation and proper grammar add to the interest and clarity of their compositions. They must be given much opportunity to develop their vocabulary so that the most illustrative word can be selected. They must be taught to be exact in their observations. They must learn to describe by comparison. They must learn to report facts accurately. For oral expression they must learn to enunciate clearly, to pronounce words correctly. They must learn to control the tone and pitch of their voices, using proper inflections and emphasis. They must learn to "think ahead" while they are on their feet.

Unless a definite time is set aside for teaching just these things, the danger is that they will not be taught at all. And unless we teach the basic speech and writing mechanics we have no reasonable right to expect favorable results.

In the second place, however, we all know that clarity in speaking and writing rests finally on the foundation of *clear thinking.* To develop clear thinking on the part of the

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*This is a summary of the talk given by Miss Reitsma on this subject at the October Teacher's Convention.

pupils is every teacher's business in every subject of the curriculum. Certainly practice in developing oral and written self-expression should not be *limited* to any special period. On the grade school level it can and should be correlated with almost every subject. All it takes is an awareness of this particular goal on the part of the teacher. Many history, civics, and geography lessons lend themselves excellently to oral or written reports. Children love to feel responsible for a paragraph or a page of the text and to tell the rest of the class what "their" part of the lesson is all about. The diet can be varied by encouraging the pupils to *debate* "slavery in the territories" instead of just questioning them on the subject. Most children are eager to join a round table discussion on almost any problem within their comprehension. In Bible memory work, the speaking choir is an excellent means of vocal expression for the timid and self-conscious pupils. They can lose themselves in the group while at the same time they receive valuable training in enunciation, inflection, timing, and emphasis.

In our daily oral recitations or on written tests, how often do we teachers insist on a concise communication on the part of our pupils? Too often we are only interested in knowing whether the pupil *knows* the answer and not whether he can express or explain the matter. Often their thinking is so vague that they can not give clear explanations. It is our duty to force them to think clearly so that they can state their views with logical precision. If we do this we will be helping the pupil develop his thinking capacity as well as his ability to give expression to his thoughts.

The well-rounded Christian must be able to communicate his ideas so that God's name is glorified and God's people are strengthened in the truh. It is by means of the spoken and written word that we confess in both the church and the world that we belong to Christ who is *the* WORD of God.

ALICE REITSMA

THE PLACE OF THE KINDERGARTEN IN OUR SCHOOL SYSTEM

Kindergarten is a community of five and six-year old people. These people are very special people, spontaneous, warm, friendly, and eager. Although still firmly attached to home and family, they are beginning to discover the world of people and the things about them. They lavish their love and affection upon that fortunate individual, the kindergarten teacher, and share with her their most important secrets.

The Christian Kindergarten has a real purpose. Its purpose is to train these children, God's covenant children, in the way that they should go, so that when they are old they will not depart from it. It is in the Kindergarten where the foundation is laid upon which all future education is built; therefore, it is extremely important that a firm foundation is laid.

An important function of the Kindergarten will be the bridging of the gap between the home and the school. A small child must step out of the home into a new and unfamiliar environment. The informal atmosphere saturated with a Christian understanding of, and attitude toward, little children will make it easier for the small child to adjust slowly and happily to the formal school situation.

A Christian Kindergarten is an ideal place for a child to make his entrance into the big world in which he is to live. The transition from home to school can be a happy one. Success here often has a great bearing upon the emotional stability of the child throughout his school life. This is important, for emotional stability is one of the factors that is required before a child can react intelligently and efficiently to any new problem. Thus the Kindergarten will

aim to stabilize the child's emotional status by adjusting him slowly to situations that he will meet.

The Kindergarten gradually gets the children ready for the step into the grades.

What is taught and practiced in the Kindergarten must also be accepted in the home if there is to be a lasting effect or a permanent impression. The Christian Kindergarten teacher will try to bring about a close cooperation between the school and the homes of the children.

Teachers will be able to contribute more to the growth of children if they sincerely study them, and through their study try to understand them, their abilities, their potentialities, and their needs.

Christian tecahers realize fully that children, even the best of them, are sinful beings, inclined to evil, but also heirs and recipients of the full grace and love of God. They are redeemed by Christ and sanctified by the Holy Spirit.

Little children will have to be taught what is right and what is wrong, and much patience will have to be exercised on the part of the teacher during the early period of learning, when many mistakes will be repeated, sometimes quite unconsciously and sometimes willingly. A teacher will have to learn to discriminate between actual sinful actions and mere forgetfulness, over-exuberance, or immaturity on the part of the child, and will have to administer corrective measures accordingly.

The Kindergarten curriculum is composed of a variety of activities through which the goals of the Kindergarten are attained. The day in the Christian Kindergarten is always begun with prayer and songs of praise to our Heavenly Father. The Bible story follows which is a constructive way of instructing these little children in the truths of God's Word.

Growing through social experiences is a part of the curriculum. The social growth of the child is essential for his well-being. The child is influenced by all things in his environment, and he reacts to them as a whole person. Teachers in Christian Kindergartens have the responsibility of providing an environment which exerts a wholesome Christian influence.

Another part of the Kindergarten curriculum is exploring the world. In order to learn, the children must experiment and experience rather than be told.

Art is an important means of expression. Children learn quite early to express their ideas by this means. And little boys and girls have ideas! They love to express them, but since they are not yet able to write them down, they express themselves very ably and willingly in the form of art. They can write down their thoughts with crayons, paints, and charcoal, and can also give expression to their feelings and ideals with clay, papier-mache, and other art media.

Getting ready to read is an important phase in the curriculum. Through the many exercises, experiences, and activities provided the child should attain this reading readiness by the end of the Kindergarten year. It is of great importance that each child be ready for reading before he is put into the reading program.

The children's daily language reveals how much they know about numbers in general. Their desire to use numbers is a good indication that they are ready to enlarge their concepts and learn even better how numbers may function in their daily lives. Number work, therefore, cannot be kept out of the Kindergarten.

Play is natural.

Girls and boys are bright and gay!
Life for them is mostly play —
And they think it's so much fun,
Just to jump, and skip, and run.

The play period should be a period of good fun and comradeship, to which the teacher lends added enjoyment by joining wholeheartedly in the activities. Any play period must be under the careful and skillful planning and execution of the teacher. Uncontrolled, boisterous, disorderly play has

no place in a Kindergarten, where children are learning the first courtesies of Christian living together. It should not be forgotten that also the play period is a training period.

Rest and refreshment are important factors in the Kindergarten program. The rest period is often accompanied by soft music, or perhaps a story.

What sort of person should the Kindergarten teacher be? We may say that in selecting a teacher for young children, we want the very finest person we can get, a person who would still be a fine person if for one reason or another she gave up her teaching. Probably the best teachers for young children are women. The teacher of young children needs to be alert physically as well as mentally. She needs to have the spirit of the explorer. She needs to have eyes in the back of her head. The children in the Kindergarten are not arranged in neat rows before their teacher as they so often are in the upper grades.

Privileged indeed is the person whom the Lord has called for such a task. How wonderful for her to know that it has pleased God to use her in the instruction of His covenant youth – used her to lay that firm foundation upon which all later instruction is built. RUTH DYKSTRA

NEWS FROM NORTHWEST IOWA

by MARGARET HOEKSTRA, *Reporter*

The Protestant Reformed Young People's Societies of Hull and Doon sponsored a Reformation Day Singspiration at our Doon Church on Sunday evening, November 3.

After an organ prelude by Jo Ann Mantel, Arnold Vogel read Psalm 48 and Rev. Heys opened with prayer.

A short song service followed by the audience after which we were favored by a duet entitled "A Wonderful Savior."

The main number on the program was a speech by Rev. H. Veldman on the topic "Reformation Heritage." He began his speech by telling us of the early life of Luther. He continued by pointing out to us how important the lives of Luther and Calvin were to the Reformation. The Reformation would not have been complete with Luther alone, for later Calvin completed it.

He closed his speech by asking us what the Reformation meant to us. He pointed out to us if we were sons and daughters of the Reformation, we would study the Scripture in Catechism and in our societies and would be glad to study.

After Rev. Veldman's speech the audience took part in another brief song service during which the offering was received. Rev. Van Baren closed with prayer.

Ed. Note – We welcome this news from N.W. Iowa and hope to be able to bring our readers much more in the near future.

BIBLE OUTLINES

(Continued from page 17)

8 and in Acts 11 proceeded from the saints, that is, from these congregations, but always through ordained preachers.

4) Finally, I call your attention to two specific factors in the preaching of Antioch:

a) Also at Antioch they did not flaunt the Christ-ordained offices, for they had contact with the church at Jerusalem, received Barnabas, who was sent from Jerusalem, and also received Saul, who was appointed directly by the Lord as an apostle. Acts 11:22, ff.

b) We know too that later, at least, there were ordained men at Antioch, prophets and teachers. Acts 13:1.

On the basis of all this data I conclude that also in the Book of Acts it is rather clear that these preachers were ordained men, called by God, and not ordinary laymen.

And now if there are other questions, on this or another subject, either from Hope or from other societies, send them in, and I will do my best to answer them. H.C.H.

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