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POST - CONVENTION ISSUE

Would I Attend A Protestant Reformed High School?
REV. B. WOUDENBERG

Good Works
REV. G. VANDEN BERG
In This Issue

AN OPEN LETTER re A PROTESTANT REFORMED HIGH SCHOOL .................................................. 1
Rev. B. Woudenberg

ANSWERS ........................................................................................................................................ 3
C. H. Westra

A PROTESTANT REFORMED WORLD AND LIFE VIEW ............................................................. 5
Rev. H. Hanka

GOOD WORKS .................................................................................................................................. 7
Rev. G. Vanden Berg

THE CADDIS FLIES—BUILDERS OF HOUSES .......................................................... 8
Agatha Lubbers

READING DEVELOPMENT .............................................................................................................. 10
Mrs. J. Veltman

NEWS FROM, FOR, AND ABOUT OUR CHURCHES ................................................................. 12
Alice Reitsma

19TH ANNUAL P.R.Y.P. CONVENTION REPORT ................................................................. 14
James Jonker
RECENTLY it has been announced in our churches of the Grand Rapids area that plans are well on the way for the establishing of a Protestant Reformed Christian High School. The reactions to this announcement have been many and varied. Undoubtedly also among you this announcement did not go without notice. At your point in life high school is very important. Any plans which are apt to affect high school education are sure to be of interest. It makes little difference whether you are in junior high looking forward to high school, whether you are a high school student at present, whether you have recently completed high school, or even whether you live in a territory not directly affected by this announcement; in any one of these cases you can hardly escape asking yourselves the question, "Would I care to attend such a Protestant Reformed High School?" It is because I am concerned about the answer which you might give to this question that I am writing you this letter.

I do not know, of course, exactly what your answer to this question may be. I have not tried to conduct a poll of our young people on this matter; and, if I would, many of you would very likely be hesitant or would find it difficult to tell me exactly what you think. Nonetheless, I have the feeling that, if we could learn exactly what you think, we would find there to be a number of you who are somewhat skeptical, by which we mean, there would be a number of you who are doubtful whether you would really care to attend such a school.

The exact reason for this feeling on your part we do not know. Maybe you do not know very exactly yourselves. Yet, it would seem, most of them would arise from the fact that the present Christian High Schools which you attend are much larger and more impressive in size than a Protestant Reformed High School could ever be. The results of this are to you important. In the present Christian Schools there are a great number of young people from your own age group. Thus many opportunities are provided for you to make and maintain social contacts. These social contacts both during school hours and in extra-curricular activities do much to make your years in school pleasant. Furthermore, in a large school there are other opportunities which young people appreciate. There is, for example, the opportunity for a large and active athletic program. From a large student body there can usually be gathered many very capable teams in various sports. These teams are a pleasure to watch; they serve to represent the school over against other schools; they serve to arouse within the student body a feeling of school pride. Finally, when there is a large school, a large diversity of subjects can be offered from which each student can choose at least some subjects which are according to his own particular interests. Just exactly how important these various considerations are is subject to different opinions by different people. To you the students they are usually quite important. They build within you a certain school-loyalty to the present Christian High Schools which you might be hesitant to transfer to a smaller school of our own.

My purpose in writing this letter to you is not to debate with you how important these considerations ought to be. My purpose is rather to point you to another consideration which is far more important and to urge you not to neglect it. That which I have in mind is essentially spiritual, and it will require that you look at it from the point of view of faith. You will have to consider it as a mature person, more as an adult than as a child.
First, I would like you to ask of yourselves this question, "What is the real reason for which I go to school?" The considerations which we have just mentioned are, of course, important to you as young people. They interest you and take up a large part of your time and your thoughts. Nevertheless, you must realize that they do not form the real reasons why you are given an education. You do not go to school just so that you may have a part in certain social contacts and activities. Neither is it so that you may have an opportunity to take part in or observe fascinating athletic contests. In fact, you do not even go to school just so that you may take certain special subjects or "electives" which happen to strike your interest. The real purpose of education is much deeper than this.

The fact of the matter is that as you go on in life you will meet numberless problems. When each of these problems come, you will have to decide what you will do with it. Even more, as a Christian, you will have to decide how to meet each problem in accord with the principles of Christianity so as to give all glory unto God. That is the reason for your education. You are sent to school so that you may be instructed and prepared to live as a child of God in the midst of this world of sin. Each subject which you take should be adapted to prepare you for some aspect of Christian life.

The world, of course, has an entirely different purpose for education. We may expect, therefore, that within the public schools education is essentially quite different from that which should be found in the Christian Schools. The sad fact is, however, that the present Christian High Schools are staffed in large part by teachers who are committed to the error of common grace. According to this they believe that the attitudes and ways of the world are not necessarily wrong. They are left quite free, thereby, to follow and practice the educational principles of the world. The lesson of history is that once such an error has taken hold, its effects will continue to grow.

Perhaps, to you who are students, these effects of common grace are not very evident. This need not surprise you. Matters of principle are not always the easiest to detect. It may be difficult enough for you when you are older, to say nothing of now when you are young. It is quite possible that if you would for a time attend a public school, you would notice surprisingly little that was actually wrong. Just the same, although not always very noticeable, the difference is there. Through the months and years it is having its effect on the teaching and is leaving its impression. The divergence which is hardly noticeable at first leads to a radical difference in the end. It is for this reason that we need a high school of our own.

Such a school will require, in the first place, a complete and thorough curriculum. Size will impose its limitations, but it must not infringe upon the basic quality of education. All necessary subjects must be taught. In the second place, our school will require qualified and dedicated teachers. Not only will they require complete preparation in their subject matter, but they will have to search out and be able to present the Christian approach to that aspect of life represented in each particular subject. (This also presents a challenge to you, for from your ranks the teachers of the future will have to come.) Finally, our school will require a body of students who understand the seriousness and importance of the education which they are receiving. It is the attitude of the pupils that will do much to determine the quality of the school.

In closing I would urge that you, our young people, strive to understand and appreciate the work which is being done to establish a Protestant Reformed High School. If seriously you do so, it will provide you with a pleasure which no other school could ever afford.

Yours in Jesus Christ,
Rev. Bernard Woudenberg
In an editorial in *The Standard Bearer* of May 1, under the title “Evolution, Long Periods, or Days,” the Reverend H. Hoeksema asks for historical verification for certain statements made in the *Beacon Lights* editorial three issues ago: “Proof Positive—the Earth Is Flat.”

But first, I feel constrained to interject a definite denial to the statement that the title of the editorial was meant to be sarcastic and that “Proof Positive—the Earth Was Created In Six Twenty-Four Hour Days” would have fit just as well. Had the intent been sarcasm and ridicule, yes I suppose it would have fit, but since the purpose of the article was to show that Divine harmony continues to exist in spite of ecclesiastical errors in cosmology, the alternate suggested by the Rev. Hoeksema would not fit.

Secondly, I find it distasteful and disappointing to dwell further on past errors of the church as if to make the church look foolish, but upon request I do so.

Thirdly, my editorial was not a reflection of the Rev. Hoeksema’s series on creation but stemmed from quite different sources.

As verification of the statement that the church once taught that the earth was flat I offer the writings of Lactantius, an early Christian church writer who wrote a number of books on “the false wisdom of the philosophers.” In chapter 24 of this third book “he heaped ridicule on the doctrine of the spherical earth . . . made disparaging remarks about people whose feet would be above their heads . . . etc.” (History of Astronomy, by Dryer, page 209). In the same work, Dryer quotes Severeanus, Bishop of Gagala, who states categorically in one of his “Six Lectures on the Creation of the World”, “the earth is flat . . .”. Some time later, in the 6th century, Kosmas, a prominent lay member of the church, again ridiculed the idea of a spherical earth and asked, “How could a spherical earth be swamped by the deluge in the days of Noah?” To him, this was proof positive that the earth was flat.

As late as the thirteenth century, the church was still in opposition to the Grecian philosophers who taught the roundness of the earth, for in the Council of Paris in 1209, the church laymen and students were forbidden to read the writings of Aristotle regarding his philosophy on nature.

From these writings and more, I feel it is obvious that the church once taught that the earth is flat and anyone contradicting this faced serious opposition.

I have also been asked to prove that the theologians believed and taught that the earth-centered universe is verified by the following quotation from the Encyclopedia Britannica (Eleventh edition, Vol. XI, page 408): “On the 24th of February 1616 the consulting theologians of the Holy Office characterized the two propositions—that the sun is immovable in the centre of the world, and that the earth has a diurnal motion of rotation, the first as ‘absurd in philosophy, and formally heretical, because expressly contrary to Holy Scripture’ and the second as ‘Open to the same censure in philosophy, and formally heretical, because expressly contrary to Holy Scripture’ and the second as ‘Open to the same censure in philosophy, and at least erroneous as to faith.’” Also from the New Funk and Wagnall Encyclopedia (Vol. 15, page 5470; re the life and work of Galileo Galilei), “The Copernican view of the solar system, which contradicted the prevailing theory that the earth is fixed and is the center about which the universe revolves, roused theological opposition.”

In 1633 Galileo was summoned to the palace of the Inquisition; there he was
accused of writing in opposition to a former decree against such activities (dating from 1616) and under menace of torture he read his recantation and received his sentence.

So much for the requested verification that the church has at times held to erroneous views regarding cosmology and opposed with supposedly scriptural basis, the erudite few who attempted to teach otherwise.

Now to the more pleasant and positive segment of our task: the attempt to answer the Rev. Hoeksema's questions with which he closed his editorial. Remember, please, that I am no scientist, and do not pretend to be one, and therefore have been forced to rely on non-technical references.

Question No. 1: "Just what is Carbon -14?"

A. Carbon -14 is a radioactive substance found in minute quantities in every living thing. According to Dr. Libby, formerly of the University of Chicago, cosmic rays (assumed to come from the sun) produce carbon -14 which in turn joins with oxygen found in the air to form carbon dioxide which is absorbed by plants and through plants into animals and man, who then have traces of Carbon -14 in their bodies. This carbon -14 can be detected and measured much like the radiation of uranium is detected and measured by Geiger Counters. This Carbon -14 has a "half life" of 5,568 years (plus or minus 30 years). In other words, one half of any sample of Carbon -14 will "disappear" in 5,568 years and half of that remainder will disappear in another 5,568 years and so on.

Question No. 2. "Will you explain how, especially Carbon -14 proves that the earth is thousands of years older than Scripture indicates? You, evidently believe this."

A. First of all, may I place quotation marks around the word "prove", for although I cannot scientifically disprove the Carbon -14 dating theory, I do not believe its testimony regarding creation. The age of any given matter is determined by measuring with a supersensitive radiation counter, the amount of Carbon-14 remaining in the matter. This, when compared with the amount of Carbon-14 in a similar sample of known age, gives the technician the age of the sample being tested.

Four

Question No. 3. "Will you explain how it is even possible, and now I mean in the light of Scripture, that animal... and some form of human life existed a half million years before the birth of Christ? And will you prove this also from Carbon -14 as well as from 'the technique of measuring the radioactivity that remains in the samples submitted by archeologists'?"

A. I am assuming that the phrase "even possible" in the above question is intended in its broadest scope. I also wish to state that the mention here of heretical views is not intended to be misconstrued as a plea for their acceptance or even for their "co-existence." As for the first part of the above question: If one will allow the alternate translations from the original languages of Scripture, and also the secondary meanings of certain words and phrases required by proponents of various theories of creation, it is "possible" to "prove" that both animal and some sort of human life could have existed a half million years before the birth of Christ. Because of this, we should exercise extreme care when exposed to unorthodox doctrines in spite of their supposedly scriptural basis.

I have been unable to relocate the source of the information that carbon dating has placed man on the earth calendar some half million years before Christ. I have, however, a reference which reports that the radioactivity in certain rocks indicates an age of 4.5 billion years (National Geographic, Vol. CXIV, No. 2, page 254). If they can make rocks that old they should have no problem with "proving" that man is a mere half million years old!

Question No. 4. "Was man created in the image of God a half million years ago or did he gradually develop into that image?"

A. Neither.

Although we cannot disprove the evidence of Carbon -14 dating on a scientific basis, we as Christians are not obliged to accept its testimony regarding creation. This is a direct contradiction to many humanistic philosophies which consider logic as the criterion upon which our beliefs and actions should all be based. But don't forget: The church of Christ lives not through logic but by faith in God and in His Word.

BEACON LIGHTS
A Protestant Reformed World and Life View

REV. H. HANKO

The Beacon Lights is published only every other month during the summer. It is therefore some time ago that an article on this subject has been read by you. And, since articles in a series such as this are related to each other, it is no doubt of benefit to review for a moment the main thoughts in the last article.

A BRIEF REVIEW

We were discussing the world and life view of those who maintain the theory of common grace. Since this theory is a principle departure from the Reformed truth, it stands to reason that the effects of it on a world and life view are insidious and destructive. This is particularly true since the theory goes to some length to expond the spiritual and ethical character of the ungodly and God's attitude towards them as well as the Christian's relation to them. We noticed that this theory holds that after the fall of man in Paradise man would have become a beast, or at best, a devil, if it had not been for common grace which was given to him by God. If God had not intervened with this particular kind of grace, life on earth would have been impossible, society would have completely disintegrated, man would have not been able to live as man in relation to the rest of the members of the human race as well as in relation to the creation about him. But since a tolerable dose of common grace was administered to man after the fall, much that existed in the previous high estate of man in Paradise was retained. Man continued to remain in some measure at least, good. The Holy Spirit was very successful in the heart of man restraining sin and unrighteousness so that all that the evil heart of a depraved man is capable of doing did not come forth from him in his life. The result is that man is quite capable of doing good in his life in the world, quite capable of producing results in his cultural endeavors which meet with the approval of God. In fact he can succeed in producing many things that are so good that they will abide into the new creation which shall be formed when Christ appears again at the end of the ages.

The result of this is that the Christian in the world is in a unique position in his relation to the wicked. He alone, of course, possesses in his heart the grace of God through Jesus Christ which is able to regenerate and save him. Yet nevertheless, he is in the midst of a world of men who in many respects are as good as he is as far as the deeds which they perform are concerned. He is faced with a world of wicked men who do the good that he does, who seek the goals in life that he seeks, who are filled with a desire to pursue the paths of life that he pursues, who are in many cases even better qualified to perform the duties of the cultural mandate than he himself is. And this is not only true in the fields of scientific endeavor whether that be the natural sciences or the social sciences, but this is also true in the fields of religion, of art, of music, of philosophy, of politics, of human relationships, etc.

It stands to reason that such a Christian man, faced with such a world, will be in an awful quandary as to how to live in relation to the wicked. The ultimate solution is finally to cooperate with the world as much as he possibly can and live in the best possible harmony with them. He will love them all no doubt since God loves them all. He will stand shoulder to shoulder with them in their endeavors. He will pursue with them their goals. He will join their organizations. He will turn his back on anything that is distinctly Christian such as Christian schools, Christian labor organizations, Christian political parties, Christian churches. If he finds anything with which he cannot agree, he will undoubtedly raise his voice in protest for a little while. But
that even will not be such a loud voice nor a continual protest, for his voice becomes weaker and weaker midst the clamoring cries of the wicked until it is heard no more. Besides, he really has nothing to protest, for all that the wicked do is marked by at least a measure of good, and he runs the grave risk of criticizing that which is after all the fruit of the Spirit of God. As his position of an antibetical life crumbles beneath his feet, he is forced into the camp of the enemy and stands in a real danger of adopting all the goals of the devil in his opposition to the cause of the kingdom of heaven. Joining in this opposition, which he cannot avoid, he is soon enough swept into the camp of the enemy with no particle of interest left for the cause of Jesus Christ.

A GRAVE DANGER OF POST-MILLENNIALISM

Now, apart from all of this, it is a growing conviction on my part that this view of common grace faces its most serious danger in the possibility of its becoming post-millennial. Post-millennialism is a view which has never had much appeal to the church of Jesus Christ throughout the history of time and was never a serious heresy or real threat. Nevertheless, it appears to me that this view is now at least a very real danger for those who hold to the view of common grace described above. Post-millennialism teaches that the second coming of Christ shall take place after the millennium. The millennium itself is a long period of time in which the church has gained the complete victory over the world and established itself as the power that is triumphant in this period of history. After this age is reached, Christ will come again to take this kingdom into heaven. The point of this view is that there is continual evolution in the world's history. I do not mean evolution in the biological sense of the word as it is maintained by modern science, but evolution in the social and religious sense of the word. As history progresses on its course, this world becomes a better and better place to live in. Gradually the problems of life are resolved and the difficulties which the world faces are overcome. Sickness is banished through the wonders of medicine; science succeeds in giving to all men on the face of the earth a comfortable and luxurious life free from the ferocious fears of want and hunger; war is banished through the concerted efforts of men to bring peace on the earth when they are faced with the perils of complete annihilation by the horrors of missiles and germ warfare; the problems of social unrest, of class conflict, of racial tension, of juvenile delinquency, of marital instability and divorce, of crime and its disastrous effects, of all the host of difficulties that confront our modern age are resolved through the influence of the church and the cooperation of the people of God with the men of the world. This world becomes a wonderful place to live in with the problems of mankind vanishing as a vapor, evils overcome by good, sin even banished from the councils of men and from the affairs of mankind and a utopia of peace and prosperity ushered in which can be called the kingdom of Christ. Heaven is on earth and the kingdom of Christ is victorious here in this present time. All men belong to the church and live together without the deleterious influence of iniquity disrupting their relationships in any way. The kingdom of Christ has come and all men are happy on earth. When this takes place, then Christ comes from heaven to claim His kingdom already established for Him and to rule where He is already in effect Sovereign and King. Gradually these worlds become the kingdom of our God and of His Christ, and He shall reign forever in this creation without end.

Starting Next Month

**Beacon Lights** will feature a series of articles by Protestant Reformed Young People in various churches.

**WHY PROTESTANT REFORMED?**
In 1609 Cawdrey said, “As the apple is not the cause of the apple tree, but a fruit of it; even so good works are not the cause of our salvation, but a sign and a fruit of the same.”

Likewise did Luther write, “If so he that a Christian doth good works, whereby he showeth love to his neighbor, he is not therefore made a Christian, or righteous; but he must needs be a Christian and righteous before. He doth good works, indeed; but they do not make a Christian: the tree bringeth forth and giveth fruit, and not the fruit the tree. So none is made a Christian by works, but by Christ.”

Calvin, in *The Institutes of the Christian Religion*, declares, “We do not justify men by works before God; but we say, that all who are of God are regenerated and made new creatures, that they may depart from the kingdom of sin into the kingdom of righteousness; and that by this testimony they ascertain their vocation, and, like trees, are judged by their fruits.”

To these quotations many others could readily be added that clearly expose as false the oft raised claim that the Reformed faith has no place for the doctrine of good works. Those that raise this claim erroneously conceive of the substance of the Reformed faith to consist of no more than a mere formal and rather abstract declaration of the sovereign, eternal and, therefore, unchangeable decree of Predestination. Accordingly, the destiny of all men is fixed before they are born. Whether one will spend eternity enjoying the glories of heaven or suffer in inexpressible misery in hell is established by Divine decree and, so it is reasoned, it makes no difference whether one’s works are good or evil since these cannot affect or alter one’s status anyway. Once elect, always elect and if not elect, we can do nothing about it. To them the preaching of the doctrine of absolute predestination is incompatible with the maintenance of the doctrine of good works and since they are then confronted with a choice, they readily abandon the former and try to convince themselves that they are faithful to the gospel of Christ when they proclaim the good that sinners must do.

*This is a serious error!*

Many, even in Reformed circles, are confused with respect to this matter. They tell you that the Scriptures teach that we are “saved through faith without works” but they hasten to add that the same Bible instructs us that “by works a man is justified and not by faith only.” Rather than diligently studying the Scriptures in an attempt to resolve this difficulty, they profess to accept both the doctrine of salvation by grace and salvation by works, ignoring the Scriptural declaration that “if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work” (Rom. 11:6). Oh, they want to hold that “salvation is from God” but they also are insistent that man must add his “contribution” and without the latter the former is made ineffectual. God offers but man must accept. God establishes the terms of His covenant and man must comply with these terms. God fixes the conditions which man must fulfill.

*Serious error!*

We may readily admit that the Reformed faith has no place for the doctrine that man’s good works are the cause, basis or reason for his salvation. We also do not deny that the *cor ecclesia* is the beautiful, God-glorifying, comforting truth of sovereign and absolute predestination. However, it is seriously wrong to conceive of this truth as a mere formal declaration or an abstract doctrine. Furthermore, that there is a conflict between the truth of predestination and that of good works is most empha-
tically denied by those who know and love the truth.

The fallacy in the reasoning of those who oppose the truth in this respect is two-fold: (1) they fail to take into account the whole body of truth revealed in Scripture, and (2) they misconstrue the relation between good works and salvation.

Failing on the first count they do not acknowledge that all men are dead in their sins, incapable of doing any good and prone to all evil. The truth of total depravity, taught throughout Scripture, means fundamentally that if God did offer, man could not accept; if He stipulated terms, man could not meet them; and if He proffered a conditional salvation, man could not fulfill the necessary conditions. Such is the hopelessness of the helpless state into which man has wilfully plunged himself. His mind is full of enmity, his will is perverse and his nature is altogether corrupt.

Realizing this truth, we understand that salvation involves the wonder of God's grace whereby the dead are brought to life. Only when that work has been performed can we envision the possibility of good works. Only when the tree is alive can it bear fruit. Only when the heart is regenerated can it love and glorify God. When God makes of the dead sinner a new creation in Christ Jesus can the works of righteousness, holiness and faith come to manifestation.

In that light we can also understand the correct relation between these good works that are always necessary in the Christian and his ultimate salvation. That relation then cannot be such that he is saved because of his works, i.e., because he believes or keeps the law of God, etc. Nor must he do good works in order to be saved. But the truth declares that we must do good works because “Christ, having redeemed and delivered us by His blood, also renew us by His Holy Spirit, after His own image; that so we may testify, by the whole of our conduct, our gratitude to God for His blessings, and that He may be praised by us; also, that everyone may be assured in himself of his faith, by the fruits thereof; and that, by our godly conversation, others may be gained to Christ” (Heid. Cat. q. 86).

We do good works because we are saved! Salvation precedes good works!
Blessed fruit of grace!
Wonderful evidence of salvation!
Marvelous and comforting assurance of His unfailing love!

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NATURE STUDY

THE CADDIS FLIES builders of houses

AGATHA LUBBERS

Do I want to observe nature, my Father's world, at its very best? An excellent method is to seat myself in some peaceful place and await quietly what may happen. There is no better place on a warm summer day than beside some glistening and rippling woodland pool. As we gaze into the depths of that pool our eyes notice a wide variety of objects. We will see last year's leaves in various stages of decay, twigs and pieces of weeds are scattered about.

As we watch we will notice movement. Strange, however, but the thing that seems to move is only a tiny cylinder of leaf particles which slowly moves along the bottom of the pool. As you wonder what
propels this little cylinder along you notice
a shining spot near one end of the cylinder.
This shining spot is the head of a larva
with six tiny legs close behind and is all
that is visible of a representative of one of
the most interesting of the insect orders.
Safely protected inside its snug little home
fastened together with its own spun silk is
the soft succulent body of the caddis worm.

Other species of caddis fly larva are in
the same pool. Each species is identifiable
by the kind of house it builds. The “less
industrious” simply cut off a hollow stem,
into which the body snugly fits. When it
has outgrown its quarters it moves to a
slightly larger “prefabricated” dwelling and
adds a little silk lining for comfort and
protection.

Another species selects tiny pieces of
weeds which to him must appear like giant
logs and with these pieces the insect con-
structs a tiny cylindrical home. When this
home is too small it simply slits open one
side and inserts a new log.

Still another species builds a turret-
shaped home by criss-crossing the “logs” of
its dwelling. These are but a few examples
of the more than 3,600 species of the order
Trichoptera. Each of these species is most
easily identifiable by the type of house
each builds.

BUILDING HOUSES WITH SNAILS
Some of the more remarkable species are
the stone masons among the caddis flies.
To locate these, we must go to a sandy or
gravelly pool. If our eye has been properly
trained to detect caddis-worm houses,
dozens of styles can be found to attract our
attention. Some of these larvae build just
simple cylinders of very fine grains of sand.
Others use small gravel. The caddis worms
often pick up minute snail shells as they
build their homes. Often the snail is still
in the shell but off it goes as part of the
caddis-worm home. If a big enough snail is
involved and an opportunity is presented
the snail to take hold of some substantial
object a true tug-of-war results. Sometimes
the snail wins and manages to tear itself
off the wall of the home. The caddis
worm must then find another nugget to
refill the gap in the wall.

THE MASTER ARCHITECTS
The epitome of achievement in architec-
tural design is reached by one species of
caddis fly which, using fine sand grains and
silk, builds a house in the exact shape of a
snail shell.

The food of the caddis fly larva consists
of tiny insects, algae and water vegetation.
It is noteworthy that each species seems to
restrict itself to one kind of food.

SOME REMARKABLE LARVAE
We do not wish our discussion to become
laborious but before we leave the caddis-
fly larvae we should discuss a few more
specialized forms. We find a rapidly flow-
ning stream with water dashing over the
rocks. Here we find the fishermen of the
order Trichoptera. In the swiftest water,
they spin a silken net. This is not a large
web because that would be torn away but
a small web about the size of a quarter.
Some of these are flat webs but most are
cup-shaped; a few are shaped like a funnel.
In this web the larvae lie in wait for
what the water may wash into their little
trap.

THE ADULT CADDIS FLY
What about the adult which must soon
become an aerial creature?
Like most insects the larva when it is
fully grown pupates. It closes itself in its
case or web. At the proper time the pupa
leaves its case and swims or crawls to the
surface of the water. Here it molts and
emerges as a fully winged caddis fly.

What does this insect look like?
The caddis fly is a mothlike insect, cov-
ered with hairs and mottled in patterns of
brown or grey, with very long, slender,
segmented antennae. The antennae are usu-
ally as long as and frequently two or three
times the length of the body. The legs
are long and the insects make ready use of
them by darting rapidly here and there
when not in flight.

It ought to be observed that most species
fly readily, although in a few the females
are nearly wingless, and in others the rear
pair of wings is greatly reduced in size. Al-
though individuals do fly in the daytime, it
is toward dusk or after darkness has set*
down, on still, warm spring or sum-
nings, that the individuals of *

BEACON LIGHTS
begin their wedding dance in great numbers over the quiet waters. At this time, when bright lights divert them from their dance, we are more likely to see them as they come to the windows of our homes.

**IMPORTANCE OF THIS INSECT TO MAN**

Man was created as king under God over all creatures. Man as king also uses and has used the caddis fly and their larvae for bait in fresh water fishing. Man has even imitated this creature of God by modeling artificial lures after the adult caddis fly. The country boy, however, gets the most use from the caddis worms. He collects the little cases, which can be kept for several days, and then has a good supply of excellent bait on hand. When he is ready for fishing, the larva is extracted from the case to adorn his hook, or his bent pin.

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**PENCILS AND CHALK**

**Reading Development**

*MRS. JOHN VELTMAN*

“My child learned his alphabet from the cereal boxes on the breakfast table.” “Isn’t it wonderful the way they can learn their catechism almost entirely by themselves when they are in the second grade?” Teachers have repeatedly heard these two statements from parents. Did the child gradually see the connection between the isolated letters of the alphabet and the grouping of them into a word? Did he learn to associate pictures with words and phrases? Was he able to group the phonetical sounds together into a word? Or did he, seemingly, just learn to read by himself.

Even though word recognition, comprehension, and speed can be improved in an adult this article is written with a view to our children. We are so apt to forget that they were born with the qualities to see, hear, think, and speak. Sight for viewing God’s creation, auditory reception to hear the sounds of symbols and interpretation of God’s Word. Understanding and comprehension to interpret God’s revelation and oral expression to proclaim God’s glory as found in the Bible. These abilities have been thwarted and impaired by sin with the result that our children struggle with the mechanics of reading. They become indifferent to efficiency in reading. The pleasure of reading becomes one of self-indulgence. But God’s glory demands that a child must learn to recognize these dis-abilities and misinclinations and strive to overcome them.

By the end of the third grade most children have mastered the mechanics of reading. But the struggle to improve the efficiency of reading has just begun. These include word recognition, vocabulary developments, eye-movements, comprehension, retention, locating information, and organization. Various methods have been used and new or variations of older methods are constantly being tried. One of the current methods is the Joplin plan of reading.

This plan was launched in 1953 by Mr. Roi Wood, superintendent of schools in Joplin, Missouri. He believed pupils should have a good foundation in the English language, and that reading, writing, and spelling were very important. He also believed that the school curriculum should not be centered around the average child but should offer something for the brighter student as well. To assist him in developing his plan he chose Mr. Cecil Floyd, an elementary principal.

Mr. Floyd started out by testing. He found that one fifth-grade class, for example, had only one child who was actually reading at that level. The others were reading all the way from second to eighth grade material. To compromise the teacher was teaching at the fourth grade level and she was not satisfied with the result. So, Mr.
Floyd began to do on a bigger scale which many of our teachers have done in their classes. Teachers divide their pupils into poor, average, and good reading groups and then try to spend some time with each group every day especially in the early elementary grades. The result is that the teacher finds herself spending more and more time with the lowest group and not giving enough personal attention to the other groups.

Now instead of each teacher struggling with three separate groups, he took all of the children in a particular school through grades 4-6 and after careful screening divided them into reading levels instead of grouping them by grades. Then each teacher had one certain level with which she could devote all of her reading time. The children were not told at which grade level they would be reading but that they would be assigned to reading rooms, where they could make the most progress. Now all the teachers involved teach reading at the same time and when it is reading time the pupils leave their grades and go to reading classes that vary from the second to the ninth grade level. A major characteristic of the Joplin plan is encouraging reading beside the text. Children become interested and improve in reading because they are reading at their particular interest and reading level.

At the end of the first semester of the Joplin plan the pupils were tested again and results showed they had progressed twice as fast as usual and had done a year’s work in one semester. The final test for Mr. Floyd didn’t come until the 500 students graduating into Junior High were tested after being exposed to the program for three years. Their average reading level was ninth grade. The 500 students entering the seventh grade three years before in 1950 had averaged only slightly above the seventh grade.

All phases of reading—comprehension, pronunciation, spelling, phonetics, and syllabication—are stressed. Marks are not used but progress reports are sent to the parents. Poor readers didn’t mind reading with younger children because they had the satisfaction of comprehending and enjoying their reading. And in this connection they didn’t receive any adverse criticism from parents. Of course, in a school of that size, a great advantage is that there are enough teachers so each can be assigned one level. In our schools a teacher would have to teach two levels and soon the same problems as before would exist.

During the 1958-59 school year Adams purchased two Reading Laboratories, one for Junior High which covers material through the twelfth grades and the other for grades four to six which includes reading material from grades two to nine. Each contains 150 selections which are divided into ten levels. Each child works at his own level and progresses to another level as he improves in speed, vocabulary, and comprehension. It is a form of the Joplin plan. Before beginning the laboratory the children listed their weaknesses and discussed their attitude towards reading. Upon completion of the course, which was given in addition to their regular reading or literature course, each child evaluated his work and again listed any improvements he had made. It was gratifying to read this self-analysis. None claimed to be perfect; none were completely satisfied; each felt the need of continual diligent application to his reading problems.

As parents, what true interest have you shown in your child’s reading? A remark or two about the grade on his report card! The attitude that he certainly learned much more from his former teacher! We should ask ourselves what we have given of ourselves to aid and stimulate our children. Do they ever see you read, look up a word in a dictionary, hear your discussion of some subject gleaned by studying? Do they observe you perusing a religious article or current event as eagerly as one of their comics? Go with them to the library. Select books at their level and interest. Discuss with them what they have read; you will soon discover their power of comprehension. Have them read a portion of Scripture at dinner; be patient as the beginner reads only a verse. How they enjoy a story at bedtime and what a wonderful relationship you are cementing between you and your children. Children unconsciously absorb these considerations on our part. What a responsibility it is to mold their characters, personalities and habits!

So, as parents and teachers, we work
along with our children. But if they realize their need how much easier it is! A child’s reading ability is related to all of their other subjects and is more noticeable as they progress in school. God has created no two alike and each of us have our own limitations and abilities. With God’s blessing and the cooperation of pupils, parents, and teachers we shall continue to stress the fundamentals of reading striving for the ability to read, study, and interpret God’s Word so as to further expound His glory.

**LOST**

Anyone who might have picked up the wrong or an extra bag when getting off the North Star bus. Contact Lonnie Engelsma, AR 6-7383.

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**NEWS**

from, for, and about our churches

by Alice Reitsma

Bulletins have been coming into the News Department with remarkable regularity, and that at a time when most ministers are vacationing. Perhaps the way in which many of them are vacationing has something to do with it. Since several of our churches have vacancies in the pulpit at present, it seems that every minister preaches somewhere every Sunday. Even at that, Southwest had its first reading service July 19, and both S. W. and Hope switched their evening service to the afternoon on alternate Sundays so that one minister could serve both churches at least for one service.

Then there is this matter of classical appointments which, with a little rearranging here and there, can be fused with a vacation. Rev. Schipper spent his vacation preaching in Redlands while Rev. Van Baren filled S. W.’s pulpit. Rev. Woudenberg, Rev. Vos, and Rev. Lanting had a triangular “pulpit exchange” set-up. It kept them from going too far from home, but I guess Rev. Vos didn’t mind. He didn’t plan to go anywhere anyway. You know what he did? He painted all the walls, ceilings, windows, doors, baseboards! He claims he had a lovely vacation. Rev. Lubbers, our missionary, spent his vacation traveling through the West, performing wedding ceremonies in the Dakotas and lecturing about Christian Day Schools in Colorado. Rev. H. Hoeksema has been swimming and sunning at Lake Michigan but has also been preaching at First Church twice a Sunday for several weeks. Rev. C. Hanko hopes to be back in the pulpit at First Church Sunday, August 30.

Along with South Holland’s bulletins came a very interesting report to the membership of the South Holland and Oaklawn Churches regarding the Church extension work they are carrying on. To achieve their goal (“to disseminate distinctive Protestant Reformed views, based on the Word of God and the Reformed Confessions, among those in this area outside the scope of our churches, particularly among those of Reformed persuasion”) they began by sending out some fifty copies of each issue of The Standard Bearer. They selected fifty names from a
mailing list of some two thousand and sent them twelve sample issues, later increasing this to one hundred names. They also prepared a small circular containing a brief description of some fourteen pamphlets which were published by the Sunday School Association of First Church. They again compiled a mailing list of five hundred names and sent them these circulars offering them the opportunity to obtain any or all of these pamphlets without charge. The response was gratifying and at their last meeting the committee was instructed to send out another five hundred of the same. Besides this it is the intention of the committee to send this pamphlet circular to all the ministers in the Christian Reformed Church.

There is more to the report, about the work and the response received. I was really quite thrilled when I read it. In these last days, when evangelization is so popular but the Gospel truth is not, is this not an excellent means for the church of Jesus Christ to preach the Word!

September 4 — Installation as Professor of Theology in our Seminary of Rev. H. C. Hoeksema. Rev. G. Vos will preside and Rev. H. Hoeksema will preach the sermon. This is the first time in the history of our churches that a professor has been installed. Everyone is invited to come to First Church for this important occasion.

September 15 — The Steering Committee invites all men and women interested in the high school movement to come to a meeting which should result in the organization of a society for this purpose. Rev. C. Hanko will speak on the necessity and feasibility of having our own high school. The meeting will be held in Southwest Church. COME if you are convinced. COME if you aren't — and become convinced!

Regarding Servicemen

Garry Gras and Steven Holstege, Jr. both from Hudsonville Church, arrived safely at Fort Leonard Wood in Missouri.
The 19th Annual

Michigan, Indiana, Wisconsin, Minnesota, Iowa, South Dakota, Colorado, California, Arizona—from all over they came. By car, bus, or train they arrived at Oaklawn, Illinois, scene of the 19th Annual P.R.Y.P. Convention. There they found a friendly welcoming committee to greet them, register them, give them their badges and tickets, and assign them to their place of lodging.

Thirty-three conventioners had ridden down from Grand Rapids in air-conditioned comfort. They had met at First Church on Tuesday morning, paid their fare to the officials in charge, stowed away their luggage, and climbed aboard. Promptly at 9 o'clock our jovial North Star bus driver, Mate Hislop, had swung the door shut and headed from the Furniture City to the outskirts of the Windy City.

The convention got under way officially Tuesday evening, with Federation President Dave Engelsma welcoming the visitors and delegates at the inspirational mass meeting, held in Oaklawn Christian Reformed Church. Following a program and a stirring message by our traditional opening-night speaker, Rev. H. Hoeksema, refreshments were served in the church basement by the host society, who got an assist from our bus driver.

Wednesday morning those who could, rubbed their sleepy eyes, straggled out of bed, and went to Oaklawn Church for an early (8 A.M.) business meeting. Shortly after nine o'clock the chartered busses arrived to take us to the outing. On a first-come-first-served basis, there was a mad scramble for the comfortable, cool, and smooth-riding North Star bus. Most of us, however, found ourselves cramped between school-bus seats, bouncing along to we knew not where. As it turned out, the drivers knew not where either, and proceeded to get somewhat lost. But we finally arrived at Pottawatonic Park, in St. Charles, Illinois.

We found plenty to do. Volleyball, softball, tennis, badminton, and swimming were on the sports menu. There was a paddle-wheel boat ride for everyone and speed boat rides for those whose finances equaled their desires. Some strolled along the green banks of an even greener river. Keeping cool was the biggest problem of the day. The refreshment stand did a booming business. (An independent researcher figured out that the average Michigander, who didn't
P.R.Y.P. Convention

As seen by JAMES JONKER

Past Conventioners also meet

Who'll have some water?

Man in the shadows

Crusing down the river

The Advisors

Mate Hislop, chef

Photos — L. Lubbers

Where were the boys?
like St. Charles' water, spent between $1.50 and $2.00 for cold drinks. For those who didn’t have girls it was only half that much, but, as you know, the average Michiganan has a girl. At least at conventions.) The host society made sure we were well-fed. We received an excellent box lunch at noon and feasted on first-rate barbecues and chips at supper-time.

After supper we seated ourselves on the grassy banks of a hill in the park. From the bandstand below us, we heard special music and a powerful speech by Rev. A. Mulder. He was somewhat handicapped in that he had to hold a microphone; the audience, however, had both hands free to slap at mosquitoes. (The same researcher mentioned above also figured out that the average person in the audience slapped fifty times, killing six or seven mosquitoes, and thoroughly frightening two or three others.)

After another mad dash to the busses, we were on our way back to Oaklawn.

Golden brown pancakes swimming in syrup and butter, bacon, sausages, orange juice, coffee, milk, donuts—sound good? It should, because it really was! That was the menu of the Thursday morning pancake breakfast. It was served outdoors at the Elim School for Handicapped Children, where some twenty convention girls were staying in the dormitory. (By the way, our researcher figured out their average sleep to be 2 hours, 49 minutes, and 17 seconds per night.) The host society had really come up with a hats-off idea for this breakfast. Instead of having to wait for food in a line that always seemed endless to a hungry stomach, one person from each table was delegated to pick up a tray containing the food not already on the table.

After breakfast we went to Oaklawn Church for an interesting program and business meeting. At noon we were served another good lunch, and shortly after noon we concluded our business.

We met again at 5:30, this time at the Trinity Lutheran Church in Oaklawn. The group picture was taken outside and then we went in for the banquet, the climaxing event of the convention. After filling our stomachs, mainly with cold water, and enjoying a brief recess, we listened to some more fine special music and the concluding speech, delivered with power and conviction by Rev. H. Hanko to an attentive audience. The Federation President then introduced the newly elected officers. We closed by singing "God Be With You Till We Meet Again."

The 1959 Convention had come and gone...but not from the memory of those who had attended it. This convention again showed that a good time, Christian fellowship, songs of praise to our God and inspiration from His Word make convention days the most worthwhile days of anyone’s summer.

See you next year at First Church, in Grand Rapids, D.V.

JIM JONKER

PATRONS OF THE 1959 Y.P. CONVENTION

By the time this issue of Beacon Lights appears, the convention of 1959 will be history. In the last issue of our magazine, a statistical report of convention patrons appeared. Since that report was submitted to Beacon Lights a few additional contributions were received, making the following changes in that report:

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<th>Patrons</th>
<th>Contributions</th>
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<tr>
<td>Hudsonville</td>
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<tr>
<td>Kalamazoo</td>
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<tr>
<td>Lynden</td>
<td>14%</td>
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<td>Loveland</td>
<td>94%</td>
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<tr>
<td>Randolph</td>
<td>100%</td>
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<tr>
<td>South Holland</td>
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In all there were approximately 200 patrons who, taking as an average $1.00 per family, contributed about 70% of our anticipated goal. We received a total of $452.00 from our patrons and although we did not achieve our desired goal, we feel that the campaign was a success and want to extend our thanks to all who helped.

Young People's Society of the Oak Lawn Protestant Reformed Church

Sixteen
CONVENTION PICTURE

If there are those who were unable to attend the 1959 Young People's Convention but would like to have a Convention picture, we can accept a limited number of orders.

Send your order, together with $1.25 to Miss Grace Ipema, 4835 West 123rd. Street, Worth, Illinois.

Oak Lawn Young People's Society