BEACON LIGHTS
for
PROTESTANT
REFORMED YOUTH

"APPLY THINE HEART UNTO
INSTRUCTION, AND THINE
EARS TO THE WORDS OF
KNOWLEDGE."
PROVERBS 23:12

SCHOOL

THE LIFE OF OUR
HOLY BIBLE

PROTESTANT REFORMED
YOUTH

HOME

CHURCH
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Editorial

A Distinctively Protestant Reformed Education

Our Protestant Reformed Churches throughout their struggling, and, sometimes, bitter existence have been blessed with a seasoned tradition of distinctiveness. Within this tradition is embodied a very distinct doctrine practiced and maintained in no other church. Yes, this doctrine, in part, is still found in other churches, but is it applied and maintained in the daily lives of the parishioners?

This unique doctrine, needless to say, arose out of bitter controversy, for that church which condemns heresy with the Word of God will out of necessity be unique and different. And heresy, although it may clothe itself in a different garb, usually revolves around this one question: Who is God, and what is man's relationship to Him? Think through the controversies of 1924, 1953, and 1962! Did we not insist that God was the author and finisher of our faith, and that man is a worm and completely and utterly dependent on God even for his breath? Did we not insist that the love of God is never common and always particular? Did we not insist that evildoers must make a humble confession before God and men?

These unique doctrines are formally taught in the church through the preaching of the Word and catechism classes in order that God may prepare us and our children for this life and, ultimately, for our life with Him in glory.

In the school, however, these doctrines are not formally taught, but rather are the basis and focal point upon which the entire curriculum rests and revolves. Concrete examples taken from a typical Protestant Reformed Christian School curriculum will help to clarify what has been written thus far.

Take, first, the subject history. The Protestant Reformed history teacher, thoroughly educated in the doctrines of creation and the fall of man, must per force teach his students that all history is God's history—it is His Story. Turn with me to the Word of God and let Him speak:

For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and by him all things consist.

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have preeminence.

Colossians 1:16-18

Thus we may certainly conclude that all history progresses to only end: The sovereign God glorifying himself while he sovereignly and irresistibly elects his people. The Holy Catholic Church, unto himself through Jesus Christ. Then, actually, all history is church history. God forbid that it should be otherwise.

Take another example, the subject of geography. The children in this class are taught that "In the beginning God created the heavens and the earth." The scientific evolution written in their textbooks can not stand under this simple but awesome truth of God's Word! Not only are the children taught that God created all things, i.e., all natural resources; but also that all natural resources must be used to honor and glorify God and not mammon. In a word Christian children must learn proper stewardship. Let it always be said of our students,

Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Matthew 25:23

Take still another example, the subject of science. Although science is the god of most American students and teachers, it most clearly shows Christians that their God is a magnificent creator and sustainer of the universe. Not only is God the creator and sus-

OUR COVER

A special note of thanks is extended to the Oak Lawn Protestant Reformed Christian School for permitting us to use the cover design of their school paper, The Resume.
Finally, when these children become young adults, they should (and must) be able to judge for themselves what songs, books, and poetry are of God, and what are of Satan. These judgments must not be whimsical or frivolous but must be positive, based on the positive criterion of the Book of Books—God's Holy Word.

When our children are instructed in our Protestant Reformed Christian Schools, we may well believe Isaiah when he wrote:

And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

D.H.

FEATURE

EXTRACURRICULAR CURRICULARS

JON HUISKEN

In conjunction with the subject of this issue of Beacon Lights, I was asked to write an article dealing with the topic called "educational frills" or, more broadly put, whether or not we should include in our high school curriculum such things as band, choir, athletics, speech, forensics; in general, those things classified by modern schools as extracurricular activities.

A second question, somewhat related to the first, was also asked, viz., whether we should also include vocational courses in that curriculum. Should we teach such things as shop, typing, and other manual arts?

In answer to these questions, it must be pointed out at the outset that the Beacon Lights staff has made a judgment which is not necessarily mine. The staff has suggested a subject, viz., "educational frills" thereby indicating that the answer to the above questions should be negative; for certainly in our situation, both financial and religious, we have no need of frills. But the question does not center here, on whether or not we should have frills but rather centers about what we are to call these frills. The staff has called them educational, but such is a contradiction in terms of how can something be educational and a frill at the same time. Surely the terms are far from complementary but rather are directly opposed to each other.

We must not begin, then, by presupposing a negative answer; we must rather list the evidence pro and con to see what our answer must be. We must decide whether the above-mentioned things are educational and therefore curricular or whether they are merely frills and therefore extracurricular. We must determine, i.e., the proper meaning of the word curricular; to which subjects, to which areas can we rightly give this title?

Basic to this question is, of course, our conception of the school, the church, and the child, especially in this case the child. It is evident enough, I believe, that the school is an extension of the home which produces the child, that the school has its basis in the doctrines of the church. But evident or not, all three must be taken into consideration in the formulation of a curriculum. The school need not duplicate the church and the home.

But what of the child? What must be the aim of our educational institutions, the aim of our instruction with respect to him? This, after all, will be the determining factor for the content and perspective of our curriculum. We must have a definite purpose in mind with respect to that child. We must gear our curriculum to the needs of that child in such a way that the end product will be a fit soldier in the midst of this world. And, furthermore, if our aim is to educate or instruct
the whole child, his body, mind, and soul, our curriculum must reflect this aim as well. It cannot be merely incidental but must be a true directive.

In setting up a curriculum, then, in determining, i.e., what is curricular, we must bear the following general principles in mind:

(1) That the curriculum must meet the needs of a moral rational creature, the child, totally depraved, yet redeemed and as such must supply him with a spiritual perspective which will enable him to confront the world.

(2) That the curriculum must contain only those areas in which the home is legitimately incompetent and in which the church is not responsible.

(3) That the curriculum must simultaneously contribute to the spiritual up-building of the soul, the physical strengthening of the body, and the intellectual maturity of the mind.

(4) That the curriculum must be practical both in the sense that we can afford it and in the sense that it is useful to the educated individual.

(5) That the curriculum must not be foreign to the Scriptures but rather must be firmly founded upon the principles of this very Word.

Upon closer scrutiny, then, we soon realize that that which is classified by modern schools as extracurricular, i.e., in addition to or aside from the regular course of study, must in reality be part and parcel of our curriculum. We have need of only that which is truly curricular, that which enables the child as a citizen of the kingdom of God to take his place as a citizen of one of the kingdoms of this earth. We must concentrate upon that which is edifying, that which equips the child to cope with and defend himself against the evils of the day. We must rid ourselves of the notion that education is a pleasant pastime; we must supplant that notion with the conviction that our schools must deal only with the curricular.

If this is the case, we cannot discard music, even with its choirs and bands. Music must be given its rightful place in our curriculum. It must be hauled out of its pre-school and eighth-hour positions and allowed to play its proper role. Neither must we make our music program selective. Music must be considered as more than an inherited skill which may be cultivated at will for music, too, is revelation. Music is more than revelation, it is response.

Neither should athletics be slighted. We need athletics. We need exercise for our bodies; we need to keep our "temples" strong.

And what of the manual arts? Some are basic; others should be taught at special vocational schools. The question depends largely upon the expressed intent of the school. Typing certainly is practical; shorthand useful to many; shop may not be financially expedient. In any case all must be curricular; all must be aimed to the same end and purpose, viz., to glorify the Creator.

The content of the curriculum, then, is determined by the needs of the child in conjunction with the duties of the home and church. Certainly we do well to give this subject serious thought. This article is far from exhaustive, separate articles could be written about each area; it can hardly be, for that would be a single-handed attempt to establish a high school curriculum. This I do not claim. One thing, however, must be clearly understood. We must be careful with terms and with the application of those terms. We must not adopt that which is commonly accepted because it is fashionable to do so. We must construct a curriculum that is uniquely our own; a curriculum which includes those areas of study which in the final analysis give honor where honor is alone due — the Creator. And, in this construction we must keep our eye upon that which is educational, instructive. Such indeed are music, athletics and manual arts. They are far from frills for frills are not required. Rather, they are curricular and must be treated as such.

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A PUPIL'S PRAYER

Dear Lord, make me glad I am chosen of Thee,
Make me see all the blessings I share.
Make me glad to be here to continue to be
Taught my lessons each day in Thy fear.
And Lord, give me grace to be humble and meek.

Never boasting of all I can do.
Make me want to obey, though my efforts be weak,
May Thy love in my conduct shine through!
Oh Lord, day by day in this school let me give
All my efforts to tasks I'm assigned:
And help me remember as long as I live,
For Thy glory my life is designed.

BEACON LIGHTS

Three
OUR SCHOOLS IN HISTORY

Our Protestant Reformed Seminary

PROF. H. C. HOEKSEMA

If you cruise the streets of Grand Rapids, you will not find it. For it has no building of its own, but is buried in the basement of the First Church edifice. In fact, you will not even discover a sign pointing to its existence. But when schools throughout our land open this fall, the Theological School of the Protestant Reformed Churches will also begin a new term, D.V.

This institution is in several ways unique among educational institutions.

In the first place, it is extremely small. As already indicated, it has no home of its own, but functions in one room in the basement of First Church in Grand Rapids. This one room serves as class room, library room, office, and work room. In the second place, the pupil-teacher ratio is very low. This year there will be three students and two instructors. There have been years when there was one student and two instructors. In the third place, although this school has been in existence for some forty years — much longer than any other educational institution in our Protestant Reformed circle, — this year for the first time it will have two full-time instructors, Prof. H. Hanko and the undersigned. Moreover, among our Protestant Reformed schools our seminary is unique in various other respects. For one thing, it is not a co-educational institution, but open to male students only. For another, it is not a parentally operated school, but a denominationally owned and controlled school. Besides, it offers not a general, but a very limited curriculum, designed strictly to prepare ministers of the gospel. In a way it might be called a graduate school; for while our seminary confers no degree, it nevertheless purposes to train those who have completed their college work and to do so in the limited field of theology.

Let me assure you, however, that the above information does not tell the whole story.

For, in the first place, while our seminary confers no degree, it offers, upon completion of the three-year curriculum, a valuable and well-earned little document: a diploma which only a very limited number of men have earned. And that diploma entitles the young man who owns it to enter a most glorious field of labor, the gospel ministry in the Protestant Reformed Churches. You may expect, too, that there will be a place of labor for you. As I have written recently at length in the Standard Bearer, our churches are suffering from a severe shortage of ministers. Besides, there has never been a time in our history when there was no place for our graduates.

In the second place, a student who has earned his diploma from our school will go forth well-equipped. He will certainly have a thorough and strictly Reformed theological education. But he will also have a complete theological education. I do not have sufficient space here to present the entire curriculum of our seminary in this article. Permit me, however, to mention the following: 1) A student at our school will average between fifteen and twenty hours of credit per semester. 2) His course will include six semesters of Reformed dogmatics; a total of eight semesters of New Testament and Old Testament exegesis; four semesters of church history; six semesters of Old Testament and New Testament history; instruction in Greek and Hebrew; training in the principles and practice of preaching; and training in various practical subjects necessary for the ministry. 3) In general, our curriculum is about equally divided between Prof. Hanko and myself. Prof. Hanko will handle especially church history and the New Testament branches; my subjects are dogmatics and Old Testament branches; and the various other branches are divided between us. Any young man interested in our seminary and its requirements and advantages can send for a catalog. The old edition will be helpful; but since Prof. Hanko has joined our faculty, we hope to publish a new edition in the not too distant future.

In the third place, while the smallness of our seminary has its limitations, and while indeed if you look forward to a place in our Protestant Reformed ministry, you must not
have your eye on fame and fortune, nevertheless that same smallness has its educational and social advantages. A student at our seminary receives the educational advantage of personal attention which is possible only in a small student body. And there is an intimacy in our school which is possible only in a small institution.

I conclude this brief article with an appeal. Young men, consider seriously whether perhaps the Lord wants you to attend our seminary and to prepare for a place among our Protestant Reformed ministers. Young people, remember our seminary and its needs in your prayers.

History and Present Status
of the
Hope Protestant Reformed Christian School

A. LUBBERS

The commencement of the 1965-66 school year marked the 19th year of classes at Hope Protestant Reformed Christian School. March 4, 1966, is D.V., the date of the 20th anniversary of the organization of the Hope Protestant Reformed School Society for Christian Instruction. On this date God caused men to found by faith a school based on the principles of the Word of God and as these principles are expressed in the three forms of unity. One month later, April 8, 1946, the society decided to build a school. The original plan was to build a one room school but after further consideration the plans changed and a two room school began to appear upon a sandy knoll, acre of land donated by the now deceased Isaac Korhorn.

School began in September of 1947. Teachers had been hired and were ready to teach. Miss Della Vander Yemen was hired as principal and teacher of grades 5-9. Miss Jessie Dykstra taught grades 1-4. In 1951 a two-room addition was added to the school. The school now had four rooms and made possible the moving of classes from the church basement into the newly completed rooms. Two more additions were made to the school — a total of six rooms. The present structure is a ten-room building with administrative facilities. There exists also the convenience of a chapel in the form of the vacated church building. The school property is larger than the original acre of land on which the school was built. Subsequent years necessitated the purchase of additional playground area. The property now measures from 6-7 acres.

The history of Hope School has not been without disturbing incident; but in every case God has proved himself to be faithful. In the 1959-60 school year Miss A. Reitsma who had been principal of the school since the 1950-51 school year was forced to discontinue her activities. In December of 1959 she was taken home to be with the Lord. During the 1961-62 school year parents, students, and teachers were shocked by the sudden death of a teacher, Mrs. James Jonker, but were comforted in the knowledge that all things work together for good to those who love the Lord.

Since the 1959-60 school year the undersigned has served as school principal. Enrollment has gradually risen during this time. In the 59-60 school year the total student body numbered 192. The current enrollment is 229.

The enrollment increase has also resulted in a greater increase in the size of the faculty. Currently there are nine full-time teachers and a teaching principal. Staff persons include an office clerk and janitors. The current teaching staff includes the following personnel: kindergarten, Mrs. J. C. Moelker, 1st, Miss H. Flikkema, 2nd, Miss G. Lubbers, 3rd, Mrs. H. Veldman, 4th, Miss W. Koole, 5th, Mr. J. Huisken, 6th, 7th, 8th, and 9th, Mr. J. Buiter, Mr. H. Langerak, Mr. L. Lubbers, and Miss A. Lubbers. The teaching staff has six persons who have their A.B. degrees and are working toward M.A. degrees. Three of the individuals on the staff are possessors of permanent or life certificates to teach in the state of Michigan.
The School Board consists of 12 men representing the four main Prot. Ref. Churches sending children to the school. Officers of the board are Mr. David Meulenberg, president, Mr. D. Koolenga, vice president, Mr. D. Lotterman, secretary, Mr. G. Terpstra, treasurer, Mr. J. Dykstra, vice-secretary-treasurer.

Students come from homes of parents who attend the First Protestant Reformed Church, Holland, Michigan, Southwest P.R.C., Wyoming, Michigan, Hope P.R.C., Grand Rapids, and Hudsonville P.R.C. These churches collect monies monthly to help defray the operational costs of the school. Students also come whose church home is First P.R.C., Southeast P.R.C., of Grand Rapids. Two non Prot. Ref. affiliated families send their children.

Hope School is not without auxiliary organizations. The Holland Prot. Ref. Church ladies’ aid although not directly connected with the school, supports the school with tangible gifts of her love. The Hope School Mothers’ Circle has been of inestimable support to the school. They have labored to pay the cost of one schoolroom, approximately $10,000.00 and have recently completed payments on a school bus. The P.T.A. meets three times annually and serves to unite parents and teachers in a working team.

With gratitude to God we think about our school—a school dedicated to the principles:
1. that God is sovereign.
2. that all things must be taught in harmony with the Word of God and the Reformed confessions.
3. that children of the covenant must receive an education that is consistent with all the truth held by the Christian church and as it is most purely maintained and developed in the Protestant Reformed Churches of America.

History of Adams Street Christian School

FRED HANKO

It was a proud moment in September of 1950 when the students entered the classrooms of the Adams Street Protestant Reformed Christian School for the first time. Many years of dreams and nearly nine years of hard work by a small group of dedicated people had brought about this moment. Now a school with eight classrooms was ready to receive the children of Protestant Reformed parents from eastern Grand Rapids.

The school was so full that plans for expansion had to be made almost immediately. Even the teachers’ lounge had to be pressed into service as a classroom while an addition was being built. This addition provided two more classrooms and an assembly room. Within four years the enrollment stood at 300 pupils, and the school was nearing the limit of its capacity. It was an auspicious beginning.

Then suddenly there was no longer a problem of lack of space. In September of 1954 only 125 pupils began the new school year. The split in the churches had led to the withdrawal of more than half of the pupils and to a serious shortage of teachers. Now the smaller classes had to be combined, and some of the rooms stood empty. A much smaller constituency had to support the school and carry its debt. Empty rooms were rented to other schools including for a few years, our Protestant Reformed Seminary.

Slowly the school began to grow again. More teachers were hired, the rented rooms were put to our own use again, and eventually the Seminary had to go back to the basement of First Church. By 1961 the enrollment had risen to 225 pupils.

The following year the school was smaller again by some 45 pupils. A number of families had left Southeast church and had sent their children to other schools. Once more fewer parents were left to bear the burden of support for the school.

Today Adams Street School has nine teachers for about 190 pupils, and we look forward to a gradual increase in the coming years.

But the real story of Adams Street school is not a story of struggle for survival. The real story is one of steady improvement and progress in spite of problems. Through hard work and sacrifice the school is far different from the one that started fifteen years ago.

There have been many improvements in the grounds and equipment. Major landscaping projects have been completed, new buses were bought and a garage built to shelter them, as well as many other projects that
The quality of education has also improved. The use of new teaching aids has made teaching more efficient and effective. Constant study is made of the curriculum and many changes and revisions have been introduced. The introduction of the “modern” math program has made it possible to teach more effectively the beauty and pattern of God’s creation. The Bible curriculum has been revised to enrich the study of that subject. The other subjects are continually being revised to improve the quality of teaching. Most important of all, the teachers are gaining experience in teaching in Protestant Reformed schools. We are learning more and more to apply the truth entrusted to us to all of the subjects that we teach.

That, after all, is the main purpose of all of our schools. It is true that there is much to be done yet in this field, but we believe that with the help of God, we will continue to progress.

We are grateful to our God for the privilege of teaching our children the truth of His Word in the school as well as in the home. God has indeed blessed us richly in giving us the school and maintaining it through the years. May we be worthy to continue this great work and also to strive to improve it so that it may pass on to our children the glorious heritage that we have.

Free Christian School, Edgerton, Minnesota

ART VERHEY, Secretary

It was on the afternoon of Feb. 26, 1940, less than two years after the organization of the Protestant Reformed Church of Edgerton, and under the leadership of Rev. W. Verhil, that the Free Christian School Society was organized. This name does not indicate that there is no tuition charge, but rather that the school permits children of any denomination which agrees to the Three Forms of Unity to attend. The members of the congregation offered their help and a two room building was erected after the plan of the Hope Christian School of Grand Rapids.

In September, 1950 school opened with fifty-five children in attendance and with Mr. John Vis as principal. Miss Buyert began the year as teacher of the lower grades but was forced to resign because of ill health. After a period of substitution by Mrs. R. Brumting, Miss Beth DeBoer was given the contract to finish the school term.

The three eighth graders of that year, Arlene Bleyenburg, Ethel Bleyenburg, and Gerold Gunnink, were honored in May by having Rev. H. Hoeksema address them at their graduation.

Since the division of our churches in 1953, the number of pupils has dropped considerably. In spite of this the ninth grade has been added for the first time so that at present we have sixteen grade school children and three high school students attending. These children represent eight families and with a budget of nearly $8,000.00 it means a very real sacrifice for them and for the congregation.

Mr. Gerold Kuiper, our principal, is with us again this year and Miss Sharon Kuiper is assisting him in the lower grades.

Believing in the cause of Christian Education, we go forward in faith and trust. We are very grateful for the donation received from our sister churches. May God give grace to the parents who are cooperating 100% in sending their children to our school.

The Loveland Protestant Reformed Christian School

GILBERT R. GRIESS
Secretary of the Board

On March 23, 1959 a meeting was called at the Loveland Protestant Reformed Church for all parties interested in organizing a school society. This meeting and those following were conducted under the able leadership of the Rev. H. Kuiper until a society was formed on April 24, 1959.

The first society consisted of thirteen mem-
bers, and at present has fourteen. From this a board of five men was elected. The school first opened its doors in September of 1961, with Miss Ruth Kuiper as the first teacher. Now the school has twelve pupils, but then there were only seven. The physical plant was located in the basement of the Loveland church. When a new church was built, the school moved along with the church, and it is now located in the basement of this new building. Since the school first opened its doors, Mr. Tom DeVries, Miss Mary Pastoor, and Miss Beverly Hoekstra have been its teachers.

The school is located three miles north of Loveland. Six of the children live within walking distance, whereas the others ride along with the teacher. Three of the children moved to the Loveland area within the past year.

The school is unique in many ways. There are no Christian schools for at least sixty miles. With only twelve pupils, it is the smallest of our Protestant Reformed schools. The curriculum provides for only the first six grades, and sometimes not all of the grades are represented. It is operated just like an old country school with all of the pupils in one room. A beautiful view of the snow capped mountains can be seen from the west windows.

The people of Loveland feel that they have been bountifully blessed in having been provided with a school of their own. Even though the school is very small and seemingly stands all by itself, it stands as a witness of God’s truths to his people.

A History of South Holland P. R. Christian School

It was in the early part of the fifties under the pastorate of Rev. M. Schipper that the need for a Christian school where the covenant seed could be instructed in our own distinctive truth to the fullest satisfaction of our Baptism vows, was brought to the fore. Having brought this need to us at a speech one Memorial Day, he labored individually with each family at house visitation the following year. By this time the consistory had given its opinion on the matter by formally expressing its desire that the congregation work toward this goal.

It must be remembered that the dark clouds of an impending split hung in the air. And because of this impending, and indeed, serious trouble our progress was somewhat delayed. In 1955 Rev. H. C. Hoeksema arrived to assume the leadership of our flock; and shortly thereafter through the joint action of the South Holland and Oaklawn consistorys a meeting was held. Soon a board was formed, a constitution was drawn up, and the Association for Protestant Reformed Education was indeed a reality. Work was begun by the Board at once for the purchase of property and the construction.

As is usual in cases like these, our society did not receive one hundred per cent support from the people of the two churches. So one of the first things our Board did was to attempt to increase the membership of the Association.

In the latter part of 1957 a parcel of land was purchased for $25,000 and consisted of six acres directly behind the South Holland church. After selling off two acres to the South Holland church we were left with an ideal tract suitable for many years.

In the next few years support began to grow for our plans, construction was begun, and soon we had built a four-room school. What a happy day the Lord gave His people when in September of 1961 we were able to open the doors for the first school year. Our first enrollment included 81 pupils with three teachers. Many of our people gathered to hear Rev. Heys give the Convocation address.

The present enrollment of the school now stands at 64 children with Mr. F. Block as teacher-administrator, Mr. J. Kalsbeek as the teacher in the middle grades, and Miss G. Brummel in the lower grades. Our annual budget exceeds $20,000. We owe about $14,000 on the building yet; but we expect to have this debt taken care of in a year and one half. Recently we have purchased a new school bus and have added many new textbooks and teaching aids.

We labor under a philosophy of education which begins with God’s Word as its deepest essence. We try to recognize the individual differences that the Lord has given His people. To some is given much; to others intellectual ability may be limited. Yet He has included us all in His Church and has given
An Historical Sketch of the Oak Lawn Protestant Reformed
Christian School

REV. G. VANDEN BERG

To the south and west of the city of Chicago lies the village of Oak Lawn, a suburb which, during the past fifteen years, has more than tripled in area and increased in population from 3,300 to its present 47,000. Within the heart of this village we find a small Protestant Reformed congregation that was organized as early as 1927.

The members of this congregation have for decades realized the importance and necessity of Christian education. Almost from the beginning a society was formed to promote this cause. For years the society met in conjunction with or immediately after the meetings of the Men's Society and at that time their main concern dealt with finances which had to be collected so that the children could attend the Christian School. Later on this society broadened its activities and became a study-society that devoted itself particularly to the study of the principles of Christian education. Out of this was born the desire to realize Protestant Reformed education for our children and again the society acted, approaching the consistory of the local churches with the request that action be taken to provide "good Christian school" in accord with Art. 21 of the Church Order. Resulting from this action was the organization of the "Association For P.R. Education" in South Holland and the establishment of the school there in 1961.

Just two years later circumstances arose that called the Oak Lawn Society into action once more. Parents in Oak Lawn were aggrieved and refused to have a part in the actions of removing from the school a faithful teacher who had given "thorough Protestant Reformed instruction to the children". When attempts to discuss the issues involved and resolve this trouble were met with rebuff, the Society decided to work toward a Protestant Reformed Christian School in Oak Lawn. Books, desks and other needed supplies were readily obtained, Mr. H. W. Kuiper and Miss H. J. Kuiper consented to teach for us and, the one problem that remained was the procural of a physical plant. Several places were investigated. Some were adequate, others not. Rentals in this area are high and in many instances prohibitively so. Our committee continued its search until just ten days before school was to open, the Lord, in a most unexpected way, provided our present facilities in the annex of the Trinity Lutheran Church which the Public School system had used previously. In addition to two large classrooms we have access to a large gymnasium-like room which is used on days of inclement weather.

On the school's opening day a brief convocational exercise was held, attended by students and parents. Undersigned spoke on the words of Psalm 11:3, "If the foundations be destroyed, what can the righteous do?", after which the students retired to their classrooms to begin the task of learning. In addition to their daily work, the students, together with the faculty, publish a monthly booklet. The Resume, which is available to anyone desiring it and at the end of the year the Annual called The Spectrum is prepared and published through a staff consisting of students from the upper grades.

For two years our school has operated smoothly and efficiently in the task of "training the child in the way he must go." In lucid evidence is the ability of our faculty members to inculcate the Protestant Reformed way of life into the entire curriculum and in the achievement of this objective our labors are abundantly rewarded. Our twenty-six stu-
There is yet time to bring the perspective of God's goodness to us and by which our labor is made possible. Although at times our labor is disheartening, He is faithful to sustain us and to strengthen us in that blessed privilege and calling to instruct and train the seed of His Covenant to the end that “the man of God may be thoroughly furnished unto every good work”. The strength of our educational institutions lies in the attainment of that purpose and in this we confess our complete and constant dependence on Him Who by “weakest means fulfills His will”.

Northwest Iowa — A Progress Report

REV. H. HANKO

In the far northwest corner of the rolling and corn-covered hills of Iowa are two of our Protestant Reformed Churches which have been here almost as long as our churches have been in existence. While this distant outpost of our denomination is sometimes referred to as “the sticks”, here also people of God have long congregated on the Sabbath Day to worship God and have fought valiantly and hard in the defense of the faith.

While one who has lived all his life in the city can scarcely appreciate the advantages of rural life, they are real nonetheless. Here the hectic pace of city life has not yet penetrated. Here is not yet the scurry and aimless rush which wearsies the soul of one living in a large city. Here is not the need to punch time-clocks, for the work day still begins with the dawn and ends with the setting of the sun in the distant West. Life is leisurely and quiet — and this is good for the soul. There is yet time here among these rolling hills to ponder life with its problems and trials. There is opportunity to spend quiet and beneficial evenings with one’s family talking of the things of value in life. There is occasion again and again to stop in life’s turmoil and look at the pathway one walks with the perspective of God’s Word. In the serenity of a countryside clothed in green, one still receives his daily bread directly from the hand of God. And in the bursting sunshine of a new summer morning, listening to the birds sing and gazing at lands which are bringing forth their harvest, God is near and it is good to be here.

And here too are people who know the truth and love deeply the cause of Christ’s kingdom. There are dedicated efforts put forth therefore to establish a Protestant Reformed Christian School.

The story is quickly told.

Prior to the split in our churches in 1953, there was a school society organized for the purpose of providing Reformed instruction for our children. But before a school was established, the split destroyed the society and stymied the efforts of the people to establish such a school. This school society was an endeavor of Hull.

Soon after the split another society was formed, this effort being a joint endeavor of Hull and Doon. But there was much work to be done in the West after the split; churches had to be re-organized; buildings for meeting had to be obtained; energies had to be guided into consolidating the position of the Western Churches; and there was little time left to be busy with the affairs of the school.

But things have changed since then. God has blessed our churches here in the years since, and once again the people are turning their attention to the need to provide covenant instruction for the children of the church.

Our people who have been busy all these years in establishing schools of our own know the problems which are involved. In some respects, these problems are multiplied here in the mid-West. Nevertheless, they are not insurmountable. There was some hope that by September of 1965 a school would be established, but this was evidently not the will of our God. There is every hope that one more year will see a school also here.

There are several remarks of general interest to our readers.
The people are not unaware of the desperate need of a school. They fully realize that time is short and that a school must be established in the very near future. They regret deeply that many years have passed without a school being built. And they offer no excuses for the delay.

One problem which, in a way, surmounts all others is the problem of transportation. The fact of the matter is that in a farm community the people are very widely scattered and the distances are great. Perhaps within a circle of a 60 mile radius all our people could be encompassed; but it is not less than that. Add to this very severe winters which send temperatures far below zero and clog roads with drifting snow, and you will see this is no minor problem.

There is a unique program in this area geared to keeping the school movement healthy. This is a program of lectures which are given at least once a year in which the people of the area are called together to listen to various of our ministers discuss the problems and the calling of covenant instruction. These have proved very beneficial, and there would be a lack in the society's activities if they were discontinued. Besides this, there are also news sheets which are periodically written and distributed in the two churches which do not simply inform the people of progress being made in the school, but which also discuss the various problems involved in establishing a school whose main characteristic and foundation is the truth of the Reformed faith which we are called to maintain.

The need is felt deeply of teachers. It is well understood that in order to obtain teachers for our school, it is also necessary to provide teachers for our schools — teachers who come from this area. But there is here also a close relationship. For while we need to supply teachers for our schools in order to obtain them for this school, it is also true that a school of our own will aid immeasurably in encouraging our young people and children to pursue teaching as a vocation in God's kingdom.

The plans are being given their final touches; help is being sought in erecting a building; a site is being purchased; the society has demonstrated its willingness to establish a school; the end, under the blessing of our covenant God, cannot be far distant.

A TEACHER'S TRUST

Oh Lord, these are covenant children of Thine.
Far more precious to Thee than to me:
Make me always aware as their way I define,
That these jewels were purchased by Thee.
Dear Lord, when before them I stand, help me lead
Them through lessons and books with this thought,
That these gems were just lent to be polished.
They need
Loving care in the way they are taught.
Yes, Lord, make me glad to have such a great task.
Make me humble and prayerful, Lord, too.
That in all situations I only would ask,
Father, what wilt Thou have me to do?

Mrs. H. C. Hoeksema

Function and Work of the Federation of P. R. School Societies

At the present time, three schools make up the Federation Board. These schools are Adams and Hope of Grand Rapids, and the school at South Holland, Illinois. From these institutions, there are two School Board members and one Society member selected from each school as delegates to the Federation. In addition to this, there are two ministers and two teachers who serve in advisory capacity.

The Federation Board is scheduled to meet twice each year. These meetings are held in September and May, and are always open to visitors. The meetings are held in rotation at the schools mentioned above. Although we are supposed to meet twice a year, it has been my experience, in the two years I was delegate, to meet an average of four times a year, due to the fact that many pertinent things have been before the Board in these two years.

The duties of the Federation Board are:
1. Supplying and training Protestant Reformed teachers.
2. Supplying a Protestant Reformed course of study and textbooks.
3. Attaining cooperation among schools in reaching the goal of distinctive Protestant Reformed education for our children.

In regard to training teachers, the Federation has a Seminar Committee whose duty it is to supply topics and speakers for meetings during the school year. These meetings are to help teachers and prospective teachers apply Protestant Reformed doctrine to the subject matter and methods of education as used in our schools. At these meetings, a lecturer reads an original paper which deals with matters of educational interest. This subject then can be further developed by means of general discussion. At the present time the Seminar is not active, but it is the hope of the Federation and School Boards that this worthwhile endeavor will begin again soon.

Regarding textbooks, there are several committees working on various types of books. At this writing, we have a history outline or supplement being written by Mr. F. Hanko which should be ready this year. Other committees are working on such subjects as science, geography, etc. This is a large task and will take several years before we realize our goal.

This past year, a committee was formed to investigate the health and accident insurance of our teachers. The purpose was to have a comparable insurance, but by taking in all three schools, reducing costs to the teachers. This required a company that could cross state borders in this coverage. This is still being studied, and we hope some day soon our teachers can realize these benefits.

The Federation Board has absolutely no authority over the individual school boards. Our function is only to investigate and advise the boards to the best of our ability. Many times this becomes discouraging because, after spending many hours on a given subject, a board or boards will not agree with the Federation, and so we begin all over again.

Another large task for the Federation is trying to produce a salary schedule that not only satisfies our teachers, but that is feasible for the various boards. We feel in the last two years much progress has been made in this field. This is a subject that involves everyone of us. As parents we must sacrifice and support our schools to the utmost so that the boards can pay teachers a fair salary; and as for teachers, do not look only at the monetary view, but also the privilege and pleasure that was given to you to teach the covenant children that God has given us.

After spending two years on this board, I have been acutely aware of the many aspects required to operate our schools from year to year. I have become much more interested in OUR schools than in just MY school. The experience of working with other men and boards has been most gratifying. I sincerely pray that God continues to bless the Federation Board so that it might work to the good of our schools and to His honor and glory.

"ARE NINE GRADES ENOUGH?"
by TIM PIPE

At a time when the thought of a Protestant Reformed high school is struggling to become a reality, we sometimes wonder whether this is an absolute necessity. With a number of time-tested Protestant Reformed grade schools and established Christian high schools, it may appear that it is not. But in a few words, I would like to examine this situation from the standpoint of whether the nine grades of Protestant Reformed education which we have at the present time are sufficient to our needs. Are nine grades sufficient for preparing a student in his Protestant Reformed education?

First, we must remember that although the years, through nine grades, are formative and influential in the mind of a student, the high school years can be and usually are as important. It is during this period the student is given more freedom and liberties and consequently is forced to make his own decisions. The student will either go completely astray or he will follow the course of what has been taught. Proverbs 22:6 says, "Train up a child in the way he should go: and when he is old, he will not depart from it." These are important years in the life of a student and as such the education during this period must
be carefully considered and the standards of Protestant Reformed education should not be lowered.

Are Nine Grades Enough?

What does this mean? Does this mean nine grades of just education in a Protestant Reformed grade school or can this mean nine grades of education based on the sound principles of the Protestant Reformed doctrines? The answer to this is obviously the latter, for we are not concerned with the mere knowledge gained by a student but with the impact of sound teaching as it is made manifest in his walk.

Are Nine Grades of Protestant Reformed Education Enough?

This is the next logical question and the answer that follows is just as simple. Nine grades of Protestant Reformed education is most assuredly a noteworthy accomplishment, but can it stop at that? Can a person learn a sufficient amount about Christ and his salvation, with the principles that surround it, that he can sit back and examine what he has? In Philippians 3:12-14 Paul says, “Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” From this we see that we should always seek more; therefore, our education is not accomplished in nine grades, twelve grades, college, or even in a lifetime. Our attention should always be focused ahead and our education should continue broadening through our lifetime.

Should nine grades be enough when there are other Christian high schools available for our use? After all, the building of a new high school should warrant the cost and the problems involved in an undertaking of this sort.

The Christian high schools that are now being attended by our students are Christian Reformed dominated institutions and as such, supposedly contain the doctrinal principles of this church. Opinions among our people run both ways; that there have not been doctrinal conflicts between the students of the Protestant Reformed Church and the students of the Christian Reformed Church in the classroom, and on the other hand there are distinct differences. In answer to the first, that there have not been conflicts, I say that there should be. The Christian Reformed Church and the Protestant Reformed Church became separate churches in 1924 and as such hold different doctrinal standards. The major difference in 1924 was common grace, but through the years these differences have grown and of a necessity should cause conflicts. If they do not cause conflicts, then the Christian Reformed doctrines are not being taught and wrongfully so, for religions are formed through doctrines. A Christian school is a school that is founded on the Bible and the doctrines set forth within. If there are conflicts in the classroom, as there should be, then our students should be elsewhere. Not just to remove this influence from them, but to place them in the true Christian atmosphere of our own Christian high school. Professor H. C. Hoeksema said, “Genuine education is possible only on a Christian basis, the basis of the Word of God. All other so-called education is the misrepresentation of reality. It is not instruction, but deception, a leading astray.”

Nine grades of Protestant Reformed education and secondary education under the most favorable conditions may not be successful in one individual and may be unusually successful in another, but the point is that we can not set up an absolute end for our Protestant Reformed education. We must make use of all the opportunities for continuation of Protestant Reformed education.

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A PROTESTANT REFORMED HIGH SCHOOL:
Its Vision and Progress
C. DOEZEMA

"It is the objective of the Christian School to furnish the pupil with an education which in all its branches is rooted in the principle of the fear of God as the beginning of all wisdom, and thus to co-labor in its own proper domain, alongside of, and in distinct—
...tion from the home and the Church, equipping the pupil with wisdom and knowledge necessary that he may be able to walk worthy of the vocation wherewith God calls him, being furnished unto all good works."

This statement which is one of those adopted by the High School Board as setting forth the basic principles of Christian education indicates somewhat the tremendous task confronting a group of dedicated men who are determined to hold fast to these objectives. Not only must the High School Society be concerned with locating a suitable and desirable building site as well as with determining the type of building required, but also, and most importantly, it must prepare a curriculum which may be used to train children "to follow their life-long calling to reveal the glory of their God in a life lived from the principle of regeneration by grace."

(Article I-C of the Constitution of the High School Society)

You, who are truly interested in preserving our Protestant Reformed heritage, know how indispensable a thorough Protestant Reformed education is in order to realize that high goal set before us. The necessity for this type of education is an indisputable fact since the future of our churches, in the providence of our God, lies in the hands of our covenant children who, therefore, must be thoroughly furnished unto all good works. The means by which this education can be provided deserves the wholehearted moral and financial backing of all faithful members of our churches. Certainly none will attempt to evade fulfilling to the utmost this most important of covenantal obligations.

Keeping in mind the magnitude of the task, one realizes that progress towards the greatly desired goal of our own High School must necessarily be measured in years rather than in weeks or months. In the six years of its existence what has the High School Society accomplished and what are its aims? We would like to use this article to give a few brief answers to these questions.

September 15, 1959, marked the date set aside by the Steering Committee for the first meeting of what was to grow into our present High School Society. Since this was the first meeting the Committee deemed it fitting to begin with an inspirational speech. Rev. C. Hanko kindly consented to speak on the need for, the possibility of, and the procedure to follow in the development of our High School. After the speech a temporary Board was appointed. In November of that same year, the new Board officers were chosen with Mr. C. Jonker serving as the first regularly appointed president. This Board labored diligently in drawing up a proposed constitution so that by March of 1960 that document was presented to the Society and adopted by that body.

With the Society now operating under a written constitution the Board immediately divided itself into various committees to facilitate its labors. The four groups appointed by the President were the education, building, finance, and publicity committees. These committees have been laboring diligently for over five years now and they have accomplished much but the task which lies ahead is still very great.

One of the first problems facing the Board was that involving our educational needs. The committee concerned with this task began work immediately by determining the range of subjects being taken by our young people. This survey revealed that our school would have to offer a full range of college preparatory, commercial, and general courses. The Education Committee also began formulating guiding principles to be followed in our secondary educational system. These proposed principles were subsequently adopted by the Board, one of which appears at the beginning of this article. One of the greatest problems facing this committee is to determine the specific subjects to be taught in our school and the manner in which they should be taught. Authorization has been given to the committee to locate well-qualified professional persons to help decide on these subjects and to help develop unique Protestant Reformed approaches to the teaching of them. Here we are again reminded that a project of this size requires sizable sums of money. Without strong support this committee will be very restricted in what it can accomplish.

Many hours of investigation have been expended by the Building Committee and the Board as a whole in determining the best location for our school. Few people realize how much time and work is involved in choosing a suitable building site. The site must satisfy the desires of the greatest number of people and must be within a reasonable price range. Literally dozens of locations were investi...
A REPORT
from the Protestant Reformed High School Circle

MRS. R. H. MEYER, Secretary

On June 22, 1964, twenty-two women organized the Protestant Reformed High School Circle. This took place in the basement of First Church of Grand Rapids, and most of the Protestant Reformed churches in the nearby vicinity were represented. And now, a little over a year later we have a membership of 38. The Circle meets the fourth Monday of every other month and on each of the occasions since its inception an excellent speaker has been engaged for the evening. At the July 1964 meeting, Mr. R. Moore spoke on “Why a Protestant Reformed High School?”, and in September of that year Miss A. Lubbers had as her topic “The Classics”. On November 23 Mr. Wayne Lanning rendered “Psychology and the School Psychologist”, followed at the January meeting 1965 by a speech “Highlights and Progress of Protestant Reformed High School Movement”, by Mr. G. Pipe. Mr. Lam. Lubbers favored us with “Patterns in History” at the March meeting, while we heard “Math and Science in the Christian School Curriculum” by Mr. J. Buitner in May. The last meeting to date was held on July 26 at which time Miss Ruth Dykstra spoke on “The Foundation of Education”. Besides these truly worthwhile speeches which so comparatively few of us were privileged to hear, the Circle sponsored a special public meeting in October, 1964 at which time Prof. H. C. Hoeksema lectured on “Parental Obligations With Respect to Secondary Education”, in our Southwest church. We hope again the Lord willing, to present another such lecture in September of this year. Also we were fortunate in engaging the Prot. Ref. Radio Choir who rendered an Easter program in April at First Church. All of our regular meetings have been led by our capable president, Miss A. Lubbers, except one, over which Mrs. D. Eerdman, our vice-president, presided.
Loveland Christian Day School was the first of our schools to begin the 1965-66 season gathering on August 30, in their new school which is in the basement of Loveland Church.

Convocation exercises were held in Oaklawn on the evening of September 7. Classes began for the children on the following day.

Both Adams St. and Hope Protestant Reformed Schools opened their doors on September 8. Mrs. H. C. Hoeksema, principal, addressed the student body of Adams St. on the topic “Where Are You Going?” at their convocation exercise.

The Protestant Reformed Theological School began their new year on September 14. The Revs. Vos and Schipper attended the session as delegates of the School Committee.

On September 9, Rev. H. Hanko was officially installed as professor of the school at a special service held in First Church.

Kindergarten Students — 1970

A son, Philip Leon, born to Mr. and Mrs. F. Jansma (Hull).
A son, Bruce William, born to Mr. and Mrs. Ronald Miedema (Hudsonville).
A daughter, Joy Rene, born to Mr. and Mrs. Peter Miedema (Hudsonville).
A son, David Wayne, born to Mr. and Mrs. Percy Scholten (Hudsonville).
A son born to Mr. and Mrs. Martin De Vries (Randolph).
A son, Dirk Gerald, born to Mr. and Mrs. Charles Westra (Southeast).
A daughter, born to Mr. and Mrs. Gerald VanDen Top (Doon).
A son, born to Mr. and Mrs. W. Jansma (Doon).
A son, born to Mr. and Mrs. Edward Cammena (Holland).
A son, William Anothy, born to Mr. and Mrs. Harry Langerak (Hope).
A daughter, Jane Ellen, born to Mr. and Mrs. Cornelius Pastoor (First).
A daughter, Lynne Ann, born to Mr. and Mrs. Otto Kamminga (Hudsonville).
A daughter, Karen Sue, born to Mr. and Mrs. Ted Looyenga (First).

A son, Scott Eric, born to Mr. and Mrs. Robert Veling (Southeast).
A daughter, Sharon Jane, born to Mr. and Mrs. Robert Hoven (Southeast).
A son, Michael James, born to Mr. and Mrs. John De Vries (Southeast).

Wedding Bells Rang

for Gary Buteyn and Jean Fisher (Randolph) on June 25; on August 20 for Dale Kuiper (Southeast) and Valerie Miersma (Doon) and Marvin Elders and Marjorie Lubbers (Hudsonville); and on September 3, for Calvin Reitsma and Rosalyn Tryon (First) and Janet DE Rood and Arthur Bult, Jr. (First).

Called Home:

Mr. Henry Holtrop (First) on August 8 at the age of 64 years; Rev. Herman Hoeksema (First) on September 2, at the age of 79 years and Mrs. John Snyder (First) on September 4, at the age of 82 years.

Membership Changes:

Redlands welcomed Mr. and Mrs. Jake Jahanay and three baptized children from Edgerton; Southeast welcomed Miss June Williams from the North Casanova Baptist Church and Mr. and Mrs. William T. Faber and three children from First; First welcomed Mr. and Mrs. Dale Mensch and their two children from Loveland Church and Mr. Carl Potjer from the Redeemer Lutheran Church; and Hope welcomed Mr. and Mrs. Cornelius van Boer and their two sons from the Westview Christian Reformed Church and Mr. and Mrs. Leon Garvelink and family from Hudsonville Church.

Confession of Faith

was recently made by the following young people: Wilma Haveman (Holland); Gary Griess, Leon Griess, and Phyllis Schwartz (Loveland); Andy Brummel, Jane Brummel,
and Don Hoksbergen (Hull); Gerald Vanden Berg and Katherine Wierenga (Oaklawn); and Shirley Bouwkamp, Doris Decker, Barbara Meyer, Nella Pluger and Carl Potter (First).

Congratulations to
Mrs. J. Westra (Randolph) who celebrated her 78th birthday on June 15; Mr. and Mrs. E. Van Voorthuysen (Redlands) who celebrated their 50th wedding anniversary June 9; Mrs. J. Vander Wall (Redlands) who celebrated her 87th birthday June 16; Mrs. H. Zylstra (Doon) who celebrated her 92nd birthday July 18; Mrs. D. Slomp (First) who celebrated her 80th birthday August 14; and Rev. and Mrs. G. Vos (Hudsonville) who celebrated their 45th wedding anniversary September 7.

Concerning our Servicemen
Chuck Bult, Dale Reitma (First), and Chuck Kalsbeek (Hope) returned home after spending six months in the Armed Forces.
Dale Bartelds (First) and Ken Haak (Oaklawn) are presently stationed in Vietnam.

A TEACHER’S TODAY
Dear Lord, as another today has begun,
And I face the unknown it will bring.
For each need I rely on Thy grace to provide.
To Thy promise I cling.
As I greet those bright faces with sunshine bedecked,
Grant me kindness to listen and love,
And to shape and to mold. For they pliable are
As a velvet-lined glove.
If this day brings some children quite slow to react,
And my prodding yields many a tear,
Grant me patience to smile at their troubles and mine.
They’re my pupils so dear,
Grant me, Lord, understanding. My calling today
Is to help them their lessons to view
As a gift for their growth, with their strength all from Thee.
They are Thy children, too.
And when sin shows its bold ugly face, and I see
Disobedience, cheating, or greed,
Make me humble in doing the right, for with them
I’m a sinner in need.
Grant me joy as I teach them this day in Thy fear
Thy wise hand in creation to heed,
To believe that they, too, Thy salvation shall share.
They are Thy covenant seed.
And again, as I view the unknown of today,
Grant me grace to seek wisdom from Thee.
Make me only a tool. Use their talents and mine
To live closer to Thee.

COVENANT CHILDREN
They are wells, and at the same time empty cups,
Sov’reignly created to impart
From their depths, their talents, freely serving Thee;
But receiving, through a reborn heart
In their emptiness, Thy grace and love and truth,
With Thy Spirit all their lives to chart.
They are plants, tenacious, tender, supple, young,
Easily inclined by guiding hand.
Gardeners! Take care, when entrusted with their growth,
That their sturdy stems shall upright stand.
Prune away dead leaves of sin, and nourish them
Till they blossom full in all the land.
They are jewels, never duplicated, rare,
Treasures chosen long ago in heav’n—
Diamonds, emeralds, rubies, glittering each in place,
From the hand of all-wise Father given.
Cherish them and polish them until refined
They reflect His glories bright in heav’n.
Covenant children are a heritage from God.
Tremble, then, and trust, till we may be
Humble as a child. Prayerfully we pledge to keep
These Thy children, list’ning thoughtfully
To our Savior, “Suffer children, for of such
Is the kingdom.” Glory be to Thee!
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Don Jonker, Bus. Mgr.

Eighteen