

The **STANDARD BEARER**

A REFORMED SEMI-MONTHLY MAGAZINE



"...to see these children, when come to years of discretion, instructed and brought up in the aforesaid doctrine, or help or cause them to be instructed therein, to the utmost of your power."

from "Form for the Administration of Baptism"

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MEDITATION

We Have Heard, We Will Tell

Prof. H.C. Hoeksema

For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:

That they might set their hope in God, and not forget the works of God, but keep his commandments.

—Psalm 78:5-7

A marvelous wonder of God's grace it is, that the Lord our God continues His covenant in the line of generations. Never forget it!

You can go to the foreign mission field—and I speak from experience—and there come into

contact with first-generation children of God. Without question, that is a wonder. A spectacular wonder of God's grace! The Almighty, Who calls the things which be not as though they were, and Who quickens the dead, calls His children effec-

tually out of the darkness of heathendom into His marvelous light. In the most direct and literal sense, He translates them out of the power of darkness into the kingdom of His dear Son. Amazing grace! One can only marvel at the sudden, radical change that such grace works.

But do not forget that it is no less a wonder—and in some respects an even greater wonder, if indeed comparisons are in order—that the Lord our God *continues* His covenant in the line of generations. No, this does not mean that all the children born of believing parents are regenerated children of God. Nor does it mean that we may and must presuppose this: for this would be presupposing what both Scripture and experience teach us is not true. But in the line of generations God calls His own, and that, too, from infancy on, out of the power of darkness into the kingdom of His dear Son. He calls *the* seed, the seed of the promise, the true and spiritual seed, out of our seed! He brings a clean thing out of an unclean! Generation after generation He does this, so that our generation of His church brings forth the next generation. Once His church is established among a people, that church continues to be built up out of the church. And this shall continue until Jesus comes. Amazing grace! Covenant faithfulness!

It is about these generations, the generations of the people of God, and it is about this seed, the seed of His covenant, that the Word of God here is concerned. You cannot fail to note this in the text and context. It is on the foreground, this concern with covenant generations. "...*our fathers* have told us." "We will not hide them from *their children*, shewing to the *generation to come*...." Such expressions you find in the preceding context. And in the text you find the same emphasis. "...that they should make them known to *their children*." "That the *generation to come* might know them, even *the children which should be born*; who should arise and declare them to *their children*." Fathers...children...children's children...generations to come...children as yet unborn! This idea is on the foreground here. To a thousand generations...until Jesus comes! No wonder we sing often from Psalm 78 at occasions connected with Christian education; it is totally appropriate.

Moreover, it is not about generations in general that the Psalm speaks, even as it is not about the transmission of knowledge in general that the inspired poet is concerned here. After all, it is true also in the world that the transmission of knowledge with which education is concerned takes place from generation to generation. That is axiomatic; it is simply a fact of life.

No, but He established a testimony *in Jacob*, and appointed a law *in Israel*. Don't you see? The Word of God here has to do with His church, His covenant people, the one body of our Lord Jesus Christ, His beloved elect, who are gathered by His Spirit and Word from the beginning to the end of the world, whom He began to gather already in the old dispensation and whom He continues to gather throughout the centuries of the new.

And now note carefully: the concern here is not that by our instruction we must make our children and children's children into children of God. Our homes and our covenant schools are not little mission stations to make true Israelites out of circumcized Philistines, so to speak. The purpose of Christian education is not to lead our children to Christ and make them into children of God. That would be a task far beyond our capability, and it would be hopeless folly to attempt it. Basically, and from the point of view of the positive seed that is always organically present in all the generations of the church, the order is just the other way around. Because the Lord our God draws His seed out of our seed, it is both possible and necessary to instruct our children in His wonderful works and to teach them to keep His commandments.

A testimony established, and a law commanded....

Covenant education is not an option, but a mandate.

A divine mandate! *He*, Jehovah, our covenant God, has established a testimony and a law. It is a testimony, that is, a witness concerning the will of God with respect to the instruction of our children and grandchildren. And that testimony is at the same time a law. The testimony is not merely good advice, which you follow or do not follow as you see fit or as your money allows or depending on your priorities in life. It is a rule. It is a divine principle of right. It is a mandate from on high!

Need I remind you how often that testimony and law occurs in the annals of Israel's history? Here in Psalm 78 it is simply stated that this testimony consisted in this, that God "commanded our fathers that they should make them known to their children." But this testimony, as the psalm suggests, is a matter of history; it is something which the Lord commanded of old already. You read of it, for example, in connection with the hardening of Pharaoh's heart and God's purpose to show His signs before Pharaoh: "And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord." (Exodus 10:2) Of

this same testimony you read in connection with the passover, Exodus 12:26, 27: "And it shall come to pass, when your children shall say unto you, What mean ye by this service?" That ye shall say, "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." You find the same law in Exodus 13:8, 9: "And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt." (cf. also vss. 14-16) And who has not heard this emphasized in a Christian instruction sermon or speech in connection with the familiar words of Deuteronomy 6:6-9: "And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house (How detrimental is TV to this! HCH), and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

What must be told to unborn generations, to children and grandchildren and great grandchildren in the line of the covenant?

In a word: God! His praiseworthy deeds, His strength, His wonderful works that He hath done!

That must be the center of it all. In the deepest sense of the word, all education must be God-centered. It must all be centered about the God of the wonder, the God Who quickens the dead, the God Who saves His people, the God Who has revealed Himself in Jesus Christ our Lord, the God Who is the Covenant Jehovah, the God of all the wonders of grace, the God Who saves His people for His own name's sake, that they should in all their walk and conversation in the midst of the world walk as pilgrims and strangers, journeying toward the city that hath foundations, and thus should be to the praise of His glory.

Closely connected is the purpose of such education, a threefold purpose. Our children must know Jehovah and all His wonderful works, first of all, in order that they may fix their hope in God. All their expectation must be of Him. All the certainty of their hope and confidence must be founded on Him. All their longing must be toward Him. Not of this world but of the next, not toward the things of

this earth and this world but toward heavenly things, not of the flesh and of the men of this world but of the wonder-working God of our salvation in Christ must be all their hope and expectation and longing. And the more they know of His wonderful works, the stronger that hope and confidence will be. Secondly, therefore, they must not forget, but be mindful of the works of God; and to this end they must be instructed in them. Failure to instruct the generation to come can only result in ignorance! And, thirdly, the purpose is that they shall keep and learn to keep His commandments. For hope and sanctification belong together: he that hath this hope in him purifieth himself. And remembrance, thankful remembrance, of God's wonderful works and the keeping of His commandments are inseparable.

And so, in some of our school constitutions we have stated these things rather prosaically: "The Bible is the infallibly inspired, written Word of God, the doctrine of which is contained in the Three Forms of Unity, and as such forms the basis for administration, instruction, and discipline in the school. Our Sovereign, Triune, Covenant God has from eternity chosen and in time forms a people unto Himself, that they may stand in covenant relationship to Him, and live to His praise in friendship and loving service in all spheres of life, in the midst of a sinful world. The training of the covenant child in the school as well as in the home and in the church must serve to prepare him to follow his lifelong calling to reveal the glory of their God in a life lived from the principle of regeneration by grace."

More poetically, in the spirit of this psalm we sing:

Instructing our sons we gladly record
The praises, the works, the might of the Lord;
For He hath commanded that what He hath
done
Be passed in tradition from father to son.
Let children thus learn from history's light
To hope in our God and walk in His sight,
The God of their fathers to fear and obey,
And ne'er like their fathers to turn from His
way.

*The Standard Bearer
makes a thoughtful gift
on any occasion.*

EDITOR'S NOTES

R.F.P.A. Publication Notes

We are happy to announce that *THE VOICE OF OUR FATHERS, An Exposition of the Canons of Dordrecht*, is at long last available. Book Club Members will receive their copies as soon as possible; others may order this 861-page book at the regular price of \$18.95. Those who order it for Christmas gifts may be assured that we will do our utmost to fill all orders in time. We have also been informed that Rev. Engelsma's *Hyper-Calvinism and the Call of the Gospel* is scheduled for early December publication. This will be a paperback, priced at \$4.95. Several of our books are temporarily out of stock, or nearly so; but they are being reprinted as rapidly as possible. With the reprinting process, due to

inflation, goes a price increase. As long as any old stock remains available, the old prices will prevail. But the new printings will show the following increases in price: *The Five Points of Calvinism* goes up from \$1.95 to \$2.95; *Marriage*, \$1.95 up to \$2.95; *Mysteries of the Kingdom*, up from \$5.95 to \$6.95; *Whosoever Will*, up from \$1.95 to \$2.95; *The Triple Knowledge*, up from \$8.95 to \$10.95 per volume, and from \$24.95 to \$29.95 per 3-volume set. Two remarks in this connection: first, our books are still priced well below most books of similar size; second, it is becoming increasingly profitable for you to join our RFPA Book Club. When are YOU going to join?

A Word of Introduction

As you will readily see when you peruse it, this is a special issue of our *Standard Bearer*. It is devoted to Protestant Reformed education, more specifically to our ten Protestant Reformed schools from Michigan to the Pacific. The purpose of this issue is not to brag. How could it be? We have nothing of which to boast; what we are and what we have, also as far as Protestant Reformed education is concerned, is by grace only. But the purpose is twofold. First of all, the aim is to acquaint our readers with our schools and with the progress we have made in the realm of education. Secondly, the purpose is to *promote* covenantal education.

We had intended, when we planned this issue, to

include two more features, namely, an editorial, which would have been devoted to promoting Protestant Reformed teacher-education, and a significant article from the past. However, we found out that teachers as well as preachers can sometimes be longwinded and violate space limitations. In the interest of presenting the stories of our schools unabridged, therefore, we are omitting the two items mentioned above. The editorial will appear at a later date.

We take this opportunity to thank all those who cooperated by writing and sending in the requested pictures. We hope our readers will enjoy this presentation.
—HCH

Hope Christian School (Redlands)

Our Christian school of Redlands was first organized in 1934. For seven years, the First Reformed Christian School, as it was then called, was housed in the basement of the original Protestant Reformed Church at the intersection of Lugonia Avenue and Clay Street in north Redlands. The late Rev. G. Vos was very instrumental in the formation of this first

Christian grade school established by parents of Protestant Reformed persuasion. The first principal and teacher was Mr. P. R. Zuidema.

In 1941, a new two-room school was constructed adjacent to the church. There we instructed our covenant youth until the loss of our property in

1954. Teachers during those years were Mr. A.C. Boerkoel, Miss Alice Reitsma, Mrs. Harriet (Schipper) Engelhart, Mrs. Alice Sawyer, Mrs. Marian (Vander Werff) Karsemeyer, Mrs. Florence (Hoekstra) Brunsting, Mr. Edwin Gritters, Mrs. Ruth (Vermeer) Stuursma, Miss Beth De Boer, Miss Florence Terpstra, and Miss Ruth Brunsting.

It was not again until 1975 that we were privileged to have our own school. Under the able direction of Mr. George Joostens, our new three-room school was constructed, consisting of two classrooms and kitchen-utility rooms. For the better part of eight months, the people of Redlands, men and women, young and old, spent their Saturdays (and many evenings) in the construction task. We were happy to obtain the volunteer services of an experienced block layer (who also served as our pastor)—the Rev. Marvin Kamps. The result is a beautiful concrete block building with tile roof. As befits our California climate, the school is complete with refrigerated air conditioning and a picturesque cactus "garden."

Our school is located at 1309 E. Brockton Ave. in northeast Redlands. It is situated on a 5-acre parcel underlooking the beautiful San Bernardino mountain range to the north and east. We have sold the westerly half of our property to the Hope Protestant Reformed Church of Redlands who, the Lord willing, will soon be our "next-door" neighbor. The church's parcel includes a house which may be used as a future parsonage but is presently occupied by our principal, Mr. John Kalsbeek, wife Judy, and their seven children.

When our school re-opened in 1975, Mr. Jon Huiskens took a year's leave from his labors at Hope College, Holland, Michigan, and with his wife, Joanne, guided our school through its first year. Our present principal, Mr. Kalsbeek, has been assisted by Mrs. Neva (Doezema) Feenstra and, at present, by Miss Laurie Buiter.

The Lord has been truly good to us during our first years of operation. With a budget of approximately \$40,000, two-thirds of which is funded by



the ten families with children in school, our financial burden is not easy. We are heavily reliant upon, and grateful for, the help of our fellow supporters, young and old, who contribute financially and physically to the operation of the school. Our school was constructed in its entirety by volunteer labor. Today, all able-bodied members take their weekly turns in landscaping and grounds maintenance.

We are also grateful to our fellow churches who so graciously responded during a particular time of need this past school year. It is always our prayer and endeavor that we may be self-supporting.

Although we have a present enrollment of only seventeen children, we look forward to continued growth. The Lord has blessed Redlands with many young families and we have a large number of pre-school age children. We thank God for His continuing covenant faithfulness. It is our prayer that he will continue to provide dedicated parents and teachers to labor in the blessed privilege of instructing those whom He has so graciously entrusted to our care.

"Lo, children are an heritage of the Lord, and the fruit of the womb is His reward." Psalm 127:3

Edwin Gritters, Board Secretary

Hope School (Grand Rapids)

Hope School began thirty-three years ago in 1947 with approximately twenty-five society members in a two-room school house with two teachers. Presently the plant includes eleven classrooms, a large library, and an adequate all-purpose room; our teaching staff numbers fourteen and society



Hope School—1947



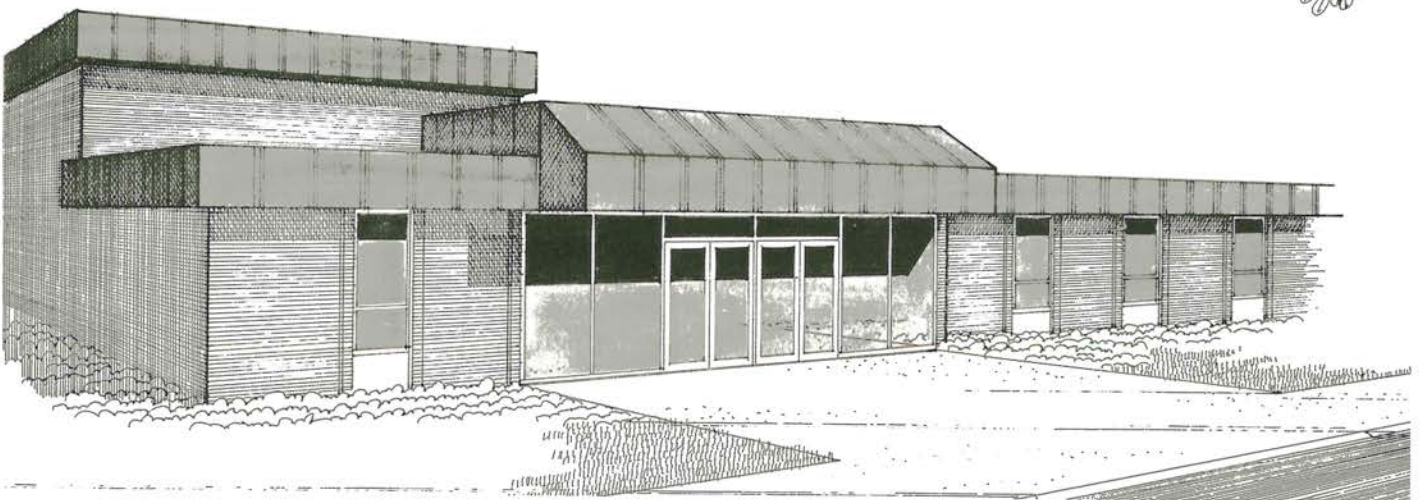
rolls number some one hundred eighty-eight members.

The student enrollment has gone from fifty-two in those early days to the present two hundred ninety-one students. But probably the most interesting part of the enrollment is that, in spite of having a larger total enrollment way back in 1974 (313), we, just this past September 29, held a special society meeting and decided to build a new ten-room school building in the Hudsonville, Michigan area because of proposed enrollment increases. The kindergarten class last year was forty-three students, necessitating a split class; and the thirty-seven for this year required another split class. But from here the situation changes drastically: the proposed kindergarten class for next year is forty-three; the '82-'83 school year fifty-two; the '83-'84 year, fifty-three; the '84-'85 year, sixty-two; and the '85-'86 year, eighty-two. The computer projection for up to ten years from now shows us with incoming classes of one hundred sixty-seven students. If twenty-five percent is deducted for unforeseen errors or circumstances, the figures are

nonetheless staggering; and the need for the new building proposed by the new or satellite school committee was very really impressed on the society at its meeting of September 29.

We from Hope School believe this to be true because of the phenomenal growth of four supporting churches in the last five or six years. Beginning with our Holland Church and its increase in size, especially of young, growing families, to the establishment of Faith Church in Jenison, of some eighty families, this growth is a pleasant reality. What a joy to see young children mature and grow out of our grade school, through our high school, and into Christian adults, marrying and taking their places in our churches! One such example is Rev. Ronald Hanko who had all his training in our school system. Now we are also faced with the fact that these young people are settling in the Jenison-Hudsonville area, and it proves to us at Hope that another school is a necessity.

One of our major concerns is the cost. We read in the August 21, 1950 society minutes that a motion



Artist's drawing of proposed new satellite school in Hudsonville

is approved to raise the tuition for one child from \$120 to \$130; for two from \$135 to \$145; and for three or more from \$150 to \$160. (Oh, to be able to go back to those days!) This present year the cost for one student in the grades with the bus is \$1,762.50. The burden of these costs can only increase, especially in light of the fact that several of our churches experience large debts and prospective building projects. But what a privilege we have in educating the covenant seed! What a joy to hear them proclaim the majesty of our God at an all-school program, when some two hundred and fifty strong stand to sing and shout the praises of our God! And what a thrill to note that we have teachers dedicated to the same cause, who instruct, mold, and nurture our children in the doctrines we hold dear!

This points also to another need we will have as time rolls on: that of at least one new teacher for each of the next five years. I spoke recently with another former Christian School teacher from outside our circles and who now sells insurance, and he finds it hard to believe our growth patterns. Every school system outside our circles has either stopped growing or has declining enrollment, forcing teachers to look elsewhere for work. Here we will have to promote the idea of our own teachers for some time to come.

The Board at Hope has always worked conservatively toward providing the Christian education we need in our circles. And, because of a very real shortage of trained teachers, we were forced to call on mothers of our Covenant homes, ministers and their wives, and yet others who had not received enough college training to be certified in order to train our Covenant seed. But times have changed; we now have all certified teachers on the staff and

no ministers. We also have some teachers with special training and talents for the learning-disabled students and those who have learning difficulties because of physical impairments. Technology has also come to Hope in the form of special hand-held calculators. The recent PTA (October) voted to use some of its funds to purchase these things for the education in math.

One organization connected to our school has helped support us financially when special projects were needed, such as additions or remodeling work, and that organization is our Mothers' Circle. Each year this group of dedicated mothers works through various projects to raise money for our school. I believe its annual bazaar alone makes in excess of \$5,000.00.

Because of the staggering budget which we must look at now and in the future, we need all the financial help we can get. We at Hope are happy with the strong support we receive from our constituents, many of whom have long ago put their last child through our school. Our semi-annual drives of the past several years have gone over our asking goals. No, we don't have a surplus of money, but we always seem to come up with enough.

As secretary of the Board, I know I can speak for the Board, in thanking our loyal supporters and asking for your continued support—and we mean especially that of prayer. Without God's continued blessing we couldn't continue. I believe that holds true for all our Protestant Reformed Christian Schools. I would urge prayer for boards, teachers, administrators, and students that we may be kept in the way of the truth.

James Schipper, Board Secretary

Adams Street School (Grand Rapids)

Note: Most of the content of this article is quoted directly from an article written by Mr. Ken Schipper (former student, former Board President, and present parent of two Adams students) in the 1975 *Spotlight*. This school annual also served as a commemorative booklet celebrating 25 years of covenant instruction at Adams. Due to the length of that document, much of its content could not be included here. If you are interested in that more complete history (with pictures) of Adams, copies are available at the school for a nominal fee. Except

where noted, quotations are taken from Board documents. Cal Kalsbeek, Present Administrator

It was with the need for distinctly Protestant Reformed instruction becoming increasingly evident that a group of men met on the night of January 28, 1937, in the basement of First Church (Grand Rapids) to discuss the possibility of starting our own school. It seems that little was accomplished at this first meeting other than that a committee was appointed to consult with Rev. H.



Front: G. Faber, G. Hoeksema, R. Dykstra, J. Doezeema
Back: C. Kalsbeek, C. Doezeema, D. Harbach, J. Booth,
A. Kamper, G. VanDer Schaaf

Hoeksema as to the best way to proceed in the establishment of a school.

After a couple of interim meetings, a Mass Meeting was announced, to be held the evening of April 15, 1937, in the basement of Fuller Ave. Church for the purpose of organizing into a society. The purpose of this society was to establish a school of our own, "freed from the so-called Doctrine of Common Grace." It should be noted that on that evening, after a brief speech by the Rev. R. Veldman, a Protestant Reformed Society for *High School Education* was in fact organized. The board, which was elected at a later meeting met on numerous occasions over the next couple of years, establishing a constitution, taking census, studying requirements for operation of a high school, and collecting data on teachers, pupils, and buildings. All of their deliberations, however, led them to believe that the interest of our people could best be served *not* in the establishment of a high school, but in the establishment of a grammar school. Upon recommendation of the board, a meeting was called for the evening of April 18, 1941, and progressed rapidly with a "motion to disband the society, and to thereafter organize an entirely new society." After this motion carried, a board was elected and mandated to "prepare a suitable constitution, begin laying plans for a grammar school, and devise ways and means to raise funds."

The board zealously set about the business of establishing a school, with the result that within a month a general society meeting was called, and our present name and a constitution were adopted.

Thereafter the board set about the task of locating a suitable building or lots on which to build. To say the least, during the next couple of years the board did much "leg work" which must have been in many cases somewhat frustrating to those early board members. Some of the evidence would indicate that all of our people were not one hundred

percent behind the movement, finances were hard to come by, and when finally the board proposed to buy property, they found out that even more work had to be done.

From March of 1942 until the end of 1943 the Board busied itself with the matter of a location for the school. The sites considered included a YWCA building on Eastern Avenue, some lots on the corner of Fuller and Franklin, a plot of ground on Adams and Calvin, property in the Ball Park area, and the property on the corner of Adams and Fuller. The lack of funds greatly delayed and complicated the matter of purchasing property, but finally, at a society meeting in January, 1944, the purchase of the Adams and Fuller property for \$4,500.00 was approved, even though money had to be borrowed to make the \$2,500.00 down payment. After this concrete step was taken, things began to happen at a little more rapid pace. It seems that our people began to sense that the realization of the society's goal was now within sight. The treasury began to build up. Churches sent collections, societies donated, and the Ladies Auxiliary became a big help with their financial support. By January, 1945, the final payment on the property was made, and the board pressed on.

By early 1946, a sign was erected on the property stating that this was "The site of a School for Protestant Reformed Education." And, shortly thereafter, the board proposed to the society that a complete school be built during the next year with an opening target date of September, 1947. After retaining an architect and being advised by him that their present plans were not suitable, and with war restrictions on building materials, the board soon realized that the school could not be completed by the September, 1947 date. By late 1947, the plans for the school were completed, and at the society meeting held January 15, 1948 the society authorized the board to proceed with construction of an eight room school.

On January 21, 1949 the committee reported that the "foundation, walls, and fill dirt project was finished," and on March 18, that "they have started with the brickwork." Plans were made for cornerstone-laying ceremonies to be held in late April. Joy was evident on that occasion, where Rev. R. Veldman opened with prayer, Rev. H. Hoeksema addressed the gathered crowd, Mr. Don Knoper led the singing with his trumpet, and Rev. C. Hanko closed with prayer. By late fall the plastering was completed and twenty-five tons of coal had been ordered.

In January, 1950, the society adopted the following tuition schedule: One Child in Kindergarten - \$2.25 per week, One Child in Grades - \$2.50 per

week, Two Children in Grades - \$3.50 per week, Three or More Children in Grades - \$4.00 per week. In April, enrollment was held with a \$5.00 deposit required. By June the Education Committee reported that all the teaching contracts had been signed (six teachers and one teaching principal).

Finally, after all those years (13) of anticipation and hard work, the school was ready to receive students. That must have been a momentous day, that September 6, when school was opened! Can you imagine the joy? Students and teachers numbering 235 gathered in that one building—dedicated to the proposition that all the academic subjects be taught from a Protestant Reformed perspective.

For the next two years the school had an enrollment of nearly three hundred students. Then, in 1953, a schism took place in the churches which drastically affected the enrollment at Adams Street School. In the ensuing controversy, many left our fellowship. In June of 1954, the enrollment was two hundred ninety, but by September it had dropped to one hundred twenty-nine.

Now, of course, there was an excess of space and equipment. Desks were loaned to various other schools including our own Hope Protestant Reformed Christian School. One classroom was used by the Protestant Reformed Theological School to conduct Seminary classes, and two rooms were rented, first to the Redeemer Lutheran School while they awaited completion of their own building, and later to the Oakdale-Sylvan Christian School Society until their expansion program was complete.

In April, 1956 (the 15th anniversary year of the society) the board prepared a public meeting to "together express humble thanks to our Covenant God for all His manifold mercies and His sustaining guidance throughout the years of our existence." On that occasion, the Rev. Homer C. Hoeksema (now professor of theology), pastor of the First Protestant Reformed Church of South Holland, Illinois, spoke on, "Protestant Reformed Educationa present privilege, a real responsibility, an enduring challenge." A musical number was given by Mr. Robert Decker (now professor of theology) of the class of 1955, and closing prayer was offered by Rev. Herman Hoeksema of the First Protestant Reformed Church.

The years that followed were filled with events of interest too numerous to enumerate here, but of

primary importance of course, is the instruction given and received. About that the editor of the 1956 yearbook (presently a parent of an Adams student) wrote: "In all our activities we have seen God's hand. He reveals himself to us in all the subjects that we study in school, and we are also taught to be observant of his revelation all around us." To the degree the instruction has accomplished that, Adams has served its students well.



Adams Street School can be justifiably proud of its graduates. As we look about us, we find some who have become Professors of Theology, engineers, officers of financial institutions, designers, businessmen, school teachers, ministers, and nurses. Many of those graduates have served on our Board. In fact, our present Board President, Mr. James Decker, was a 1966 graduate.

Over the years, though many times it seemed as though the Lord led us "through the valley of the shadow of death," He has richly blessed us; yea, we may say that "our cup" indeed "runneth over." For we know that, whether Professor of Theology or ditch digger, school teacher or housewife, our graduates have been instructed in the principle that "the fear of the Lord is the beginning of wisdom" and that "whatever ye are called therefore to do; do all to the glory of God."

What shall we say then? "Praise God from Whom all blessings flow." Let our prayer be, grant us the grace that we may be faithful to our calling that God's covenant may be realized among us, and that we may continue to "train up our children in the way that they should go."

Cal Kalsbeek

**Know the standard and follow it—
Read The Standard Bearer**

Free Christian School (Edgerton)



The Free Christian School is small. It was founded about 30 years ago in the small town of Edgerton, Minnesota, which has a population of about 1000. The society is made up of almost all the members of the local Protestant Reformed Church. Although only 12 families have children in school, the society is made up of 25 families. The budget of the school is set up so that one-half of it is brought up through tuition, and the remainder has to be brought up through church collections and donations. The people of the Edgerton Protestant Reformed Church support the school long after their last child has graduated. Without this support the school would have closed years ago.

Our teachers are Mr. P. Brummel who has been our principal and teacher of grades 5-9 since 1972, and Miss B. Hoekstra who has taught grades K-4 since 1976. Both of these teachers are qualified and able to teach in schools much larger than ours and receive much higher salaries. We are fortunate to have them stay with us so long.

The unity and strength of our school society shows itself in the active interest everyone has in the operation and advancement of our school. In addition to the usual fixing up and maintenance, we have been involved in several projects in the last few years. We have laid a piece of concrete near the school for a basketball court and for other activities. We have also re-landscaped the area around the school. We removed much of the old gravel from the back and added black dirt and grass, put new gravel in the front, and installed posts to keep traffic from going around school. Much of this was done with volunteer labor.

This year we lowered all the ceilings and added insulation above the new lowered ceilings. We also added new lights for both classrooms. The society did this also with almost all volunteer labor and is paying for materials through fund-raising drives through the society. We look at this project as an

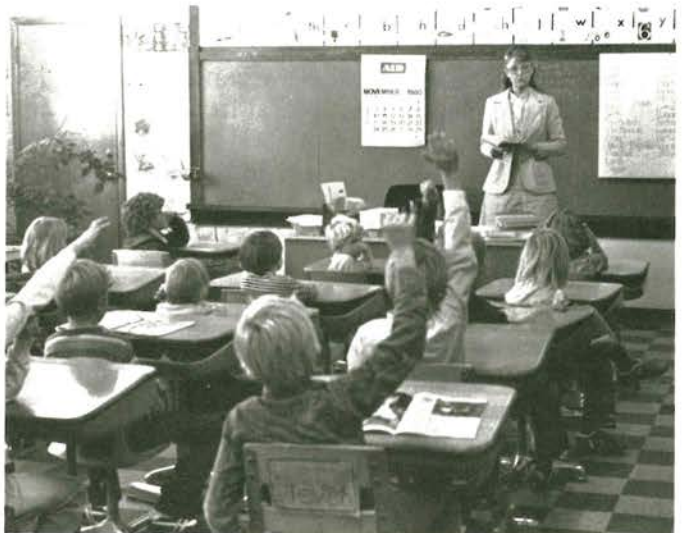
effort to save money, hoping that it will more than pay for itself in fuel savings over a few years. Also it has done much for the beauty and acoustics of the classrooms!

Last year one of the church members donated a number of little evergreens to replace the ones lost in a recent drought, and volunteered to keep them watered through the summer months.

The women of the congregation also take an active interest in the running of the school. Over the years we have always had a "school cleaning" every summer, with different groups assigned to cleaning different parts of the school. Men and women work together doing everything from stripping and waxing the floors to washing window blinds and varnishing desks.

Recently a Women's Circle was formed by the ladies of the church. They keep in constant contact with the principal and the board and see to things that are usually overlooked by the board and the staff. Even though only a couple of years old, the Circle has already bought the school numerous things with money raised through various means. They also conduct craft classes at school once a month for grades 5-9. Various individuals take turns teaching the students some craft with which they are familiar. They have taught macrame, cake decorating, string art, latch hook, plaster molds, and others. In the very near future they plan to have a series of art instruction classes to give the students a better ability in drawing and a greater appreciation of it.

The Free Christian School is small. The principal is our Education Committee and the teachers are



the janitors. Through the years, our size has been a problem. We have never had many students, never had enough money, and sometimes had trouble finding teachers. We were always so busy trying to keep the holes in the boat plugged and the boat floating that we rarely had time to row or look ahead. However, the Free Christian School has been growing in the last few years. Grades 5-9 have nine students and grades K-4 have 19 students. Many of the younger students are the oldest children of young families. Our growth is such that the board has been looking toward getting a separate kindergarten teacher next year. This increase in students and young families has generated

a positive attitude concerning growth and expansion. We hope this trend will continue.

We are grateful that we have had many years of distinctive Protestant Reformed education available for our children. We now are constantly striving to keep this heritage which has been given us and also continue to glorify our Heavenly Father in all that is done in this school.

We thank God for the 30 years of Covenantal Education with which we have been blessed and pray that our children may be trained in the fear of His name in this school for many more years.

Loveland Prot. Ref. Christian School

The history of any Christian school is associated with the history of the church which sends its children to that school. That is true of the Protestant Reformed Christian School in Loveland. Most of this article will deal with the history of our church people and their use of Christian schools in the past. Our school itself is like many other small Protestant Reformed Schools in the West, but the history of its church is unique. Our story begins in the valleys of southern Germany and ends on the Front Range of the Rockies, many hundreds of miles from other Protestant Reformed schools or churches.

Southern Germany in the early 1800's was an area of small kingdoms, principalities, and duchies, none of which was very strong or stable. Wars had kept the people in a nearly constant state of turmoil for many years. Many of God's people, some of whom belonged to the Reformed church, were involved in these troubles. Now came further difficulty with the Napoleonic Wars. In addition to the fighting, disease, and lack of food, the young men were being conscripted to fight in the French army. Some other place must be found to live, but knowledge of other areas and means of travel were quite limited.

Actually, a refuge had been provided some 40 years earlier in that distant, mysterious country of Russia. In an attempt to develop unsettled areas of her great country, and to bring order to border areas, Catherine the Great had invited foreign settlers to her country. This invitation was known as the Manifesto of July 22, 1773. It provided more than the Germans could have dreamt for. There

was to be no military service for the settlers or their descendants. Every effort was made to provide loans, free land, and transportation. The settlers could practice their own religion and govern themselves in all local matters if they wanted to come.

In this dark hour, light was seen in Russia. From 1809 - 1812 some 155 families emigrated to an area of southern Russia just north of the Black Sea. They established two towns, Rohrbach and Worms, about 65 miles from the seaport of Odessa. All of the people in these two colonies were Reformed. They remained German, having little contact with the vulgar Russians. Although future generations learned the Russian tongue, none of the native customs were adopted.

The first two decades of life in this new area were difficult. According to an 1848 report on the progress of the colonies the neglect of the church and an ungodly way of life had brought the punishing hand of God to the people. The later 1820's brought change. A new pastor and schoolmaster came, and the people heeded the preaching. Attitudes changed greatly, so that the people became diligent and God-fearing. It was reported that schooling became their first and foremost concern.

The schooling referred to was most likely under the guidance of the church. One teacher, whose title was that of parochial schoolmaster, mentioned that the church and school house were combined in one stone building. He also mentioned his duties of teaching reading, writing, and religion. It could probably be assumed that arithmetic would also be included. These would then make a practical course

of study, useful for understanding Scripture, or for use in farming or simple business. For about 40 years these colonies prospered. The preaching remained pure and the church was faithful.

In 1871, after three generations in Russia, the two Reformed communities were struck a great blow. The Manifesto had been revoked. The social and legal reforms of Alexander II brought the Germans completely under all Russian law. The greatest impact was that the young men were now obligated to service in the Russian army. Their perpetual rights were interpreted by the Russians to mean rights for 100 years. Could it be that their freedom of worship and Christian schools might also be jeopardized? A ten-year period of grace was given before all this would take effect. The colonists must decide what to do in this time.

Again, God provided a home. The prairies of America, similar to the steppes of Russia, were waiting to be settled. Accommodating railroad companies provided cheap land and transportation, especially for proven farmers. From 1873 to about 1892 hundreds of families left to settle in America. Those which we are concerned with settled in York County, Nebraska, around the town of Sutton.

Again Reformed churches were organized. This time, however, a slow process of assimilation into another culture took place. German remained the primary language, but American customs were learned. Christian schools, called German schools, were begun; most older people in the Loveland congregation remember them well. They were run by the church as a supplement to the public country schools which all the children attended. Some children went to the German school for just a few weeks in the summer, while others left their public school for three months to attend in the winter. Typically, the subjects were Bible, Heidelberg Catechism, German grammar, spelling, reading, and arithmetic. Under the guidance of good Reformed ministers these churches and schools prospered for many years.

The 1940's brought trouble to one of these churches in particular. It was at this time that a number of families moved to the area around Loveland. Here there was a Reformed church still using the German language. However, it was served by a Lutheran minister from Greeley; one who could preach from the Heidelberg Catechism when the occasion demanded. There was little hope for a better church, none for a Christian school.

From a group in this church, the Protestant Reformed Church in Loveland was organized. This was in 1957, after several years of mission work by Rev. Lubbers. A school society was formed two years later, with encouragement from the pastor,

Rev. H. Kuiper. People from other Protestant Reformed Churches also moved to Loveland in the next few years, giving greater boost to the Christian school.

On September 5, 1961 the school opened for its first day. There was one teacher and seven students in grades one through five. At this time the Loveland congregation was meeting in an abandoned schoolhouse three miles north of town. The upstairs was used for church services and two small rooms in the basement were used by the school. The classrooms were cheery and bright with new curtains on the windows and fresh paint on the walls. Other conditions were hardly modern. Water was supplied from an outside cistern by means of a hand pump. Every noon during cold weather the teacher had to heat water for washing hands. Toilets were outhouses, located near the edge of the schoolyard. The school was nearly surrounded by a huge cherry orchard. The old horse shed by the side of school was put to good use for games of hide-and-seek and Annie-over.

The school is now in its twentieth year. Children's children are now among the students. God's hand of blessing has been with us. Growth of the school has been steady. When a new church building was completed in 1965 the school followed, still using the basement. Three years later the school expanded to two rooms with two teachers and eight grades, but still in the basement. In 1975, the dream of a separate school building was realized. A 60 foot square brick-trimmed steel building, with three classrooms, was constructed.

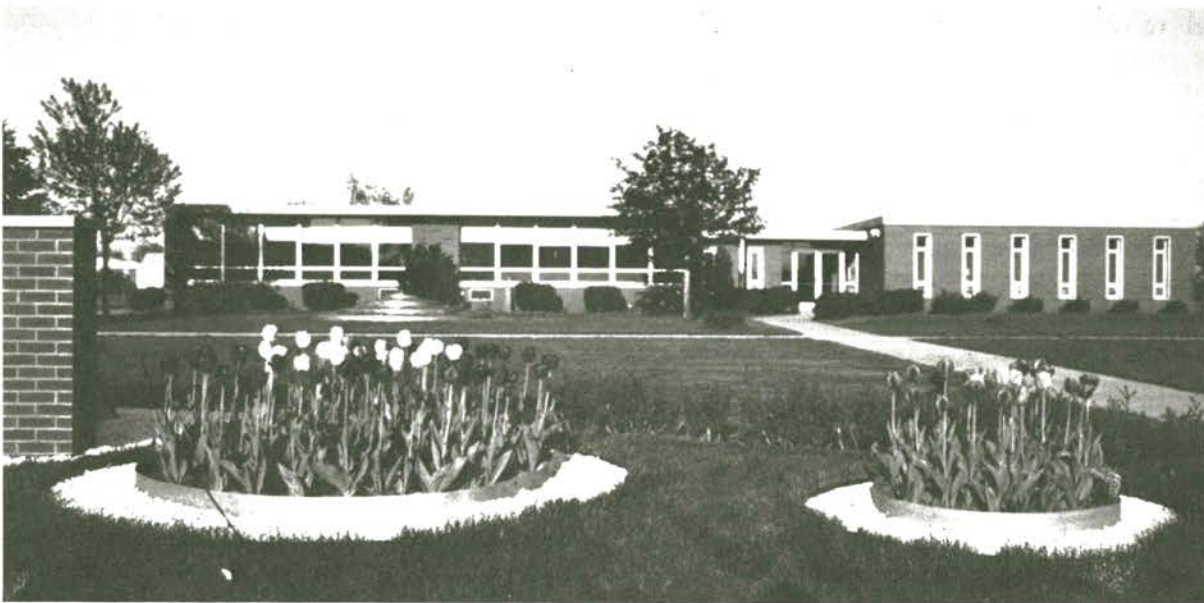


This brings us to the present school year. We now have grades K - 9. Kindergarten is held half days for four months. The first four grades, known as the lower room, has 15 children taught by one teacher. The upper room, also with one teacher, has 22 students in grades 5 - 9. We also have a full-time teacher's aide, who gives much relief to the other teachers by taking two or three grades at a time to the third classroom. The multi-grade classroom situation has worked well in Loveland, even having some advantages over the single grade in one room.

We are confident that our school will continue to prosper. As God has blessed us in the past, so will He also do in the future.

Tom De Vries

Prot. Ref. Christian School (South Holland)



There are over one million children of school age in the greater Chicago area. Of these, eighty-nine attend the Protestant Reformed Christian School in South Holland. Nevertheless, while the enrollment of many of these large school systems is either dwindling or necessitating the closing of its doors altogether, our little school is growing.

The history of the Protestant Reformed Christian School of South Holland is not without its "skeletons." It is a school which has, by God's grace, weathered adversity as well as prosperity—both of which can sound the death knell of Reformed, covenantal education.

If you were driving through South Holland looking for our school, you would be sure to find it if you looked for the school beautifully landscaped and festooned with flowers. In the spring, tall, elegant tulips abound; in the summer, petunias cascade over the grounds; and in the fall, glorious clumps of mums flourish. In the winter, our school might be difficult to find, since it is tucked rather unobtrusively behind the Protestant Reformed Church of South Holland.

Like nearly all of our Protestant Reformed Christian Schools, South Holland is a handsome, well-furnished facility in which to educate its children. I stress this because we must never take such blessings for granted. When Jehovah demands the

training of His covenant seed, He doesn't promise commodious buildings and all the latest in educational equipment. While we enjoy them, we should consider them "blessings upon blessing."

What began as a four-room school in 1961 has burgeoned into a six-room school along with a central office and adequate storage space. Our recent addition provides a spacious assembly room, suitable for such activities as chapel exercises held each Thursday. It also includes a large library, presently accommodating the kindergarten class in the mornings.

Our school, employing four full-time teachers and one who teaches kindergarten half days, has always been multi-graded. Although our school began with three teachers, each responsible for three grades, the current task has been altered somewhat, each teacher now instructing two grades.

The Protestant Reformed Christian School in South Holland—in growing may it remember Him Who nourishes, in prospering may it consider The Source of all riches, and in its years of great strength may it ascribe all glory to Him Whose strength alone is able to keep our school from failing.

Lamm Lubbers

Northwest Iowa Prot. Ref. School (Doon)

When you begin to ponder the history of the Northwest Protestant Reformed School, three dates seem to be foremost in the chronology of the school. They are June 1, 1960, August 28, 1967, and August 10, 1977. These dates seem to be certain milestones in our history. Through the events that took place on these dates we see God's covenant faithfulness manifested in Doon.

On June 1, 1960 ten men from the Doon and Hull area met together and decided to draw up a constitution and to work to organize a society. This was done, and one year later a society was formally organized. For the next few years this society spent much energy in the arousing of interest by means of lectures, meetings, and newsletters. On January 31, 1965 the final decision to build a school was made. The finding of a suitable lot took much more energy than the society had planned to expend. Some of the available lots were held by the local railroad, and a clear title was hard to obtain. The lot on which the church now stands was considered, but the Roman Catholic church owned it and no one could direct the board to a person who had the authority to sell the land. They finally bought a piece of land on the north end of town for \$1175.00. For the next two years drives were held to gather money for the building. In April of 1967 the building contract was let to a building contractor.



The second milestone date is August 28, 1967. On that day the school was opened and the covenant seed of the church were enabled to learn of God's great goodness under the auspices of Protestant Reformed education. School was opened in that year with an enrollment of thirty-six students in grades one through eight. School went on from that point as schools do. Teachers were hired and teachers left. Books were bought and books were discarded. In the 1972-1973 school year the kindergarten was added, making the school a kindergar-

ten through eighth grade facility.

Our third date is August 10, 1977. On this date there was a celebration. The celebration was in honor of paying off the debt on the school. But this night meant more to the constituents. It was an evidence of God's continuing faithfulness to His people. It was a time in which God was given the glory for all that had been done in the Northwest Iowa Protestant Reformed School.

The early years from 1961-1966 were a struggle for those interested in this venture. The cause of Protestant Reformed education had to be expounded over and over. Three of our ministers did much in this line of work: Rev. Van Baren, Rev. H. Hanko, and Rev. Decker. The school now runs with a good base of support from the families in Doon. Fathers and mothers join in working to keep the school going. Each summer there is time set aside for the work of keeping up the building and grounds. The women have formed a circle which works for fellowship among the school supporters and for those things which make school life easier. The school has had four principals in its history: Mr. Fred Hanko, 1967-1969; Mr. John Kalsbeek, 1969-1976; Mrs. Jenette Van Egdom, 1976-1978; and Mr. Chester Hunter Jr. (where did the non-Dutchman come from?), 1979 to the present.



B. Hunter, J. Van Egdom, C. Hunter, B. Joostens

If you look through the roster of teachers you will see one name appearing and reappearing. Jenette Van Egdom has taught in the school for all but two and a half years of its history. Even during these two and a half years she was a substitute for the school. Her husband, Ed, was the first board president and is also the president now. This is just an example of one of the families which make Doon special. There are many others who work hard to make their school adequate for their children. A former principal made the statement

that one of the joys of working in Doon was the superior backing received from both parents and board.

Doon has always had between thirty-five and fifty students. The highest enrollment was in 1972-1973 when there were fifty-one students. The present enrollment is forty-one. In 1973-74 Mr. Kalsbeek taught grades five through eight with twenty-

nine students in his room. This year's graduating class will be the fourteenth. They are the first class to attend all nine grades in the Northwest Iowa Protestant Reformed School.

As we look ahead we know that our support is not only from the board, parents, and friends but also from our heavenly Father to Whom we give all the thanks and praise.
Chester Hunter, Jr.

Covenant Christian High School (Grand Rapids)



It was in September of 1968 that the doors of Covenant Christian High opened to admit the first group of young people of our Protestant Reformed Churches in the Grand Rapids area who were privileged to receive their secondary education in our own Protestant Reformed high school. The idea of starting that school, however, had been born long before. In the September 15, 1937 issue of the *Standard Bearer* there appeared an article entitled, "Our Own Christian High School." In that article Rev. Herman Hoeksema noted that it had been "at least ten years ago" that he had "pleaded for a Christian High School of our own." Rev. Hoeksema believed that, though grade schools of our own were indeed important, the need for a high school was decidedly more urgent. He argued that "the age when our boys and girls attend high school is the period in their life when they begin to reflect, to think for themselves, when, more than in the years of their childhood, they are able to imbibe

and understand definite principles and doctrines, when it is of utmost importance that, both with respect to their thinking and to their conduct they are guided in the right direction." What Rev. Hoeksema wanted, he said, was "*specific* instruction" for the covenant young people of our churches. He was not at all content with "so-called *Christian* instruction in the general sense of the word, without emphasis on specific principles." "If we are serious about this," he wrote, "and want to reach this ideal, strive for it, realize this purpose, there is only one way: a school of our own." And he meant a Christian *high* school, a high school "based on specifically Protestant Reformed principles," which, he insisted, "is worth fighting for."

As it turned out, Rev. Hoeksema never saw the realization of that ideal. But the first tentative step was taken toward it already in 1937, some thirty years before the first teacher was hired for service in our own Protestant Reformed high school. On February 5 of that year a group of men met in the basement of First Church of Grand Rapids and decided to "start a society" and to "start with a high school." A couple of month later all of the men of our churches in the Grand Rapids area were invited to a mass meeting, with a view to organizing a school society, in order to begin to lay plans for our own school. That was on April 15, 1937, at 7:45 P.M., in "the large basement room of Fuller Avenue Church." It was there that the first Protestant Reformed Society for High School Education was born.

The newly-elected board set to work at once drawing up a constitution, investigating "state and city requirements for conducting a high school" and gathering facts and figures on "teachers, students, and buildings." The deliberations of the next

several years, however, found the board increasingly of the opinion that efforts should be directed toward the providing rather of *elementary* school education, and at length it was decided to call a society meeting for the purpose of considering a proposal "to reorganize merely as a school society, omitting the special aims for high school education at this time."

At that meeting, held again in the basement of First Church, on April 18, 1941, a motion was made and carried "to disband the society, and thereafter to organize an entirely new society." The minutes of the board recorded instructions given at that time to the secretary to forward the files and funds of the old society to the board of the new society, and then they came to an abrupt conclusion with the notation: "END of the PROTESTANT REFORMED SOCIETY for HIGH SCHOOL EDUCATION."

The fruit of the efforts of the board of the new society was seen in the opening of Adams Street Christian School in September of 1950. It was a K-9 school. Apparently, however, the thought of working toward an extension of the educational program into grades 10-12 was not forgotten. For, at the Adams Street School Society meeting of May 21, 1952, there was discussion of building a high school on the corner of Adams and Kalamazoo. But, nothing ever came of that idea. Perhaps the split of 1953, with the resultant drastic drop in grade school enrollment, dimmed for a time the hope of being able to provide what is needed for education at the high school level. It seems, at any rate, that the Society for Protestant Reformed Education was content from then on to limit the scope of its interests to the provision of elementary education for the children of our churches in Grand Rapids.

The hope of having a high school of our own, however, was hardly dead. Before the decade was over, there was held at Southwest Church an organizational meeting of a Society for Protestant Reformed Secondary Education. Four years later (September, 1963) that Society was prepared to purchase ten acres of land, on Ferndale Avenue, within sight of Hope Church and Hope School. Several more years of preparatory work were necessary before construction began early in 1968, and before the board was prepared to give contracts to six teachers, with a view to the opening of school to tenth and eleventh graders in the fall of that same year.

On Saturday, April 20, 1968 the "date-stone" laying ceremony was held at the site of the new construction. Rev. Heys gave the address on that occasion. In that address he gave expression to the concerns of our people which motivated them to make the sacrifices required to provide distinctive

instruction for our covenant young people; to the hopes, to the expectations of our parents with respect to the school which was soon to be built; and to the confidence that we might have that the Lord would bless our efforts.

It happens that that speech was printed in the May 15 issue of the *Standard Bearer* that year. I'm glad for that. It gives us an opportunity to look back over twelve years of the school's existence and ask ourselves, in the light of that article, whether Covenant Christian High School has been, and is, what it was hoped to be. "We are gathered here," Rev. Heys said at that time, "because within six months we hope to see *covenant* young men and young women, through the *covenant* faithfulness of their parents and friends, enter through the doors of *Covenant* Christian High to be taught the matters of their natural life by *covenant* blessings to be bestowed upon them, through this instruction, by our *covenant* God." He went on to suggest this: "Since we do, as covenant parents, pupils, and teachers have a covenant God Who promises covenant blessings, I would like to see engraven over the doors of our high school for pupils and teachers, for parents and board members, yea for all who enter, to read and consider, those beautiful words of Psalm 103:17 and 18 as they are versified in our *Psalter*, number 281, the last stanza. The words are these:

All the faithful to His covenant
Shall behold His righteousness;
He will be their strength and refuge,
And their children's children bless.

..."And if," he added, "we cannot have those beautiful words engraven in stone over the door of our school, may God grant that they be written in that mercy in the hearts and lives of the pupils of Covenant Christian High by the covenant instruction given unto them."

As it turned out, the words were never engraved in the stone. How about in the hearts? Have they been and are they being written there? Several weeks ago, when a board member and I were discussing together a particularly vexing problem he asked me, "Do you think that if, when we were considering the building of our own high school, we could have foreseen these problems, we would have gone ahead with the plans?" To ask the question is to answer it, of course; but would not that kind of foresight have given at least some pause for thought? Is the school that we have had for some twelve years now worth our wholehearted support, morally and financially? Have those beautiful words of Psalm 103 indeed been written in mercy in the hearts and lives of the pupils of Covenant Christian High by the covenant instruction given unto them?

One of our seniors was recently assisting a customer at his place of part-time employment when the man asked him what school he attended. On answering, "Covenant Christian," the student heard the man reply, "That makes you all the better." The student felt pretty good about that. Perhaps, though, the man did not know whereof he spoke. Not being connected in any way to the school, he could not have known, for example, that that very week someone had driven a car over the grass at the high school and did an effective job of "turfing." Nor could he have known that one night that very week three of our teachers had their houses egged—two of them after midnight...on Reformation Day. He could not have known that that sort of harassment of teachers (toilet-papering of trees, dumping of bags of leaves on home property, deflating of car tires, using cans of shaving cream to write vulgarities on lawns, knocking down mail boxes) occurs with distressing regularity. He never saw "Class of 1980" written with spray paint on the doorstep and on the windows at Covenant. He could not therefore have known the grief that some of these "covenant young men and young women" cause teachers and board members, nor how those teachers and board members wonder sometimes about an apparent lack of vigilance on the part of the covenant parents of those young people who are out at that hour of the night. He could not have known either how young people of Covenant can be a cause of grief also to each other, in the form of hazing of underclassmen, or shunning an unpopular classmate. And, not himself having children at the school, he could not have known the frustrations *parents* sometimes feel with respect to the school; for things do not always go the way they would like to see them go (and sometimes the reason for that is simply that teachers and principal do or say things which should have been done or said differently).

The man, I say, could not have known these things—at least not the particulars. But then again it's just possible that he could have guessed the kinds of problems which appear at Covenant Christian....and said what he did anyway. And I'd like to suggest that our attitude ought to be the same. I say that because, in the few short years that I've been at Covenant, I've sensed (rightly or wrongly) that there is a lukewarmness to the enthusiasm for our own high school. And, in a way, I guess I can understand that, too. From the teachers' point of view, it appears sometimes that the "support" which some parents give to the school in counseling their children amounts to this: "They're a bunch of fuddy-duddies, over there, but they are after all in authority, so be sure to respect them." Parents would hardly tolerate that kind of support from the teachers. It encourages the "respect"

which reveals itself in night-time vandalism. And the result, understandably enough, is that teachers tend to become disillusioned by it all and wonder, "Are our covenant children and parents really any different?" But...they shouldn't. For the fact is that more parents are concerned, cooperative, and trying hard to help make their children's stay at Covenant one which works for their profit—both intellectually and spiritually.

From the point of view of some parents and constituents those same problems, and others like them, are perceived to be a reflection somehow on the school. A school whose students must, for example, be suspended from athletics for drinking is thought to have forfeited its right to the wholehearted support of its constituency. People begin to wonder, "Is our school, with our own covenant students and covenant teachers, really any different?" But, again, that ought not to be. We do well, of course, to be concerned about and grieved by the world conformity, the spiritual laxity and insensitivity which begins increasingly to show itself among us. The school, however, for reasons which ought to be obvious, should not be made the scapegoat.

There is, further, from the point of view of the school constituency, the matter of indiscretions, and supposed indiscretions, on the part of teachers, principal, and board. The pity of it all is that the reaction is all too often, "A school that does *that* (whatever *that* may be) is not going to have *my* support." I'm here to say that there *are* indiscretions. I'll be the first to admit that *I* am guilty of them. But the truth of the matter is that dealing hour after hour, day after day, with 150 teenagers is a task that will test the mettle of the best of men. It's a task, in other words, which requires an uncommon measure of grace. At Covenant we have a staff of teachers, each of whom has his own unique capabilities and personality, and each trying in his own way to serve the students ... and their parents. We can only ask, when our fallibility becomes apparent, that you be charitable.



Near the end of his speech at the date-stone laying ceremonies of Covenant, Rev. Heys advised that "when the way gets rough, when problems arise and sacrifices are demanded,...rest in the assurance that God is faithful to His covenant promise...." Has the way at times been rough? Indeed it has. Will problems continue to arise? We can be sure of it. For we and our children are sinners. Have we, however, seen evidence that God is faithful to His covenant, also with respect to our high school? There can be no doubt about that. We have seen the school grow, from 60 students in grades 10 and 11 in 1968, to a high this year of 157 in grades 10-12. Throughout its history the school has been academically solid. And the teachers have tried hard to communicate to the students, through all of their instruction, a distinct perspective of creation. They have tried, too, in all of their dealings with the students, to impress on their minds the calling which they have to be responsible Christians.

What is the fruit of those efforts? Rev. Heys foretold in 1968 that "out of Covenant Christian High will come future ministers, elders, deacons, school teachers, covenant fathers and mothers who know God in His righteousness, will maintain the truth vigorously, sacrifice and work for the kingdom." Today, two of those who teach at Covenant have themselves graduated from the school; and no fewer than ten of their colleagues in the teaching profession have done the same. Two of Covenant's alumni are ministers in our churches, and four more are currently attending our seminary. In First Church alone there are two deacons and three Sunday School teachers who have come out of Covenant. And who knows how many faithful "covenant fathers and mothers" can be numbered among Covenant's graduates?

The idea is not, of course, that the high school in

some way *produces* men and women of God. That our children remain faithful to the covenant, and that some of them become leaders in our churches, is a wonder of grace, a work of our covenant-keeping God. But, nevertheless, the Lord uses means. That means is covenant instruction—in our homes, in our churches, in our schools. And it's evident that the God Who moved us to start our own high school is continuing to use that institution for good in our churches. Problems persist (and, somehow, problems always seem to receive maximum visibility). But that's not the whole story. There are many, many students who, when they are at school, reflect favorably on the covenant homes from which they come, and who, when they leave our school, will be a credit also to the institution from which they have graduated.

In that 1938 *Standard Bearer* article, Rev. Hoeksema made an appeal for dedication of ourselves to the cause of Protestant Reformed secondary education. Perhaps it's time for a call to rededication.

There is a lot of hard work done at Covenant, by teachers and students alike. The Lord's blessing will surely rest on those efforts. And for that we thank Him. We thank Him for the rich heritage which is ours; for the desire he has given to parents to pass that heritage on to their children; for the high school he has given us, in which our children may be instructed by teachers whose convictions are the same as that of the parents; and for young people whose desire it is to walk in the old paths. Our prayer is that God's mercy might so rest upon us that we see in this life evidence of His blessing on our work, and that one day, as Rev. Heys put it at the close of his speech, we might "see in the new Jerusalem the fruit of the labors wrought in Covenant Christian High."

Don Doezema

Hull Prot. Ref. Christian School



The title "Protestant Reformed" is very precious to the parents who call themselves by it. Not only do they demand that the preaching in the church be Protestant Reformed, but they see to it that the instruction in the home is also in harmony with the Scriptures. Since the school is an extension of the home, it necessarily follows that Protestant Reformed education is to be desired by such parents.

The constitution of the Hull Protestant Reformed Christian School states that the supreme standard

of the society is the Word of God and the three forms of unity, which are to "form the basis of the administration, instruction, and discipline of the school." However, the name Protestant Reformed alone is not enough. The instruction must be "Word of God" centered, and that Word must be an all-pervading force in the educational program.

The reality of that Protestant Reformed school came to fruition in Hull in the 1976-77 school year. In June of 1973 an organizational society meeting was held. A month later a school board was elected, with Rev. Kortering appointed as spiritual advisor, and a constitution was adopted. The Board then set the target date of operation for the fall of 1976. The date was pushed ahead to the fall of 1975 by the Society, but after getting their feet wet with the arrangements necessary to begin a school from scratch, the Board requested that the original target date stand.

A search was made for available property in the area and a few possibilities surfaced. In August of 1974 a large plot of land in Highland Park, the former name for a western section of Hull, was purchased. The house on that property was also purchased, and it now houses the principal and his family.

With proper rearing of the covenant seed being the primary and deepest concern of Society and Board, the wheels of planning kept rolling. The Board was also concerned about the quality of academics it was to offer. Working closely with the newly contracted Mr. Russ Dykstra, the Board examined and purchased educational materials, school equipment, and even janitor equipment and supplies. The Ladies' Guild is also to be mentioned as a fund raiser and supplier of many of our educational extras. The quality building also reflects the effort to provide a facility where quality education, in harmony with state codes, could take place. The Society applied for state certification, which, after typical dealings with the state, came into effect a year or so after it was expected.

It's very interesting to talk to students about those first days of school. Some of the topics that surface are the lack of chalkboards, bulletin boards, and desks those first few days, and the fact that the students had to sit around tables. Another interesting fact is that the third, fourth, and fifth graders were to get an extra week of summer vacation until their teacher could arrive. The students complain that they had to play in an alfalfa field because the playground lawn had just been sown with grass. The path on which they walked to that field is still visible today. The building of the gymnasium and the fun the students had with the workers is still very vivid in the minds of many. All of these little

matters were minor in comparison to the fact that we now had our own school, and covenant instruction was taking place in the classrooms.



Our school has experienced the Lord's blessing in the past four years. The school support and numbers have grown from within. The teaching staff has increased from three to four full-time teachers, and potential student growth is something the Board will have to deal with in the future. The student enrollment this year is forty-seven, but the number of pre-school age children in our Hull church is fifty-seven.

Two of the most exciting and beneficial days of the school year for both teachers and students are what we refer to as chapel days. The Protestant Reformed schools of Doon, Hull, and Edgerton get together, on a rotating school basis, to enjoy a chapel delivery and special numbers in the morning followed by special activities in the afternoon. These prove to foster positive relationships between the students as well as the teachers and schools.

Just a month or so ago, our school had the privilege of co-hosting the twenty-sixth annual Teachers' Convention. Even though much planning was required and some teachers suffered some inconvenience, we think the positive effect of the convention for this area far outweighs those inconveniences. In a real way, unity for the cause of Protestant Reformed education was conveyed to the schools and people of this area, not to mention the usual spiritual and practical benefits of such a convention. We again thank all those who made the convention possible; it will always be a special convention for us.



J. Westra, S. Vander Woude, S. Keizer, R. Koole

At the present time, our faculty consists of four members. Mr. Ron Koole teaches the seventh and eighth grades, while sharing the teaching responsibilities of the sixth with Mrs. Sharon Keizer, who also teaches fourth and fifth. Shortly, she will be teaching in her own home due to the fact that she will be blessed with a child, the Lord willing, in December. Mr. Ed Karsemeyer will take over her

position in January. Miss Sandy Vander Woude instructs the second and third grades, while Mrs. Jan Westra teaches kindergarten and first.

Our prayer is that God will continue to bless our school, as He has in the past, and the cause of Protestant Reformed education in our schools nation-wide.

Ron Koole

Covenant Christian School (Lynden)



Approximately 120 miles north of Seattle, a mere three miles from the United States—Canada border, and only thirteen miles from Pacific waters, lies the peaceful little village of Lynden, Washington. Here, through the missionary labors of Rev. A. Cammenga in the late 1940's, God rekindled a love for the pure, historic Reformed faith. The result of those labors, under God's gracious blessing, was the establishment of the Lynden Protestant Reformed Church in 1951.

It was the members of this congregation, having the knowledge of the blessings and demands of God's eternal covenant, who established in August of 1977 the Society for Protestant Reformed Education in Lynden. And so, in a flurry of subsequent yet determined events, began our little school in order to provide instruction for the seed of these Reformed believers according to the truth of Holy Scripture. (See Mr. Tolsma's article which follows for motive in this work.)

In January of 1978 the society purchased the present school property, and on March 21 decided to begin classes in the fall, if qualified teachers were available. After substantial remodeling of the building, the parents in awe were thankful to open our school that August 31 to begin the first year of operation of Covenant Christian School. What a mighty provision by God!

During the first year, with a staff of two teachers, we taught 30 students in grades 1-8. And in May, 1979, we rejoiced after the first year's labors, to witness the first graduation from the eighth grade. You readers know well enough, I believe, the joy that surged in parents' hearts here that night. The usual prospect that these graduates would have to return for their high school instruction to schools where the faith of these parents is not upheld was tempered by God's work in the Society earlier. They had decided to add the kindergarten and high school freshman classes to the school that fall, if we were able to obtain an additional teacher on our staff to assist in the work. God granted that too.

During the second year, we experienced the blessing of seeing five very young students included here as well as the first grade of those who had already finished the work of the elementary school, five freshmen pioneering along with their teachers and parents under God's evident blessing on their work in high school. Challenged, and not a little awed, were the board and the teachers, as well as the high schoolers themselves, as such subjects as Latin I, World History, and Algebra among others became part of their daily work. In addition there was the consideration of credits and requirements. But behind all these, and through all the joys and difficulties alike, was the unshakable conviction of soul that this way was the way of obedience through faith. The faithful bore one

another up and encouraged one another in that conviction.

Yet another special event happened during that second year. The Society, realizing our calling before the face of God, decided to add also the sophomore year to our high school department the following year, if that should prove to be God's will by His sending us our fourth teacher. This, too, He gave.

Presently, Miss Genevieve Lubbers instructs 16 students in grades kindergarten, one, and two, with teachers' aides utilized mornings and afternoons, especially in the kindergarten and first grade levels. Our other three teachers, Mr. Gary Lanning, Mr. David Zandstra, and Mr. Henry Kuiper each have a homeroom responsibility, but also have assignments in the other upper rooms to provide for departmentalizing among them. This is especially true for the high school level subjects, where we teach one-year courses in English I and II, Latin I and II, Algebra, Geometry, Biology, Church History, Bible, and a two-year course in World History. Some of these subjects are given in alternate years; some are given to freshmen and sophomores together. In addition, choir, typing, and physical education are taught two periods per week. We have eight 40-minute periods of instruction each day, and the usual 90-day semester.

In our short existence God has given uninterrupted, materially, and spiritually. We are a very small school, and yet we are thankful that we have received an increase in enrollment from 30 to 51; we have received the K-8 range in the elementary school as well as the first two grades in our high school department; we have received four Protestant Reformed teachers as staff for the school; and we have received a constant zeal in our hearts to continue in the way that is set before us.

A word of caution is in order now, as we reflect on the course of things here at Covenant Christian. On the occasion of the dedication of our school to God, during the first year, Rev. D. Kuiper gave that word of caution in his speech, as he noted the list of dates that had been printed on the program for the evening: "Those dates are not recalled proudly, or printed there to show what we have done, or how hard we have worked together. That's not the idea of those dates. The listing of those dates is testimony to God's faithfulness, and to God's quick giving. Less than a year and a half had to pass between our first meeting together to discuss the school, and the first lesson given in the classroom. God did that. 'Hitherto hath the Lord helped us.'"

May we remember that now and in all that lies before us here at Covenant Christian School in Lynden. May God continue to prosper this and

every Protestant Reformed Christian School that remains a useful tool in the hands of parents that are faithful to the heritage which is ours.

Henry W. Kuiper

The Motive for Covenant Christian School in Lynden

We, as Christian parents, have been instructed by the Scriptures (Deut. 6:1-9) to rear our children in the admonition of our Lord Jesus Christ. We are told to teach them diligently the fear of the Lord and joyful obedience to His commandments.

Our baptismal vows are in direct accordance with God's Words in Scripture. These vows confessed before God and His Church require believing "to see these children, when come to the years of discretion, instructed and brought up in the aforesaid doctrine, or help or cause them to be instructed therein, to the utmost of your power." This certainly means that we as believing parents must seek to establish our own Protestant Reformed Christian schools, so we can fulfill this beautiful vow to the utmost of our ability. We *must not* settle for less. Other Christian or public schools cannot satisfy our holy vow.

Most existing Christian schools embrace the doctrine of common grace. (Public schools do not teach any Biblical truth at all!) Because of this root lie, the antithesis between the child of God and the child of Satan is no longer present. Do we want our children taught that "God loves everyone," a teaching in direct contrast to limited atonement? Also, is it not wonderful that in our Protestant Reformed school, *every* subject is taught in relation to our Lord and His Son? Reformed, covenant truth is emphasized, not only in Bible or Church History classes, but in all courses. World History is a history of the world in relation to Christ's first and second coming. Science is the study of the mysteries of God's creation. Mathematics shows God to be a God of order and number. English is a class taught to show that God is a God of language, a God Who has perfect speech. In English, we find the Bible written by God, a holy book and perfect, above all books. All classes and subjects are in reality Bible classes. In our own schools, we are fulfilling, to the best of our ability, Christ's mandate to instruct our children in these Reformed truths.

To be obedient to Deuteronomy 6, we seek, through our schools and in our family lives, to rear our children to become Christ-like adults. By this we mean children who are meek, pure in heart, peacemakers, merciful, humble, patient, diligent—men and women who will give God all praise and honor throughout their lives. A formidable task? Yes, truly it is, and impossible without the wisdom

and guidance of our Lord. Our task is great, but Christ tells us to be faithful to it.

We can be confident that He will bless our efforts and some day will say to us, "Well done,

thou good and faithful servant."

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Harold Tolsma, Secretary



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RESOLUTION OF SYMPATHY

The Adult Bible Society of the Hope Protestant Reformed Church of Isabel, South Dakota, expresses its deep and abiding sympathy to its members, Mrs. Lorraine Collmann, Mrs. Jake Reichert, and Mr. Jerry Reichert in the death of their husband, brother, and uncle, respectively, MR. MILTON COLLMANN.

"Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory." (Psalm 73:23 and 24)

Rev. R. Flikkema, Pres.
Mr. G. Streyle, General Adjunct

NOTICE

Classis East of the Protestant Reformed Churches will meet in regular session Wednesday, January 14, 1981, at the Hudsonville Protestant Reformed Church, the Lord willing. Material for the Agenda for the Classis must be in my hands thirty days before the convening of Classis.

Jon Huiskens, Stated Clerk

News From Our Churches

By the time you finish reading this column, I'm sure you will agree that the title above should read, "News From Our *Schools*." The emphasis on school news is intended to be in keeping with the special theme of this issue of the *Standard Bearer*.

"Strategy for Survival" was the theme of the Twenty-Sixth Annual Protestant Reformed

Teachers' Convention that was hosted by our Doon and Hull, Iowa Schools on October 16 and 17. Worthy of note is the fact that this was the first P.R. Teachers' Convention ever held west of Illinois.

About fifty teachers gathered in the all-purpose room of Hull Protestant Reformed Christian School at 8:15 on Thursday morning. Following a song

service and opening devotions, a keynote address was delivered by Mr. Gerald Kuiper of our Covenant High School in Grand Rapids. He spoke on "Protestant Reformed Education: Tradition or Conviction?" As the title suggests, Mr. Kuiper questioned whether we have lost some of our early dedication and conviction for Protestant Reformed education. To demonstrate this he cited documents from our early history that clearly show a very real conviction for the founding of our schools. At the same time Mr. Kuiper questioned whether or not we have grown complacent over the years and are now resting on the laurels of tradition. To remedy this he suggested a re-examination of the covenant basis of our schools, and that we as teachers do all in our power to achieve a unity of purpose in our schools. (If you are interested in the complete text of this speech, it is printed in the fall issue of *Perspectives in Covenant Education*. Readers not familiar with this publication might like to know that this journal is published semi-annually by the Protestant Reformed Teachers' Institute and can be obtained for \$3.00 per year by sending to:

Protestant Reformed Teachers' Institute
c/o Covenant Christian High School
1401 Ferndale Avenue, S.W.
Grand Rapids, Michigan 49504

Complimentary copies are available upon request.)

Throughout the two days of the convention teachers had opportunity to attend sectionals with the following titles: Teaching Grammar in Junior High and the High School, Teaching Geography as part of our "Strategy for Survival," Horticulture in the Classroom, Writing and Research in the Elementary Grades, Continuity of Bible Instruction, Contemporary History, Integrating Physical Education with other Subjects in Lower Grades, Using Mementos as a Primary Source in the Teaching of History, A New Approach to Geometry. The taped speech "Survival of the Christian Schools," by a Texas attorney, Mr. David Gibbs, was also heard and discussed.

What I would call the highlight of the convention took place in Doon Protestant Reformed Church after the banquet on Thursday evening. For the

first time in P.R. Teachers' Convention history, a convention activity was open to the public. The result was a nearly full house in attendance to hear Rev. Kortering, pastor of our Loveland congregation, speak on the topic: "Strategy for Survival and the Standards Required." Although this instructional and inspirational speech will be printed in the spring issue of *Perspectives in Covenant Education*, a brief survey of its content may be of interest to our *Standard Bearer* readers. After describing the battle scene, Rev. Kortering directed our attention to: our standard in the battle, why the standard is so important, the four-fold attack on our schools and the strategy for victory. In closing Rev. Kortering remarked that as teachers we are on the firing line in the battle. He encouraged us to take our position under the standard in obedience to the command of our Captain, Jesus Christ.

There you have it: what you never knew but always wanted to find out about teachers' conventions. But there's something else, and that something is a very real and important part of every convention. I think it is best expressed in the first verse of Psalter number 371, "Behold how pleasant and how good that we, one Lord confessing, together dwell in brotherhood, Our unity expressing."

The following tidbits of school news were gleaned from our Redlands Church bulletins: The Mothers' Circle had an aluminum can collection that ended in early September. A later bulletin announced that the Mothers' Club of the same school sponsored "a plant and accessory sale" in October at the Community Center. It is interesting to note in this connection that while most schools have a single organization of mothers, apparently Redlands has two, a *circle* and a *club*. Or might that be a false assumption?

Hopefully a little church news will not seem out of place. From a trio of Reverends Bekkering, Miersma, and Woudenberg, our Holland Church called Rev. Miersma; and our Redlands congregation called Rev. Kuiper from a trio of Rev. Bekkering, Rev. Bruinsma, and Rev. Kuiper.

C.K.