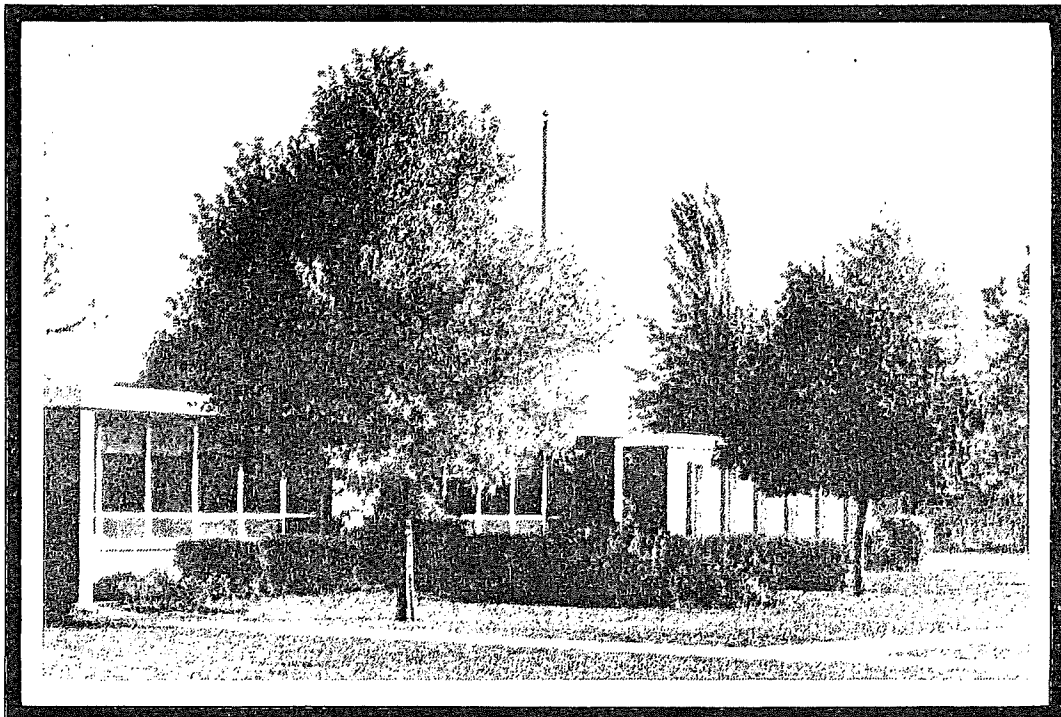
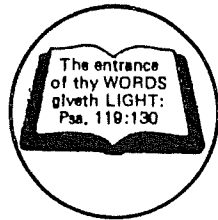


Perspectives

in Covenant Education



SPRING, 1986

PERSPECTIVES IN COVENANT EDUCATION

VOLUME XI

Spring, 1986

Number 3

Published tri-annually in the fall,
winter, and spring by the Protestant
Reformed Teachers' Institute.

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STATEMENT OF PURPOSE:

Perspectives in Covenant Education is a journal regulated and published tri-annually, in October, February, and June by the Protestant Reformed Teachers' Institute. The purpose of this magazine, in most general terms, is to advance the cause of distinctively Christian education as it is conceived in the Protestant Reformed community. More specifically, the magazine is intended to serve as an encouragement and an inducement toward individual scholarship, and a medium for the development of distinctive principles and methods of teaching. The journal is meant to be a vehicle of communication: a vehicle of communication, not only within the profession, but within the Protestant Reformed community and within the Christian community in general.

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EDITORIAL POLICY:

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SPECIAL FOCUS

Pictured on the cover is our South Holland Protestant Reformed Christian School, which this year celebrates its 25th anniversary. That important milestone was marked in South Holland by special commemorative events on May 2 of this year. A short account of the activities of the day has been provided for us by Mary Beth Lubbers. She's been close to the school for a good long time, since her husband Lamm has been for 20 years principal there. She herself is a veteran teacher, however, having taught at both Adams and Hope before moving to South Holland. After a twelve-year "vacation" from the classroom she returned to teaching in 1975 and has been employed by our school in South Holland ever since. We thank her for this contribution to our magazine, and extend our congratulations to South Holland, along with an expression of our wish that the Lord's blessing might continue to be with them in the years ahead.

South Holland Prot. Ref. School

The morning of Friday, May 2, dawned clear and crisp. Any farmer of former year would have been eager to take to the fields and nurture his onion crop. But, today, no fields at 16511 South Park Avenue lay ready for sowing; no tractor or horse and plow would turn over the rich loam. On the once prosperous onion fields of South Holland stood the red-bricked Protestant Reformed Christian School with its flat and grassy playground stretching luxuriantly around it. May 2,

1986 marked 25 years since any onion crop was harvested on these premises. May 2 — the twenty-fifth anniversary of the Reformed school begun here in the early 1960's.

Although we were disappointed that Rev. Heys was unable to lead us in the morning commemorative chapel, Rev. Ron Van Overloop ably compensated for our initial regrets. In his powerful, personal style, Rev. Van Overloop inspired the large group of parents, grand-parents, friends,

and supporters of the school to "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

The school day contained four half-hour segments for classroom visitation, and each of the seven teachers demonstrated his (her) teaching techniques to a classroom of students and many parents during those time allotments. Coffee, punch, and home-made goodies were served throughout the school day in the assembly room. This room also became the social center for renewing former acquaintanceships and continuing present ones. Bright potted flowers and floral arrangements along with many pictorial displays and a "gallery of graduating classes" did much to heighten our visitors' interest.

The silver-anniversary celebration culminated in the evening banquet at Illiana Christian High School where 325 celebrants, many of them alumni, enjoyed a delicious dinner, a provocative speech, and the moving performances of the alumni choir and band.

Rev. David Engelsma, our keynote speaker, dynamically de-

veloped the theme text, "Prove all things; hold fast that which is good" (I Thes. 5:21), under the attention-getter, "The Good Christian School and Testing."

Mrs. Gail Worries, band director of the school, led an alumni band in three rousing numbers, and Mr. Lamm Lubbers, calling up the 25 graduating classes by years beginning with 1962, led a largely unrehearsed but soul-stirring alumni choir in two mighty anthems of the church.

Then it was back to school for more Open House and touring of the facilities.

Our hearts are full. How good God has been to us!

Mary Beth Lubbers



A special commemorative booklet was published for this 25th anniversary.

If you wish to order one send \$5.00 to:

Protestant Reformed Christian School
16511 South Park Ave.
South Holland, IL 60473

FEATURE

A couple of years ago (October, 1984) Mr. Ron Koole delivered the keynote address at the Protestant Reformed Teachers' Institute Convention. The subject matter with which he had been asked to deal was that of teaching children to understand that the life of a pilgrim-stranger involves, in the nature of the case, a separation from the world of sin, a rejection of the vain philosophies of men, an antithetical walk. Ron's message to the teachers was thoughtful and thought-provoking. We're happy to share it with you in this space.

Teaching Children to Stand Alone

Ron Koole

The covenant of grace is a beautiful work of God. From the beginning of history God established a relation of "friendship" with His people, a relationship whereby He is their sovereign God and they, His people, are the recipients of the blessings of God through Jesus Christ. In the renewing and explaining of that covenant to Abraham, God makes it clear that His covenant is an everlasting covenant. Genesis 17:7, "And I will establish my covenant between me and thee and thy seed after thee in their generation for an everlasting covenant, to be a God unto thee and to thy seed after thee." The everlasting God establishes an everlasting covenant with His people, a covenant that is sure because it is His covenant that He establishes with us. David found great comfort in the everlasting covenant. He says in II Samuel 23:5, "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow." Not only is that covenant an everlasting covenant but it is a covenant with our seed. It is a covenant established in the line of continued generations.

Even though it is God's covenant and not dependent on man, the

child of God has responsibility and "work" to do as an obligation of that covenant. God said to Abraham in Genesis 17:9, "Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations." First, this work-calling is implied in the fact that we are God's friend-servants in that covenant and a servant must do service. That calling, as Rev. David Engelsma writes in *Reformed Education* (pg. 12), is this:

Love Jehovah your God, serve Him, glorify Him. This is not something arbitrarily added to the covenant, but is an integral part of the covenant itself. . . .

Secondly, the covenant demands responsibility of God-fearing parents to instruct or bring up that covenant seed in the nurture and admonition of the Lord (Eph. 6:4). They promise to instruct and bring up their children in the doctrines of the Old and New Testaments and the articles of the Christian faith. Luther said in a sermon entitled "Keeping Children in School,"

He has not given you children and the means to support them, only that you may do with them as you please; or train them for worldly glory. You have been earnestly commanded to raise them for God's service, or be completely rooted out, with your children and everything else; then everything that you have spent on them will be lost. The first commandment says, "I visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me."

It is out of this covenant of grace and its God-given responsibility that the Christian school arises. Rev. Engelsma says more strongly in his book (pg. 14), "The Christian school, therefore, arises from the covenant of grace; it is, in fact, a demand of that covenant."

At what does the instruction in the Christian school aim? What is the goal of the instruction given within the four walls of our schools? I think it can be said that the goal of covenant education is twofold. First, we have in mind and view, when we instruct our children, their eternal salvation. Not that our instruction is aimed at an attempt to save them, for we teach them because and with the confidence that they are saved. Our instruction has as its goal, as our baptism form says, that they "eternally praise and magnify thee. . . ." T. Van Der Kooi writes, in a book entitled *The Distinctive Features of the Christian School* (pg. 40),

Thus the distinctiveness of the educational ideal of the Christian School also becomes more clear. The child is created for eternity: the purpose of education, therefore, lies beyond this transient life.

Secondly, and in light of the first part of the goal, there is the child's life here on this earth. We must have as the goal of our instruction the godly walk of the covenant seed in this world. The late Rev. Hoeksema wrote, in "The Place of Doctrine in the Christian School,"

The teacher must certainly consider his children as covenant children and in all his instruction, attitude, and discipline it must become evident that he bears this in mind and that he aims at the development of the perfect man of God, thoroughly furnished unto all good works as far as his life in this world is concerned.

Surely, it was with a view to our walk of life aimed at the perfect man of God that led the inspired Solomon to write, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Teaching the child that way in regard to his place in this present world is the calling of the school. It is with this in mind that Rev. Hoeksema wrote,

... from eternity chose and in time forms a people unto Him in Christ Jesus their Lord, that they might walk in all good works which he ordained for them and in all their life in the midst of the world should be to the praise of His glory, children of light. . . in the midst of a crooked and perverse generation.

The very title of this article, "Teaching Children to Stand Alone," implies that our children must learn something about their place and relationship to this world. When one stands alone, he separates himself from the communion and fellowship of company. He desires not to engage in friendship and union with those from whom he separates himself. We must teach our children, our students, to stand alone and separate themselves from the world. We teach them I John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

What is the world that we must teach separation from, and what does standing alone mean? Negatively, separation from the world does not mean world-flight. It does not mean separation in the physical and local sense of the word. We reject the teachings of those who hold that the Christian can escape sin and the temptation of sin by fleeing to some private haven or Walden Pond. Those who teach the view of

isolation from the world physically do not understand the Scriptural, Reformed world and life view. God calls His people always to be in the world but not of it. Christ taught this in John 17:15: "I pray not that thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." In an article entitled "Separation or Isolation," written by Pastor Bekkering in the *Standard Bearer*, he writes:

Isolation is an attempt to achieve holiness by human strength and therefore carries with it a false sense of security. It engenders a "holier than thou" attitude toward all others. Isolation takes what truth it has and buries it. It tends therefore to be negative, defensive, and critical.

As we shall see, God has for His children the command to live in the world for a very positive purpose.

Positively, that world that we and our children must separate ourselves from is the world of unbelief (sin) and unbelievers, who hold the truth under in unrighteousness. We keep ourselves separate from their friendship and close communion, and we separate ourselves from their goals and ideals. I John 2:16 says, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The world's goals are appealing to the flesh. By nature we and our children would seek after and enjoy these same earthly pleasures. And, don't you see, that is why we have to teach our children to stand apart. It isn't natural to the depraved man to be separated from the world. This requires the grace of the covenant.

The world scoffs at any type of separation, and especially a spiritual separation. The world's philosophy is to have people "reach out and touch somebody." Allow me a quote from a popular sports magazine (*Sports Illustrated*, 1984):

But in no Olympic opening has that elation been carried to greater heights than in Los Angeles. Urged in song to "reach out and touch," the athletes began to join hands, to form lines. A wing of white doves, saved for last, flew in the same sky as a pair of menacing black helicopters. Concussive fireworks cannonaded overhead. Irish male athletes danced a jig. Canadian women formed a cancan line, Italian men ran to kiss women of the choir. "You couldn't keep people apart," said an exultant Antonio McKay, the U.S. 400-meter hope. "All the other countries were

grabbing each other, squeezing each other. It just moved me like nothing else in this world. There has never been anything like it.”

The world encourages unity and a melding together in all areas of society and life. Politically, ecclesiastically, socially, and economically we see the call for unity, fellowship, and peace. Thwarted yet for a time, even at their games, the aim is antichrist.

The child of God, then, is a pilgrim and a stranger in this world. His goals and aspirations in reality are far different from the world's. They transcend the things of this world. But he lives in this world. How does he view this world? Is it simply a myriad of matter in which he futilely labors until he's taken to his eternal resting place? On the contrary, he is called not to spurn human life or narrow it down, but covenant children are to live the human life fully in the fear of Jehovah. This is Father's world and all nature sings and rings the music of the spheres. That is what we teach the covenant child. This is not the Devil's World. The matter in the world is not intrinsically evil. This world reveals its Creator. Rev. Engelsma writes (*Reformed Education*, pg. 52, 53),

God's purpose with creation is that it reveals the glory of its Maker and that it glorifies God through the good service of man.

He continues, in reference to the curse under which the creation fell,

We hold cosmic redemption. God loves His creation. This is the meaning of John 3:16, "For God so loved the world. . . ." "World" is not "every single human being" but "the creation organically considered, with the elect humanity in Christ as its center."

God gave the command to Adam in the beginning. He was to exercise dominion over the earth, to replenish and subdue it. This is exactly what we must be teaching. We teach our children to reject the philosophy of the world concerning man's right simply to use the world and all it contains for his own pleasure and enjoyment. We show them clearly that the wages of sin is death. This service of the creation and the creature only brings sorrow and eternal judgment. Rather we are busy teaching the children that they are to live in God's creation as stewards and to use all that God has given to subdue to His glory. T. Van Der Kooi writes further in his book (pg. 47),

And thus we arrive at the position that the child must know and be able to do whatever is necessary to serve God in the various spheres of human life. We are here in the immediate present of the fundamental demand of Calvinistic life view with its sense of and open eye for empirical reality. Properly to fulfill that demand, knowledge of and insight into the world round about us is absolutely necessary.

* * * * *

Now that we know that the aim of the education of the covenant seed is the mature man of God who lives in every relationship of life in this world to the praise of God, we need to examine the method of instruction that is required by Scripture to attain this goal. We must ask the same question that Manoah did in Judges 13:8, "Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born." We too must inquire of the Lord, through His Word, as to how we shall instruct the covenant seed.

Before we examine that, let's notice that there are many popular theories of education that are foolish and contrary to God's Word.

First, there is the theory that reasons that the children ought to be allowed to develop naturally. The child must not be restricted in his development, physically, mentally, or spiritually; he must develop uninhibited by anyone or anything. The educator's role is simply to guard the child from anything that may restrict his development. This is the A.S. Neill philosophy of *Summerhill*. In the forward to his book we read:

The principles underlying Neill's system are presented in this book simply and unequivocally. They are these in summary: 1) Neill maintains a firm faith "in the goodness of the child." He believes that the average child is not born a cripple, a coward, or a soulless automaton, but has full potentials to love life and to be interested in life.

He's right, of course, in his contention that the child will love life and be interested in life, the life in and of this world. But the matured man of God will never be the result. Our children and all children do not by nature possess this "goodness." Rather, the opposite is true. Children by nature are depraved sinners, and even God's children possess by grace only a "small beginning of the new obedience." It is

for this reason that discipline is required in that rearing. Solomon states clearly in Proverbs 22:15, "Foolishness is bound in the heart of the child; but the rod of correction shall drive it far from him."

Secondly, there is the popular educational philosophy, which shows itself clearly in the public school movement of our country, in which the role of the educator is to present to the students all of the various options and alternatives with no definite direction given. The student must then be given the freedom to choose the alternative that he believes best for him. In a book entitled *Humanism in the Classroom*, Gordon C. Lee writes,

Much evidence suggests that the innovative teacher of the future will serve as a resource person in the guidance of the pupils' learning activities, instead of being an instructor. In the future the act of teaching will reside less in being unusually well informed in subject matter area — though this would be no hardship — than it does in knowing where information might be found and how a pupil might best use his own style of learning.

As is clearly seen from this quote, there is no instruction in this philosophy. In reality this popular theory is no better than the first one. There is no specific training of the child in the way he should go. This theory, as the first, is a game of Russian Roulette and, as we have seen from the recent news, even the blanks can kill. God does not bestow His blessing upon such instruction.

A third worldly philosophy might be called the materialistic theory. Here the instruction of the child should consist only of those things which the child needs in order to earn his daily bread, be a success at some employment or trade, and make some career for himself. The danger of this philosophy shows itself in our circles when students and even parents ask the question, "What will I or my child ever use this or that instruction for in life?" Writing about the danger of this philosophy, T. Van Der Kooi writes,

No doubt this contention is well meant, and they who speak thus may be inspired with love for the child. Their good intention to equip the child for the struggle of existence by ridding him of superfluous baggage, however, sometimes causes them to be narrow and one-sided in their views. It is easily overlooked that material prosperity and vocational success, are strictly speaking only inferior values, so that they can never be considered final criteria in the choice of subject matter.

There is a warning here, I believe, against a cry to include more vocational training in our schools and especially high school. There is definitely a place for instruction concerning careers and vocation, but our schools are not founded to train for specific occupations.

The instruction in our schools (and homes) must be different from the theories presented. It must be instruction that is definite, clear-cut, and concise (Deut. 6:6-9). As is pointed out in a sermon on this text by the late Rev. Hoeksema printed in the *Standard Bearer* and reprinted by the South Holland Board for Secondary Education, that word *teach* "places the nature of education in a very peculiar light." That word means in the original actually "to sharpen," as in a knife or sword. Further, it implies to sharpen with the tongue, to use direct and pointed language, to express precisely and definitely. This teaching must also be performed diligently. This word refers not so much to our steadfastness or perseverance (although it must be that), but the point is rather that the instruction given must be unambiguously given to the understanding of the child. This kind of teaching is possible because of the antithesis. There is the truth and the lie. The Calvinist rejects the view that the only difference between views is that one is more or less true than another. There is the truth and the lie. Van Der Kooi writes:

It is this high regard both for the absoluteness and objectivity of truth, that gives the Christian schools its character of tranquillity by means of which it hews to the line of historical continuity and steadfastly perseveres in its tasks.

The content of the instruction is also given in the text. The content is the Law of God. This is not to be viewed in the narrow sense of the word as if only the ten commandments, unrelated and isolated, should be taught. Rather, the principles of the command and the heart of the law must be taught: "Love God and love the neighbor." We teach that always and everywhere, in all activities, relationships, and enterprises, this law is to be applied to life in the world. The school must be busy teaching and applying the truths of God's Word to the life of the children.

This is the heart of instruction in our schools. This bears pointing out at every teachers' convention or gathering of educators that we have. I do go home from every convention with new methods for my teaching; but, more importantly, I leave with a better and renewed understanding of my task of applying God's Word to the subject material that I teach my students. We must see that applying God's Word to the various subjects takes careful preparation and study. The

principles of God's Word must be manifest in every area of the curriculum and school-life. I fear that many times we as teachers don't emphasize the principles of God's Word enough in our classes. It's not enough to introduce a subject at the beginning of the year and show how the principles apply to the subject and then feel we have done our calling. These principles bear repeating. Here, too, repetition is a good tool toward learning. Do your students, for example, know how the exacting and orderly discipline of mathematics reflects the exacting and orderly Creator? Our students' ears ought to ring with it. We ought to have more diligence in this matter than Cato had before the Roman Senate. No child should ever finish a civics course without being able practically to recite Romans 13. Test the students on the principles applied. Make them see and realize the importance of these principles. I could go on, but the point is that the child's education without the knowledge of the scriptural principles is aimless. It is only through this type of concise instruction and teaching that the child will clearly see that he is called to live apart from the world and its sinful philosophy. He then realizes that God's Word calls him to walk anti-thetically. Only as he learns more of the power and wonders of God through history and in Creation will he clearly see that he stands alone or apart from the world in his world and life view. He sees that he must "dare to be a Daniel" and dare to stand alone for the praise and glory of His Creator God.

Because God's children possess only a small beginning of the new obedience, our children (and we) are sometimes called to stand alone even among fellow believing students and peers. Many times this is even harder for our children than standing against the outside world. But we must teach our children that even on the playgrounds of Protestant Reformed schools they are called to stand up for God's Word and Name. Much ridicule and fighting can and often does result. I'm sure all of us have had firsthand experience with these sad but real circumstances.

There is a sense in which every child of God stands alone. When speaking of the end times, Jesus said in Matthew 24 that many shall be offended, many shall be deceived, and the love of many shall wax cold; "But he that shall endure unto the end, the same shall be saved." That "he" is the child of God who has received instruction in the way of the righteousness of Christ. In another sense, however, the child of God stands alone, with others. Jeremiah said in chapter 16:6a, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your

souls." Many have stood alone before. The path has been well trod by God's people and the heroes of faith. Also, our children must see us teachers walking that way with their parents and all of God's people.

* * * * *

What is the fruit of this distinctive instruction? Read Psalm 78: 2-7 for instruction from God's Word. It is through the blessing of God that a generation arises who know and confess God and live in this world as mature Christians, rather than a generation that perishes for lack of knowledge and corruption of walk. We learn much from Paul's words to young Timothy. He prayerfully encourages Timothy to keep that which was committed to his trust. So we prayerfully encourage our children to keep the principles of the Word (that we have committed to them) as they apply to their daily walk and conversation. Paul encourages Timothy to continue in the things he has learned, even from a child, and we, too, prayerfully encourage the same of our students. We know, as Paul teaches, that the Holy Scriptures make one wise unto salvation through faith in Christ Jesus.

Part of that fruit that God allows His people to enjoy is that they see God use their weak means of covenant instruction to fulfill His covenant. Some of you older teachers and parents have experienced this through the years. But we know that this joy arises because of our love for the glory of God.

The glory of God is the ultimate fruit of covenant, Christian education. It is His Name that is glorified through the child's service of Him in a godly walk. For we as teachers and parents realize, as Van Der Kooi says (pg. 28),

No education is powerful enough, no pedagogy sufficiently perfect, no love for children passionate enough to alter in the least this sinful condition. The substitution of a heart of flesh for one of stone is the work of the God of Life. The teacher can plant and water but God must give the increase.

We then are called to teach our children by word and example that they must stand. We must equip them through our instruction in the spiritual principles that teach them how they must stand in this life. And, finally, we teach them also whom they stand with. But we know that it is only the grace of our covenant God that enables them to stand. Let me end with this quote from *Reformed Education* (pg. 86):

Yet it is a glorious work. Work, that aims at young men and

young women living the life of the kingdom of God in the world, is glorious. But even this is more believed than seen. The coming of the Kingdom through Christian education is not spectacular, glamorous, and shewy. The Kingdom cometh not with observation; neither shall they say, "Lo here," or "Lo there." Nevertheless, it comes. Therefore, Christian education is worthy of our finest efforts, by grace.



The course of thy life
will speak more for thee
than the discourse of thy lips.
George Swinnock



PARENTS' CORNER

To have a television set in the house, or not to have one; to watch this or that program on TV, or not to watch it; to limit children's viewing time to so many hours, or to restrict them even more — all these are questions which no doubt trouble Christian families everywhere. There are in addition questions concerning the effect of television viewing on the viewers. Even the world struggles with this, as they strive to curb the very crimes in society which are portrayed regularly before the eyes of young viewers of today's sex- and violence-ridden movies. Teachers meanwhile wonder how they can best make of television an ally, rather than a foe, in the business of education. How should the child of God evaluate all of this — that is the question. It goes without saying, I think, that watching television is not in itself wrong. But that we are here dealing with an appliance that has potential for being a most powerful tool of the devil seems clear right on the surface of things. And because the dangers are as subtle as the devil himself, we do well to be very careful about our own and our children's viewing habits. We've asked Mr. Bernie Kamps, of our Grandville Protestant Reformed Church, to address this matter from the point of view of a parent. The concerns he expresses in what follows are worthy of our consideration.

Does Television Interfere with Covenant Instruction?

Bernie Kamps

This is a difficult, or should I say sensitive, subject to discuss. The reason for this is that so much on TV is to be condemned, and none of us likes to hear criticism directed toward that which we tend to enjoy.

When I agreed to write this article, I realized the unpleasantness that came along with it. Television seems to be a sacred cow among many and a dead horse for others. Some do not or will not see the danger or the evil, while others are tired of the obvious pointed out.

My intentions are not to illustrate with various statistics the enormous number of hours children and adults in America sit before the TV. Nor do I intend to discuss how psychologists bemoan the effects television has on behavior and on our minds. We all read this often enough to know that even the world shudders about the consequences television has on young and old alike.

The principle of living before God as believers is to serve Him with heart, mind, and soul — our all, all the time, in all we do. This

difficult commandment does not allow for a sabbatical from fighting our old man. But the rewards are as great as the commandment strenuous. The Lord blesses a sanctified walk and spiritually rewards faithful servants. The comforting promise to parents is that children will walk as they were taught. (See Proverbs 22:6, "Train up a child in the way he should go, and when he is old, he will not depart from it.") There is also a warning to heed. Rear them with unrepentant inconsistencies, and they will continue living that way also.

Our homes must be havens of rest from the ungodliness round about. Parents and children are to be at ease knowing that evil from without cannot attack.

Daily, as the various family members venture outside into the sphere of the world, sin and temptation greet them. The devil hurls storms of evil, buffeting us until we return home and finally lean against the door and bolt it shut, safe at last! Safe from all things outwardly opposed to the kingdom of our Lord.

Now, do we want to invite the world into our family room? Bring all manner of ungodliness into our blessed family fellowship? Absolutely not!

We must guard against undermining Christian education in our schools as well. We demand that our teachers love God's Word and the Reformed doctrine, and diligently teach the antithesis daily, in every subject. We require them, in their teaching of all courses, to instruct through biblical principles over against the evils of the world. Our desire is to glorify our Lord and equip our children as disciples of Christ. Do you think we do them a disservice with our television viewing?

The world is very true to its confession of hatred toward God. They are devoted to promoting their adulterous and man-centered lifestyle. Forever they try to erode godly principles, upholding and esteeming sin.

As children of God, we have no friends in the world, no one desires our salvation. Please bear this in mind before you gather your blessed children around you and fill their eyes and ears with corruption. Guard against having a vexed soul, even as Lot in Sodom.

We must weigh television viewing in our balance of values. List in your mind all the important, compelling reasons for watching.

List all the benefits, all the rewards. Note the positive effects it holds for you and your children. Then measure the negative effects, the spiritual dangers, the temptation to live according to the doctrine of common grace which we so abhor, namely, to redeem evil in the name of art.

These children are the future church — future elders, deacons, and ministers as well as the body of believers. (See Psalm 127: 3a, "Lo, children are an heritage of the Lord.") They are redeemed in Christ and given to us to instruct. May we lead them on the narrow pathway to the strait gate. Oh, if we could stand at the foot of Mount Sinai, before our Holy God, listening to the thunder, smelling the smoke, and feeling the Lord shake the earth under our feet. Seeing our spiritual ambassador return with his face so brilliant, we dare not gaze on him. Maybe then we would be more sensitive to our pilgrimage here below.

As New Testament believers we know, with the Holy Spirit being poured out, we experience the revelation of Jesus Christ in a better way than the saints of old. May we prayerfully consider our television viewing in that light of Scripture and ask the Lord's blessing on our instruction.

□■□

VIEWPOINTS

The place of interscholastic sports in a Christian school has, as the writer of the second viewpoint in this rubric suggests, been a subject of sometimes warm discussion among us. Some argue that interscholastic sports have no place at all, because the proficiency required in order to remain competitive necessitates an expenditure of time which for the child of God must be seen to be unacceptable. Others, while leaving room for athletic contests with other schools, have serious questions about which schools to play and what leagues to join. And, needless to say, decisions reached in these matters by majority vote do not put all such questions to rest. Uneasiness persists. It seems to us therefore that some further exploration of the issues involved is appropriate in our "Viewpoints." We asked Miss Agatha Lubbers, who throughout her career has been rather actively involved in coaching athletic teams, particularly at the high school level, to give a well-reasoned defense of interscholastic sports. And we asked Mr. Gary VanDer Schaaf, who in his own quiet way has in the past voiced reservations about them, to articulate for our readers his objections.

Our magazine, by the way, is open to response from our readers. If this particular subject, or any other issue, generates some interest, to the point that some of you would like to submit views of your own, please be assured that a written contribution will be welcome.

Interscholastic Athletics...Yes

Agatha Lubbers

My task is to state affirmatively the case for interscholastic athletics in Reformed Christian Schools — particularly the senior high school. Should parents and school personnel be earnest and industrious in their efforts to provide opportunities for interscho-

lastic athletics as an important and necessary extracurricular activity for Christian high school students?

At the outset the following premises must be affirmed.

1. Reformed Christian Schools are good and are faithful to their task in so far as they are Reformed and always reforming. This means simply that our Christian schools must view the task in terms of the total educational mission of the school.

2. The school educates the whole man. It also educates the whole man for life in the competitive society in which the redeemed Christian is now called to live. The Christian is called, therefore, to sanctify all areas of life with godly conduct. We are in this world but not of it. We are called by the Holy Scriptures to do all we do heartily, as to the Lord. We are called to live so that we glorify God in our bodies for they are temples of the Holy Spirit. By the whole of our conduct we must testify our gratitude to God for His blessings. We belong to Jesus. We are His property.

3. The classwork of the Christian student emphasizes the individual rather than the group. Because athletics tend to emphasize the group rather than the individual, interscholastic

athletics can provide valuable experiences and training in giving leadership and in getting others to cooperate on legitimate projects.

* * * * *

The issue is really this: Is the interscholastic athletic program the "rudder" that determines the course of the ship or is it one of the important sails that serve to move the ship in the proper direction of training the whole man of God to be thoroughly furnished unto every good work? Does the interscholastic athletic program sponsored by the school help and serve in the educational mission of the school so that our young people may be piously and religiously educated?

The topic of extracurricular athletics in the school has received exposure recently in a study distributed by the National Federation of State High School Associations (NFSHSA). The study, called "The Case For High School Activities," states that there are three basic benefits from Interscholastic Activities. This includes athletics.

1. Activities Support the Academic Mission of the Schools. They are not a diversion but rather an extension of a good educational program. Students who participate in activities programs tend to have high grade-point averages, better attendance

records, lower drop-out rates, and fewer discipline problems than students generally.

2. Activities Are Inherently Educational. Activities programs provide valuable lessons on many practical situations — teamwork, sportsmanship, winning and losing, and hard work. Through participation in interscholastic activities students learn self-discipline, build self-confidence, and develop skills to handle competitive situations so they become responsible adults and productive citizens.

3. Activities Foster Success in Later Life. Participation in high school activities is often a predictor of later success — in college, a career, and becoming a contributing member of society.

The American College Testing Service compared the value of four factors in predicting success after high school. "Success" was defined as self satisfaction and participation in a variety of community activities two years after college. *The one yardstick that could be used to predict later success in life was achievement in school activities.* Not useful as predictors were high grades in high school, high grades in college, or high ACT scores.

Although this study was in no way meant to deprecate the effort of students to earn a high GPA, it does show the importance of participation in high school activities.

The NFSHSA study, called "The Case for High School Activities," also asked and answered several important questions. Following are two of the questions and abbreviated answers.

1. Are there statistics that show the value of participating in high school activities?

Yes, there are many. In 1985 the National Federation sponsored a national survey of high school principals and nearly 7,000 high school students in all 50 U.S. states. Following are a few of the results of the survey conducted by Indiana University in cooperation with the National Association of Secondary School Principals.

— 95% of all high school principals believe that participation in activities teaches valuable lessons to students that cannot be learned in regular class routine.

— 95% agreed that activities programs contribute to the development of "school spirit" among the student body.

— 76% said they believe the demand made on students' time by activities is not excessive.

A survey of high school students revealed the following:

— A majority said that participating in school activities is a very important part of their high school education.

— 63% said that activities contribute greatly to school spirit.

— 65% said that activities helped to make high school much more enjoyable.

2. What evidence is there that students who are involved in activities make higher grades and have better attendance?

The study of NFSHSA gave findings of five groups to document the link between participation in activities and high grades/better attendance. We can cite only one.

— Higher grades and better attendance are evident in students who participate in activities, according to a study by the Minnesota State High School League. The survey, involving more than 300 schools in the state, showed

Miss Lubbers is principal of Covenant Christian High School in Grand Rapids, Michigan.

that the average student had a grade-point average of 2.68 (on a 4.0 scale). The grade point average of student-athletes was 2.84, while fine arts students average 2.98. In attendance, the average student was absent 8.76 days a year. Athletes were absent even less — 7.44 days. Fine arts participants were absent only 6.94 days a year.

I contend that the high school student should be given the opportunity to participate in a properly managed athletic program that will help him or her to develop physically, academically, and by God's grace spiritually. The idolatry resulting from interscholastic athletics should not be condoned but should be dethroned. In everything we do and especially in our play we should serve our Lord Christ. In this arena we must fight against all idolatry and testify by the whole of our conduct our gratitude to God for having made us His property.

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Interscholastic Athletics... No

Gary VanDer Schaaf

The topic of interscholastic

Mr. VanDer Schaaf is a junior high teacher in Adams Street Christian School, in Grand Rapids.

sport is a very emotional one. Interscholastic sport is so much a part of our North American culture that to speak against it, even in Protestant Reformed circles, is

to be labelled an ivory-tower egghead, a crack-pot, or a hopelessly old-fashioned, head-in-the-sand idealist. The place of interscholastic sport in our schools has been angrily debated at teachers' conferences, and it has been the source of strife and division within our schools' constituency. I do not wish to renew or add to that acrimony, but the fact is that interscholastic sport is part of Protestant Reformed education today. I wish it were not, but it is. And as long as it remains so, it will be, I believe, a detriment to the intellectual and spiritual growth of the students involved and a threat to the spiritual well-being of the Protestant Reformed Churches.

In this brief article I will discuss only two reasons why Protestant Reformed involvement in interscholastic sport is regrettable. To begin, interscholastic sport promotes poor stewardship of time and ability. In travel, preparation, practice, and game time, a student commits a minimum of eight to ten hours per week to his or her sport, and throughout that week he is told to give "150%" of his effort and ability to the matter at hand. By the end of the season, the student has spent many, many hours and expended much, much effort, time, and energy for which he is accountable to God. How is that student going to justify all that

time and energy spent in an activity which scripture tells us profits little? When I was a student involved in interscholastic sport, I was not told how to do this. When I coached a girls' basketball team, I did not tell my players how to do this. I did not know then how to justify all the time and effort spent in pursuit of sport, and I do not know how to do it now.

It is not enough to say "There are worse things our children could be doing." There are always "worse things" that we can do. But just as surely as our baptismal vows bind us to teaching our children the difference between good and evil, so they demand that we teach the difference between "good" and "better," and "better" and "best." Are we willing to stand before the face of God and tell Him that the hours and effort spent in interscholastic sport are the best possible use of our time and ability?

Neither is it enough to say that interscholastic sport "develops athletic ability in those whom God has blessed with physical talents." To what end is one "blessed with physical talent"? What does one do with that talent in the kingdom of God? How are our covenant youth prepared for the serious business of a life of service in and to the Lord and His church by spending hour

after hour learning to spike a volleyball, hit a curveball, or dribble a basketball? Athletic skills are fundamentally, undeniably leisure skills. Athletic games are just that — mere games. We must realize what we as believers and as a church, surrounded by the enemies of Satan, the world, and the flesh, are all about. We are engaged in unceasing struggle; why are we training those who will someday be the generals and footsoldiers in the Army of the Cross how to behave on furlough from a battle that has no end? Armageddon will surely find us in uniform, but what kind, and whose, will it be?

What about students with little academic ability? Doesn't interscholastic sport provide an opportunity, for some of them at least, to do well at something at school? And besides, don't minimum grade requirements for participation in interscholastic sport promote scholarship? In the first place, we should be neither impressed by nor proud of the level of academic mediocrity demanded by our schools for participation in interscholastic sport. We may let the world insist on what is average; minimums and mediocrity are neither the standards nor the goals of the church of Jesus Christ. And while it is certainly true that some students must struggle to attain even passing grades, why cannot we see

that for the poor or barely average student, the hours and effort spent on sport could be better spent trying to improve his academic abilities? I must confess that it grieves me to hear parents and teachers say that if it were not for the sports program, there would be nothing for their children at school. Why do athletic programs thrive while remedial programs languish? If our children have trouble learning, why do we feel constrained to teach them how to play?

My second objection to interscholastic sport is that it is fast becoming a pedagogical and spiritual graven image within Protestant Reformed circles. By calling interscholastic sport a graven image, I mean that we are ascribing to it powers, abilities, and potentials that as an educational entity or tool it does not have. According to its proponents, the pedagogical power and potential of interscholastic sport is staggering. Diligence, honesty, respect, self-denial — practically every Christian virtue is teachable and attainable through interscholastic sport. For no other subject in the curriculum is so much claimed (with the possible exception of physical education) as for the extra-curricular activity of interscholastic sport.

We teachers are to blame for this. We have despaired, it seems, of teaching values through a study

of God's Word or by the application of spiritual principles to the humanities and sciences. That is such hard work; it bears such little visible fruit. And for teacher and student alike, it is just no fun. Besides, everybody knows that children learn better when they are having fun, and if the student can enjoy himself, learn, and entertain the constituency at the same time. . . . Well, there you have it! A sound pedagogical principle put into practice with the ideal pedagogical tool! We can but wonder how schools ever managed before interscholastic sport, and I wonder why all teachers are not required to have at least a phys. ed. minor, and why participation in interscholastic sport is not mandatory.

Now, one of the saddest things about the claims made for interscholastic sport is that some of them are true, and are becoming truer every year. I am referring to such claims as "interscholastic sport creates and promotes unity within the student body," or "interscholastic sport provides a fine opportunity for fellowship," or "interscholastic sport keeps our young people from drink, drugs, and the temptations of youth." As much as these and similar statements are true, we are making a spiritual graven image of interscholastic sport. Just as we have made interscholastic sport a graven image in our schools, so

we are making it a graven image in what might be called our "denominational mind."

Look again at the claims mentioned above. That which unites our covenant youth is not the shared good times of a game or the shared pride and satisfaction of a public display of athletic expertise: the unity of the one church of Jesus Christ is the unity of shared faith, hope, and doctrine. It is a unity of shared purpose, a purpose that is not to win the next game, but to grow together in grace, in the knowledge of the truth to the glory of God's name.

Furthermore, it is clear (see Phil. 2:1-4) that this spiritual unity is the basis and means of Christian fellowship. To say that interscholastic sport promotes Christian fellowship you must first empty that term of scriptural meaning. A biblical definition of fellowship, as well as a picture of Christian fellowship in action, is found in Acts 2:42-47. (Look it up. See also II Cor. 1:3-6, Titus 2:1-7a, 12b-13, Eph. 5:18-21, Col. 3:15-16, II Cor. 8:1-4, and I John 1:1-3). Now, sitting in the bleachers with other believers, many of whom are demonstrating a profound lack of patience, temperance, sobriety, and respect for authority, and watching our young people compete with a school that often is the embodiment of everything

that the Protestant Reformed Churches stand over against cannot be construed as Christian fellowship. It may be someone's idea of a good time, or of what Christian entertainment should be, but it is not fellowship as Scripture describes it.

We once knew, I think, the true basis, means, and goal of Christian fellowship; the full, rich, and varied church society life of a generation past attests to that. But as we have become more and more "lovers of pleasure more than lovers of God," we have forsaken the old ways and forged for ourselves a new path, a new conception of the unity of godly fellowship. And in so doing we have created a graven image. We will serve God, but through means of our own devising. We will enjoy the "fellowship of the saints" but on our own terms, terms which increasingly demand participation in or support of interscholastic sport. In short, we will have our game, and play it, too.

And finally, regarding the claim that interscholastic sport is a good means by which to insure and improve the godly walk of our young people, I can only answer that if this is true, the Protestant Reformed Churches are in serious trouble. (I don't believe that claim; interscholastic sport may keep our children "off the streets" for awhile, but

they do take the old man of sin into the game with them. And, speaking from experience as student and teacher, there is ample time before and after a practice or game to sow wild oats.)

If our children are obeying God's laws to insure their participation in interscholastic sport, we have failed miserably at the task set for us in Deuteronomy 6:4-9. It is in this context that I am mystified by parents and teachers who boast that our children and students are better behaved on a basketball court than they are anywhere else. Such is nothing to be proud of; it is, rather, almost a confession of failure and guilt. Is the power of the Spirit working through home, school, and church become so ineffectual that we depend boastfully upon interscholastic sport to teach what it seems the Spirit cannot? Is the Holy Spirit become so weak among us that He is no longer able to write God's law upon our hearts through the study and instruction of His Word? As did Israel at Sinai, are we demanding visual, physical aids by and through which to serve God?

I know that what I have written is idealistic. But so is God's Word, and His church may not be less. I know, too, that what I have said seems hard and harsh, and I mean to offend no

one by it; but we must remember that Satan is harder and harsher still. There may be a way to engage in interscholastic sport that minimizes its inherent dangers, but our homes and schools have not found it. Instead, we have

raised interscholastic sport to a place of power and prominence, making it a corollary of the gospel of Jesus Christ. And that is a different ball game all together, a very dangerous game indeed.



CURRENT ISSUES

Values in Education

Brian Dykstra

In an article appearing in *The Grand Rapids Press*, Curtis Gans, director of the Committee for the Study of the American Electorate, addressed the problem of voter apathy in the United States. In his article Gans pointed out that in the '84 Presidential election there were 80 million people who did not vote, and in the coming Congressional election there will be about 100 million people who will not vote. Gans also cited statistics which show that 20 million people have stopped voting in the past two decades. Gans claims that in this

year's vote the real results are likely to be Democrats 18 percent, Republicans 17 percent, and Non-Voters 65 percent.

Gans then goes on to list what he believes to be causes of this serious problem. The nation's values in education are partly to blame for this, says Gans. He writes:

We have an education system that is too much committed to providing the tools to earn a buck, too little committed to providing the values, skill and civic education necessary to develop an enlightened and participating citizenry.

We have a television-

Mr. Dykstra teaches at Hope Protestant Reformed School in Grand Rapids.

shaped society of spectators and consumers rather than investors and participants in the political process. With the viewing fare provided, it is a wonder that the collective American mind has not turned to mush.

The trap of calling education "good" if students are being taught money-making skills could easily snare us. Do we look at educating our children as some type of investment that must pay monetary dividends later if present tuition sacrifices are to be worthwhile? This is certainly the viewpoint of many students today. How often have not students raised the cry, "What do I have to learn algebra for anyway? None of the guys I talk to ever use it in their jobs."

We also tend to think that education is beneficial only if we "get something out of it." All too often what this means is that students must be entertained in class. It just is not worth the effort to pay attention to a teacher who is not entertaining. Teachers certainly cannot expect classes to pay attention if fun and entertainment are not incorporated into teaching plans. Because of this attitude, basic education has been sacrificed for pleasure. It has become somewhat scandalous for a teacher to expect or demand that students

work hard if there is not a great deal of fun involved. Schools are quickly becoming day-care centers for children.

Perhaps we forget from time to time what our true goals for education are. One of our priorities in education is the development of Christian values in our children. How can we expect a Christian pilgrimage from someone who has not learned Christian values? No matter what the job, Christian values will serve well.

Having students learn how to think clearly and logically is also an ideal. This requires math skills, since the language of math is the language of logic. Good communication skills are needed so that it is possible to express clearly what is thought. Clear and logical thinking requires more than merely producing a reasonable answer to stuff into a blank.

If the world is becoming concerned because the education system is not helping people to participate in society, then we should certainly be careful that our schools do not develop citizens who are incapable of participating in the church. How can we defend the truth if we cannot think clearly? How will we be able to discern the main ideas of sermons and religious readings without good listening and reading skills? How can we as people of the church make sound decisions concerning the truth if

Young Writers' Workshop

John Kalsbeek

If you are going to be a fourth, fifth, or sixth grader beginning next September and are interested in writing, this short article is written for you.

This summer something new is being planned. It has never been tried before by our schools. It's a pioneer venture that should be an adventure for every one of you. The plans are to hold a one-day writing workshop for young writers on Tuesday, July 15.

One of the goals of this workshop is to try to give you a fun and enjoyable writing experience. Writing is never easy. It usually involves a lot of hard work and effort. Even so, writing can be an experience that makes you feel good inside. When you are finished you feel pleased with your efforts.

A second goal is to encourage you as young writers to have a good attitude toward writing. Because writing is hard work, it is easy to try to avoid doing it or to be tempted to put it off. Some of your favorite writers like

Mr. Kalsbeek teaches 4th grade at Adams Street Christian School.

Marguerite Henry, Jim Kjelgaard, Beverly Cleary, Laura Ingalls Wilder, Meindert DeJong, and E.L. Konigsburg have learned to enjoy writing and have developed a good attitude toward writing. Many authors who write books for young people began writing at an early age. Hopefully this summer workshop will stimulate your interest in writing.

The writing activity will center in the idea of conflict. Most stories are written in such a way that the main person in the story has to face and overcome some kind of an enemy. Sometimes that enemy is an animal or sometimes it is something like a tornado or an earthquake or some other force in nature. In other stories the enemy may be another person — a boy or a girl.

Writing is easiest when you write about something you have experienced yourself. This idea will be stressed and emphasized in this summer workshop. Did you at one time hide your head under your pillow on a stormy night because you were afraid of thunder and lightening? That's what you should write about. Did you spend a couple of days in

the hospital because you were very sick? That's something you can write about. Were you at one time afraid of water? Write about your fear and how you overcame that fear. I write all this to set your minds to working because the theme for this summer's workshop will be "Conflict in Nature."

Along with this writing activity we are also planning to have a pizza lunch and some play time for relaxation. At the end of the day each one of you who participate will go home with a booklet containing all the stories written at the workshop. These booklets will also be distributed to each of our schools for other fourth, fifth, and sixth graders to read. Before you go home, each one of you will be given a neat and impressive T-shirt for your work for the day.

We were happy to see that so many of you registered for this summer's workshop. We are ex-

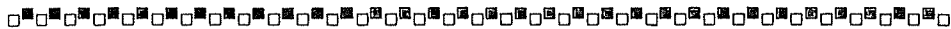
cited about this project and look forward to seeing you on July 15!

To Parents:

Last summer the Federation Board of our Protestant Reformed School Societies conducted a one-day mini-course for our teachers. The purpose of this mini-course was to encourage our teachers to stress writing activities across the curriculum — in all the different subject areas.

The idea for a summer workshop for young writers came out of this mini-course. The Federation Board liked the idea and decided to promote such a program this summer.

As stated in the above article, it is hoped that the writing activities of this workshop for young writers might, in a small way, encourage some of our young children to use their latent talents in writing to God's glory and praise.



BULLETIN BOARD

Bulletin boards often have lots of pictures. We'd like, this time, to make ours pictorial. We feature here our 1986 graduates. They come from ten of the eleven Protestant Reformed Schools in the United States. It happens that our Covenant Christian

BULLETIN BOARD

School in Lynden has no students this year in the grades from which graduation takes place. Next year, if we do something like this again, Lynden, which is a K-12 institution, looks to be able to send us two pictures — one with four or five graduates from the junior high, and another with six or seven from high school. For 1986, however, they'll be missing from our gallery, which begins here with Adams Street Christian School.

Adams



Back row: Mr. C. Doezema, Ron Schipper, Tom Pastoor, Joel Vink, Rick Spaman, Mike Velthouse.

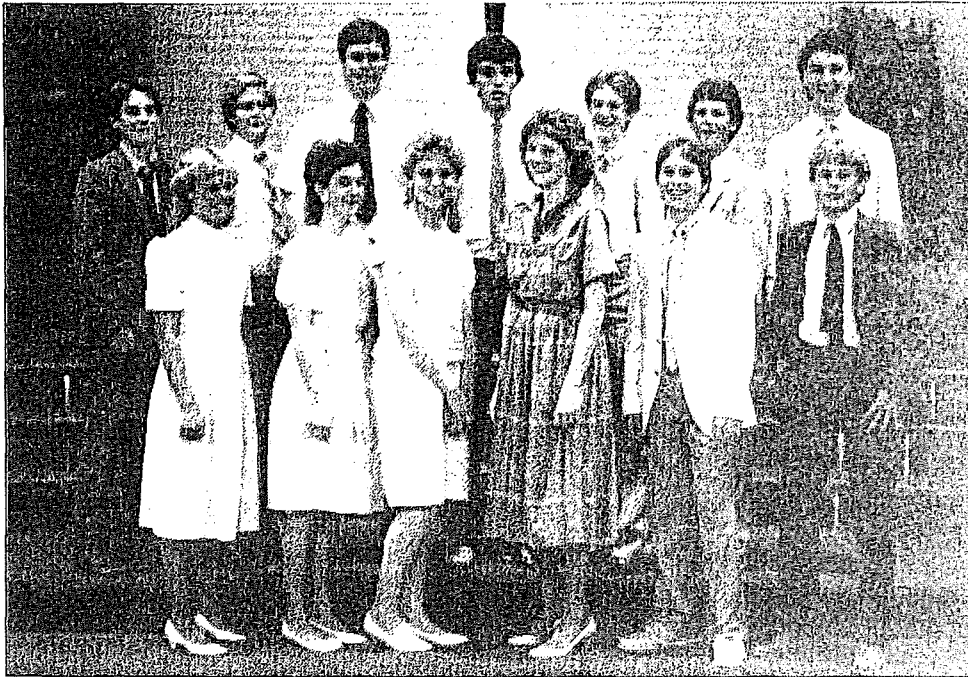
Front row: Beth Bartelds, Julie Bult, Renae Lubbers, Kelly Kuiper, Lynda Mulder.

Edgerton



Left to right: Gary Brummel, Steve Brummel, Daniel Gunnink.

Heritage



*Row 1: Jodi Miedema, Jennifer Haveman, Laura Lafferty,
Kristi Brummel, David Overway, Randy Dykstra.*

*Row 2: Ben Bosman, John Postmus, Andrew Bruining,
Jonathan Decker, Scott Hoekstra, Eric Dykstra, Todd Feenstra.*

Northwest Iowa (Doon)



*Back row: Jeffry VanBemmel, David Mantel,
Stephanie Bleyenburgh, Sheila Bouma.*

*Front row: Kimberly Hoogendoorn, Shelli Bouma,
Shari Bouma, Crystra Bonestroo*

Hope



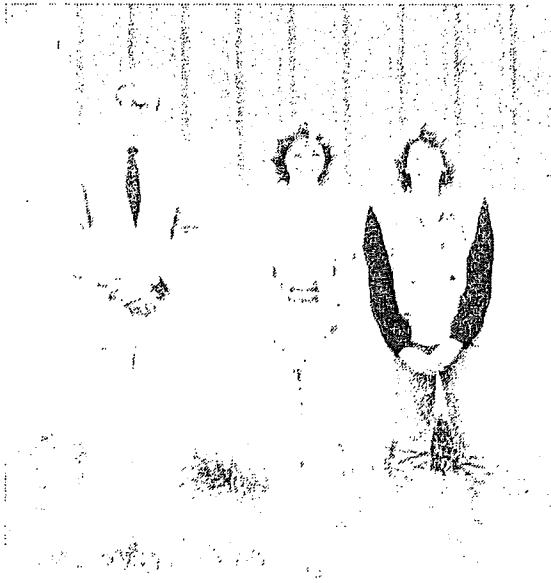
*Back row: Brenda VanDenTop, Mary Hanko, Joan Kuiper, Alice Reitsma, David Reitsma, Michael Moelker, Joseph Kamps, John Kuiper, Jon Hop, Robert Bos, Mike Teitsma.
Front row: Stacey Heemstra, Heidi Holstege, Jennifer Wigger, Sarah Hoving, Christine Bylsma, Jill Schipper, Sharle Langerak, Barb Huizinga.*

Hull



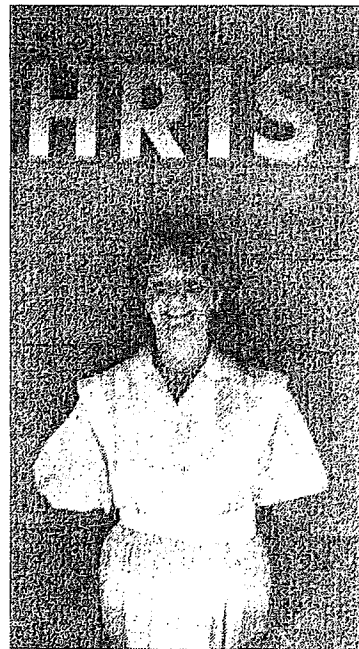
Left to right: Laura Bleyenberg, Patricia Hoekstra, Wayne Bleyenberg, Craig Hoksbergen.

Loveland



*Left to right: Mr. John Hilton,
Teresa Brands, Kerri Schwarz.*

Redlands



Lori Feenstra

South Holland



*Seated: Rachel Lenting, Jann Holleman,
Roxanne Maatman, Lara Lubbers.
Standing: Robert Holleman, Mark Lenting,
Matthew Pfau, Jon Haak, Joel Busker.*

Covenant



*Bottom row: Robin Kuiper, Laura Kamminga, Deb Kuiper, Karen Kuiper, Shari Huizinga, Lori Block,
Chris Daling, Heidi Huber, Judy Kuiper.*

*Row 2: Mr. D. Huisken, advisor, Kathy VanDyke, Jodi Dykstra, Brenda Klamer, Lisa Koop, Kim Boone,
Beth Cnossen, Cindy Hoekstra, Sue Ondersma, Ruth Miedema.*

*Row 3: Phil VanBaren, Dale Bekkering, Tom Hofman, Dave Pastoor,
Luke Kamps, Jon Langerak, Nora Kalsbeek, Greg Holstege.*

*Row 4: Jeff Lubbers, Jim Mulder, Rich Elzinga, Dan Hanko, Robb Lubbers,
Keith Noorman, Tom Miedema, Mike King.*

Those of our schools which publish "newspapers" include in them not only articles written by members of the faculty, but essays by students as well. At the end of the school year the writing of both tends to be of the reflective kind. Ninth graders are of course in a position to reflect on ten whole years of school life. Have you ever wondered how they perceive those years? That they will learn eventually to appreciate their schooling is sometimes simply taken for granted by us. But how about now, when they've not yet taken their last exam, and have not yet walked across the platform to receive their diploma? What's their perspective of it all from that kind of close range? Adams' most recent Announcer had in it several essays which give evidence of remarkable maturity on the part of our young people. Let's look at one of them, an essay entitled "Growing Through Spiritual Lessons," written by Rick Spaman, valedictorian and president of Adams' class of 1986.

Our stay here at Adams Street has been a lengthy and spiritually enriching one. What we have learned has affected the way which we look towards our teachers, parents, classmates, ourselves, and fellow Christians.

We have learned that we must obey and respect our teachers, whom our parents have chosen to be an authority over us, who teach us of God's grace and covenant. Not only in Bible, but in every subject do we learn of the greatness and power of God.

We have learned to obey and respect especially our parents, since God has set them over us. They have guided us in God's word. They have disciplined us when it was necessary. Most importantly, they have sent us to a Protestant Reformed Christian school for which we are grateful to them. We have learned through that Christian education that we must help them as much as possible and not complain about it. We have grown up physically and spiritually in the Christian fellowship of our classmates. We have been taught to help one another

with our problems. We have learned to treat others as equals and not to look down on a specific person because he or she is different.

We have learned that we are special because we have the Word of God and are His children. We mustn't boast of this, though. We must, whether in work or play, at church or somewhere else, show our light instead of hiding it under a bushel. We must witness for God's cause. We have learned that we must do our work not for our own gain, but to glorify God through it. We have also learned that, if we have a problem, we must first look to the Word of God.

We have learned that we and our fellow Christians must praise God to the best of our ability. We must teach each other spiritually. We must prepare one another for when we shall enter into the perfect reward of our salvation, the kingdom of God.

In conclusion, we have learned to serve God and act as children of God do.

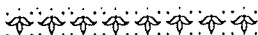
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Solution to the
JUST-FOR-FUN

"Who Am I"

in the Winter, 1986 issue:

1. All my possessions were washed out to sea in a storm —
Antoinette Quenga
2. I taught only one year in South Holland, but in that year
I had 3 future ministers in my class — *JoAnne Bult*.
3. I am in my 25th year of teaching,
25th year of marriage
in a school 25 years old — *Lamm Lubbers*.
4. For one year I was the world's only
male Prot. Ref. teacher — *I'ed Hanko, Sr.*
5. I once got caught in a revolving door with a lady — *Vern Huber*.
6. My birthplace was the Netherlands — *Bill Joostens*.
7. When I was born, my mother used scotch tape
to hold my ears back. But it didn't work — *Dave Harbach*.



Coming in our October issue:

- two "Viewpoints" (written by parents) concerning Physical Education.
- two "Features" on Homeschooling (as a follow-up to our "Viewpoints" on that subject in the February issue).
- a "Parents' Corner" article on parents as teachers.

PERSPECTIVES
1150 Adams Street S.E.
Grand Rapids, Michigan 49507

Non-Profit Org.
U.S. POSTAGE
PAID
Jenison, MI
PERMIT 71

Published tri-annually in the fall,
winter, and spring by the Protestant
Reformed Teachers' Institute.