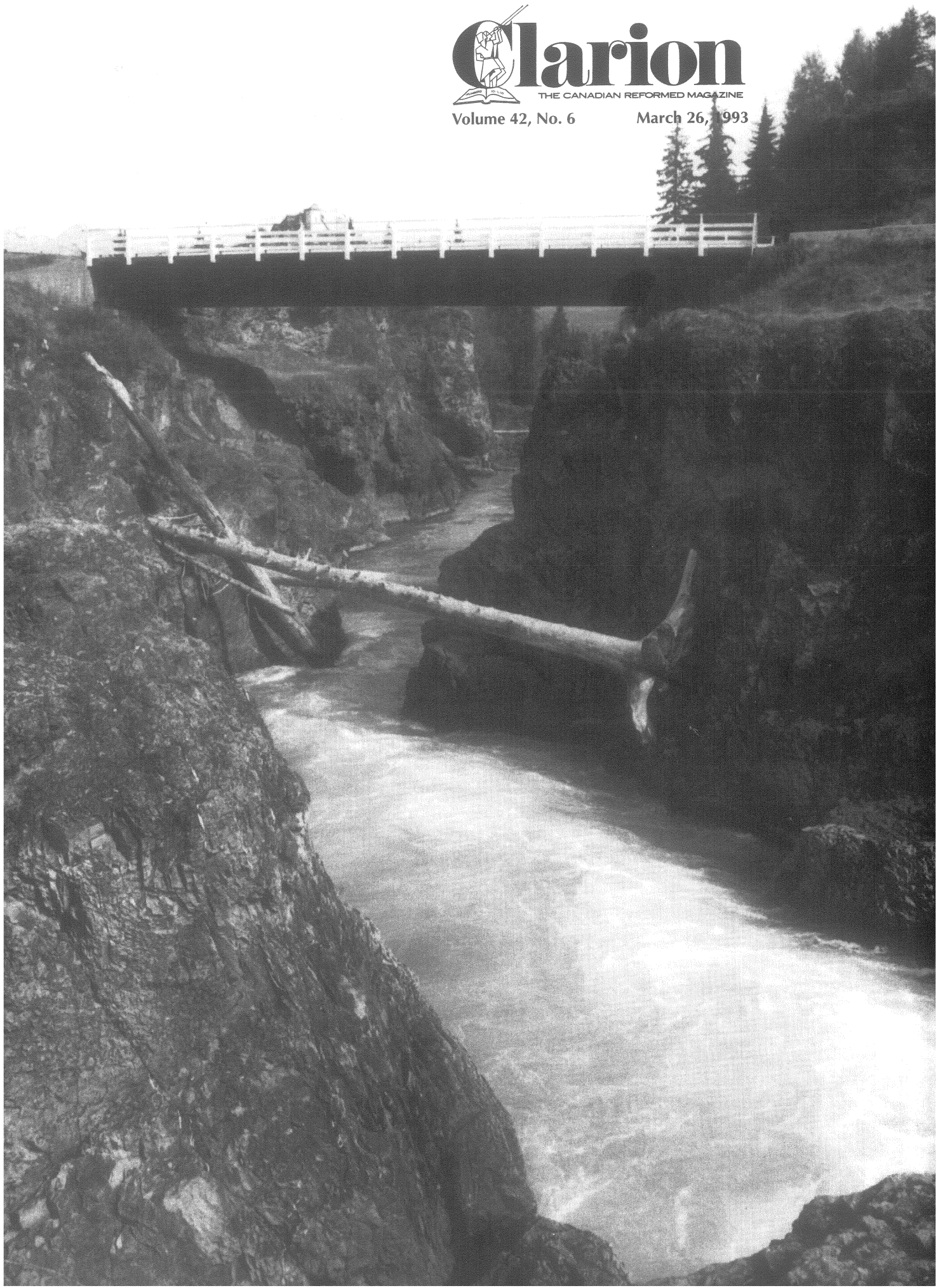


# Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 42, No. 6

March 26, 1993



## Professor Lubbertus Selles was taken Home by the LORD

We were shocked at the sudden death of Professor L. Selles. When driving home on the evening of March 4, in a snowstorm, he stopped his car at the side of the road. The LORD, then and there, stopped his heart and took him Home and gave him rest from his labours.

We are thankful for what Professor Selles has done for the churches as minister and as professor in the New Testament. He loved the LORD and the churches and gave himself completely as he was and with his gifts. Up to the end he preached and worked for the churches in preparing outlines. The one on the first letter to the Corinthians having been finished, Professor Selles was busy with the outline on the second letter to the Corinthian believers. This characterizes him and his purpose in life: to be a minister of the Word of God for the people of God. That is how we remember him with thankfulness to God. We wish also the children God's comfort and guidance. And we appreciate it that Dr. J. Faber was willing to give us his "In Memoriam" as spoken at the occasion of the funeral

J. Geertsema

## In Memoriam Professor L. Selles 17 February 1915 - 4 March 1993

By J. Faber

Asked to write a piece in memory of my colleague and friend, I desire to do so *in gloriam dei*, to the praise of God, his Creator and Redeemer.

Lubbertus Selles was born in Kampen, the Netherlands, during the First World War, on February 17, 1915. His parents belonged to the small business class; his father was a cartwright; they owned a grocery store managed by his mother. They were frugal and hardworking people. In church history Kampen is especially known as the place where in 1854 the churches of the Secession (the "Afscheiding") established their theological seminary. Our brother grew up in a typically "seceded" family of God-fearing people. He always spoke fondly of his quiet father and his wise mother who instructed him in the ways of God's covenant. By the grace of God he himself learned to fear the LORD and to live in the humble piety which has been characteristic for the churches of the Secession. He was dear to us precisely for this humble fear of the LORD.

Given his place of birth, his intellect and above all his love of the Lord Jesus, it was fitting that the young Bert attended the *Gereformeerde Gymnasium* and the *Theologische School* in Kampen in order to become a minister of God's Word in the *Gereformeerde Kerken in Nederland*.

During the thirties there was a reformational movement in the Netherlands and student Selles eagerly followed the lectures of men like Dr. Klaas Schilder and especially Dr. Seakle Greijdanus, the professor of New Testament. Although he was not born to be a philosopher, he attentively listened to the professors Vollenhoven and

Dooyeweerd in summer camps of the Calvinistic Student Movement (C.S.B.).

It was during the Second World War, in April 1941, that candidate Selles was ordained to be a minister of the gospel in Waardhuizen, a village in Noord-Brabant, where a hundred years before, in the time of Hendrikus Scholte, a congregation of the Secession was established. The Rev. Selles led a very young bride into the manse, Gerry (Geraldine) Rinske Akkerman. She was to be his beloved wife for 47 years. The years in Waardhuizen and after May 1944 in Steenwijk were not only darkened by the war time but also by the clouds in church life. In 1942 the synod of the Reformed churches had made extra-Scriptural doctrinal statements about covenant and baptism and this synod and its successor lorded over the churches. The young minister suffered under the division among brothers and sisters but he wanted to remain Reformed in the historic manner. Therefore, in May 1945 he liberated himself from the decisions of the synods. He did so, not in jubilant triumphalism – he has always regretted schisms in Reformed churches – but nevertheless with considered conviction.

In 1949 the family moved to Voorburg, close to the Hague, a place of culture and civilization. From this period I remember his brochure about the position of our children according to Holy Scripture (*De plaats van onze kinderen naar de Heilige Schrift*), a clear statement of his views with respect to God's covenant. It ended with an expression from 16th century Reformed forms of baptism "Take good



care of this child." Our children are first of all God's covenant children and ought to be treated as such.

In a certain way it was remarkable that the Voorburg minister's couple with their three young children emigrated to Canada in the summer of 1952. The comfortable life in Voorburg was exchanged for the hardships in the congregation of Chatham in Southern Ontario. This congregation had recently liberated itself from the Protestant Reformed Churches. There were many difficulties not only in this congregation but in the newly established Canadian Reformed Churches in general. The Selles family functioned as a central address for a stream of immigrants and in the meantime was enlarged and enriched by the birth of four other children. There were now three daughters (Marion, Joanne, and Geraldine Jr.) and four sons (Bert Jr., Rein, John and Otto). And there was the extended family with "Opa Akkerman" and "Uncle Otto," together a dynamic and busy clan.

But the energetic minister's couple plodded on. The Rev. Selles opened the first national synod of the Canadian Reformed Churches in 1954 and it is a pleasure to look at the pictures of these first synods and to see time and again the handsome minister of Chatham. He knew how to organize. He was involved in conferences for deacons – he remained chairman of the office bearers' conferences in Ontario until his death – and he and his wife brought the young people together in summer camps. For years sister Selles was the president of the Ontario League of Women Societies and the Rev. Selles used his pen and typewriter to inform not only the readers of the Dutch daily *Gereformeerd Gezinsblad*

Published biweekly by Premier Printing Ltd., Winnipeg, MB

**EDITORIAL COMMITTEE:**

Editor: J. Geertsema  
Coeditors: J. De Jong, C. Van Dam and W.W.J. VanOene

**ADDRESS FOR EDITORIAL MATTERS:**

CLARION  
41 Amberly Boulevard  
Ancaster, ON, Canada L9G 3R9

**ADDRESS FOR ADMINISTRATIVE MATTERS: (subscriptions, advertisements, etc.):**

CLARION, Premier Printing Ltd.  
One Beghin Avenue  
Winnipeg, MB, Canada R2J 3X5  
Phone: (204) 663-9000 Fax: (204) 663-9202

SUBSCRIPTION RATES		Regular	Air
FOR 1993		Mail	Mail
Canada*		\$32.00*	\$57.25*
U.S.A.	U.S. Funds	\$35.00	\$50.00
International		\$46.25	\$78.00

\* Including 7% GST – No. R104293055  
Advertisements: \$6.50 per column inch

Unless a written subscription cancellation is received we assume you wish to continue to subscribe. You will be invoiced prior to the subscription renewal date.

Publications Mail Registration No. 1025  
ISSN 0383-0438

**IN THIS ISSUE**

In Memoriam Professor L. Selles — J. Faber and J. Geertsema .....	130
Improving Personal and Family Worship4 — R.A. Schouten .....	133
Half a Century – Congratulations, Rev. and Mrs. VanderBoom — W.W.J. VanOene .....	135
News Medley — W.W.J. VanOene .....	136
Letters to the Editor .....	139
Church News .....	140
Our Little Magazine — Aunt Betty .....	141



about the land of the maple leaf but to instruct his brothers and sisters via the *Canadian Reformed Magazine*, the forerunner of the later *Clarion*. Although not every one appreciated such, in the sixties he frankly criticized church-political mistakes of our Dutch sister churches. Further and even more important, he wrote outlines for the young people in the magazine *In Holy Array* and they grew into his publications about the book of Revelation and the letter to the Hebrews.

Then on November 27, 1968, the Synod of Orangeville decided to establish a Theological College for the training for the ministry and appointed the Rev. L. Selles of Chatham professor of New Testament. He had to give courses in New Testament Greek, Exegesis, Canonics, Hermeneutics, *Historia Sacra* and *Historia Revelationis* of the New Testament. The next day I came from the Netherlands to consult with Synod about the details of the establishing of a Theological College. My colleague Selles immediately invited me to spend the Sunday with his family in Chatham. It became an unforgettable visit. The Rev. Selles had been hesitant in the decision making process with respect to a Theological College and he certainly did not deem himself apt for the position of professor after so many years of incessant practical labour in the ministry. As was always the case with him, in humility he counted others better than himself. In the providence of God and with the help of sister Selles I was able to convince him of the need of an own College of the Canadian Reformed Churches. I argued on the basis of the need for the Canadian Reformed Churches to have their own training for the ministry – also with respect to the situation in institutions as Kampen and Philadelphia – and showed him the urgency of his personal calling. The Rev. Selles decided then and there in an affirmative manner and he never looked back. The Board of Governors asked me to convey the gratitude of the Canadian Reformed Churches for the faithful labour in the period from the opening of the College in 1969 till his retirement in 1988. I gladly do so, for after the sudden death of the Rev. F. Kouwenhoven, the professor of Old Testament, immediately after the opening of our College, prof. Selles and I were the only two full-timers, although we were helped by one or two part-timers. Together we taught the entire theological curriculum. We did not have any administrative personnel, let alone a librarian. During the illness of the lecturer Scholten, my colleague Selles taught also church polity. At the same time he was acting vice-principal, registrar, dean of students and secretary of the faculty. He made coffee and tea and served them with joy and gladness. He took care of all the details of convocations and college evenings. How he loved his students, his spiritual sons, “de jongetjes,” as he always fondly called them. They will not forget him with his Greek New Testament always open before him and day after day scrupulously attentive in reading the words of life. At the same time he worked in synodical committees for Bible Translation, the linguistic revision of creeds, confessions, liturgical forms and prayers in our *Book of Praise* and in the Committee for Contact with The Orthodox Presbyterian Church. Often my colleague was the efficient convener and chairman of these committees making sure that the work was done and the cost was kept low.

Since there was no own Teachers' College, we gave separate courses in Bible, Church History and Reformed Doctrine for elementary and secondary school teachers and colleague Selles was always willing to share the burden.

He became chairman of the Canadian Reformed World Relief Fund and this work had the love of his warm heart, the heart of a *diakonos*, a deacon, a servant.

After his inauguration as professor he continued regular preaching, catechism instruction in vacant congregations and pastoral visits for he remained a shepherd of Christ's flock.

And let us not forget, he and his wife organized the Women Savings Action which helped tremendously in the set up of the library of the Theological College and later even in the purchase of another larger building, where my colleague taught yet for one academic year before he, 71 years old, delivered his farewell address about Revelation 17.

In summary: we had unforgettable years, especially in 374 Queen Street South. And even after his retirement our brother remained active as member of the Senate and busied himself in writing an *Outline on Second Corinthians*.

The death of his eldest son, the young Bert, had been a staggering blow, although he then assured me: We do not grieve as others do who have no hope. Even greater was in 1988 the impact of the death of her whom he called “my wife for 47 years.” In the foreword of the revised edition of volume 2 of the *Outline on Revelation* he gave us insight in their close relationship and cooperation, when he wrote: “Especially in the last years of her life when I had begun work on the revision of these outlines, she encouraged me to keep studying and writing, and helped by typing the handwritten outlines. Whenever she felt up to it, she typed at one desk, while I worked on the other desk in our study . . . . Then the day arrived that the typing went so slowly I had to stop her, and she, feeling she could do it no longer, gave up with a kiss and a tear. Not long afterwards, on September 16, 1988, the LORD took her to Himself.” And Prof. Selles added between brackets Revelation 14:13 where we read: And I heard a voice from heaven saying, “Write this: Blessed are the dead who die in the Lord henceforth.” “Blessed indeed,” says the Spirit, “that they may rest from their labours, for their deeds follow them!” We now read this beatitude also with a view to our brother himself. He knew the difference between the Greek words “labours” and “works.” “Labours” speaks of toil, sorrow and pain; “deeds” speaks of acts of God's grace, works which according to First Corinthians 15 are not in vain in the risen Lord Jesus Christ. By the grace of God also Lubbertus Selles may now rest from his labours, while his deeds remain.

After the death of his beloved wife, our brother felt lonely. In his honest and frank way he did not hide this loneliness, although – and this was also characteristic – he wanted to remain independent. More and more he longed for the future of Christ; he was prepared to die and he desired to be with his Master. But he was too impatient for a long process of suffering and he worried already beforehand. His sudden death in his car, during a snowstorm, all by himself, may seem a symbol of his loneliness especially of the last year. But no snowflake falls to the ground and no heartbeat is missed without Father's will. In a split second our brother Selles saw the Sun of righteousness with healing in its wings, healing also from his sins and shortcomings.

We praise the Father of lights for the *diakonos*, the minister, that is the *servant* Lubbertus Selles. For almost 52 years he was servant of the gospel, servant of the church, servant of Christ (cf. Col.1).

*Soli Deo Gloria.*





---

# Improving Personal and Family Worship<sup>4</sup>

By R.A. Schouten

In the previous installment of this series, we began to pay attention to the specifics of family worship. The first topic that drew our attention was the necessity of regular and systematic reading of the Holy Scriptures.

In many homes, of course, the Bible is, indeed, read in a regular fashion. In too many cases, however, this is done in a rather superficial manner. Of course, there will not always be opportunity for in depth discussion of the passage read. However, if not always, then at least regularly, we need reflection, discussion and application! Parents need to teach their children, to give them instruction.

If we turn to Deut. 6, we find the famous "Shema:" *Hear, O Israel, the LORD our God is one LORD; and you love the LORD your God with all your heart and with all your soul and with all your might.*" These words comprise what the Lord Jesus called the first and great commandment.

Isn't it remarkable that after giving this great commandment, Moses immediately goes on to speak about teaching the laws of God diligently to the children? In other words, if you really love God, one of the first things you will do is to make sure you *diligently teach* your children about the promises and laws of God. People who say they love God without teaching their children His Word are inconsistent to say the least! If you really love God, then you will desire also your children to love Him and worship Him with you! In order to bring this about, you will need to instruct and discuss.

## Question and answer method

The most important form of instruction is the Question and Answer method. This is the basic educational method of all ages. We also find much evidence of it in Scripture. The Bible envisions a healthy covenantal life in which there is openness between parents and children. This kind of atmosphere leads to

lively discussion. Children do not unthinkingly participate in family worship, but instead ask many questions.

If we turn to Deut. 6:20-25, we find an example of what we might call "family discussion of the Bible" (read it). In verse 20, a child asks about the meaning of the laws of the LORD. We can easily imagine the situation. Children often ask, "Why do we have to do this?" The question asked in verse 20 is not cynical and rebellious, however, but has a positive tone.

Notice that this child speaks about the "LORD, our God!" The child identifies with the faith of the parents. At the same time, the questioner also shows distance when he speaks about the commandments which "the LORD our God has commanded you! We notice here a child growing to maturity, trying to find his place within the covenant community. In typical teenage fashion, the child both distances himself and joins himself to the family and the family's faith.

In verses 21 and following, we hear the answer given by the believing parent to the probing child. The parent first points to the previous *sin and misery* of Israel when they lived in slavery in Egypt. Then, in verses 22 and 23, the parent tells about Israel's *deliverance*: "The LORD brought us out of Egypt with a mighty hand; and the LORD showed signs and wonders, great and grievous, against Egypt and against Pharaoh and all his household, before our eyes; and He brought us out from there, that He might bring us in and give us the land which He swore to give to our fathers." And finally, in verses 24 and 25, we hear the Israelite parent explaining the place of God's law as a *Rule for Gratitude*, given by God for the good of His people.

Parental instruction, then, must be broad, as broad as the Scriptures, as broad as the confessions (compare the structure of the Heidelberg Catechism: Sin, Salvation, Service). As children

grow up, the rules of Christian life increasingly need to be set in the framework of God's saving grace. Otherwise, the young people will come to understand Christian life as a barren legalism.

We may also notice texts such as Ex. 12:26, 27 and Ex. 13:8, 14. These pertain to the celebration of the Passover. Again, there is to be no unthinking participation in the rituals of worship. Children may and should ask questions. They want to know about the *meaning* of different elements of Israel's worship. "Dad, why do we do it like this? Why do we have to kill a lamb and paint its blood on our doorpost?" Or: "what does this have to do with us?" We can imagine similar questions about baptism, Lord's Supper, confession of faith, Sunday observance and Christian feast days.

In their questions, children show that they have no love for empty ritual. They want to see the relevance of what is being read in the Bible to their lives. This is the beautiful opportunity of family worship. We can show our children that the LORD is, indeed, *our God*, that He saves us from our own sin and misery. The family instruction is very personal. We tell the young people about God's great deeds for them! In this way, the reality of God is impressed on them.

As parents, people need to take the time to answer children's questions. God gave children an inquisitive mind. This is how they learn. However, if they constantly meet parents who have no time to answer or research questions, they will stop asking.

It can also happen that children stop asking questions because they are preoccupied with other matters, or because they have grown lazy. In that case, father and mother need to become the questioners. With questions, you stimulate the children to become *active* listeners.

Different types of questions are needed for different age groups. For little ones, we restrict ourselves to ques-



tions of fact. We ask them, for example, "What happened when the Lord Jesus came to John the Baptist?" Or we ask: "who did . . . ?" or: "who said . . . ?" Such questions are designed to train young minds to listen to the words being read. Of course, parents need not wait with their questions until the end of the passage but may intersperse reading with questions.

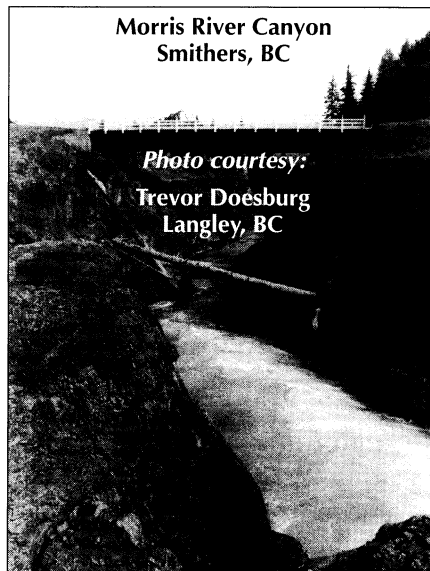
For an older group, we move on to questions of *interpretation*. An example: "What does it mean that the Lord Jesus was baptized by John, even though He was without sin?" And lastly, with growing maturity in the children, we proceed to *questions of application*. Here instruction again becomes personal, for now the concern is: what does this passage say to you? What does the Lord require of you in this passage? What does He ask you to believe?

### Repetition

Repetition is another tool to be utilized in family worship. Moses says that we must teach our children diligently (Deut. 6:7). Another way to translate this is: we must repeat these things over and over to our children. Don't teachers often say that "Repetition is the mother of learning?" Therefore, it is a good idea

to review the reading and discussion of the previous evening. After all, the point of family instruction is that the children can *remember* the great deeds of the LORD. Why not use Friday or Saturday to quiz the young people on all the readings of the week gone by?

## OUR COVER



### Memorization

Memorization has fallen out of style for many educators. However, memorizing of Scripture has only been rarely practiced within Reformed circles. We have our children memorize the Catechism and the rhymed Psalms in grade school, but not passages of Scripture. This failure is to be deplored! Every family could and should implement a Scripture memory program. For example, Dad could assign a couple of verses per week from Proverbs. Another example: memorize a central verse or two from the text of Sunday's sermon or verses from the book of the Bible presently being read by the family.

Memorization was practiced by the Jews for centuries (see Proverbs 22:17, 18) and is still pursued by thousands of Christians. Having Scripture verses on the tip of your tongue can be a powerful force against sin and a tremendous antidote to doubt, not to mention a sharp sword in bearing witness!

To involve the children, have one of them write out the memory verse(s) for each week on a card and hang it on the refrigerator. These cards can be kept for future reviews!

### Use of the confessions

The historic creeds and confessions of the Church are well-suited for use in family worship. As a starting point, parents can keep themselves informed about what the children have to study for Catechism. Discussion of the Bible readings can be related to the relevant Lord's Day of the Catechism. Children can be asked to explain certain words on the basis of their Catechism study. Also, the time of family worship can be used to test the children's memory work.

For a weekend variation in Bible reading, it will be helpful and enjoyable to go through one of the confessions. Some among us pride the Canadian Reformed people on their view of "confessional membership." Sadly, however, many people pay no attention to the confessions after their Catechism years and are therefore actually quite ignorant of the contents of these documents.

What strength we would regain if families would undertake reading and discussion of the Belgic Confession (and not only the articles about the doctrine of the church)! How great it would be, for example, if also the content of Articles 12, 23, 24 and, most lovely of all, Article 26, was written on the hearts of all church members.

(to be continued) **C**

---

# Half a Century

## Congratulations, Rev. and Mrs. VanderBoom

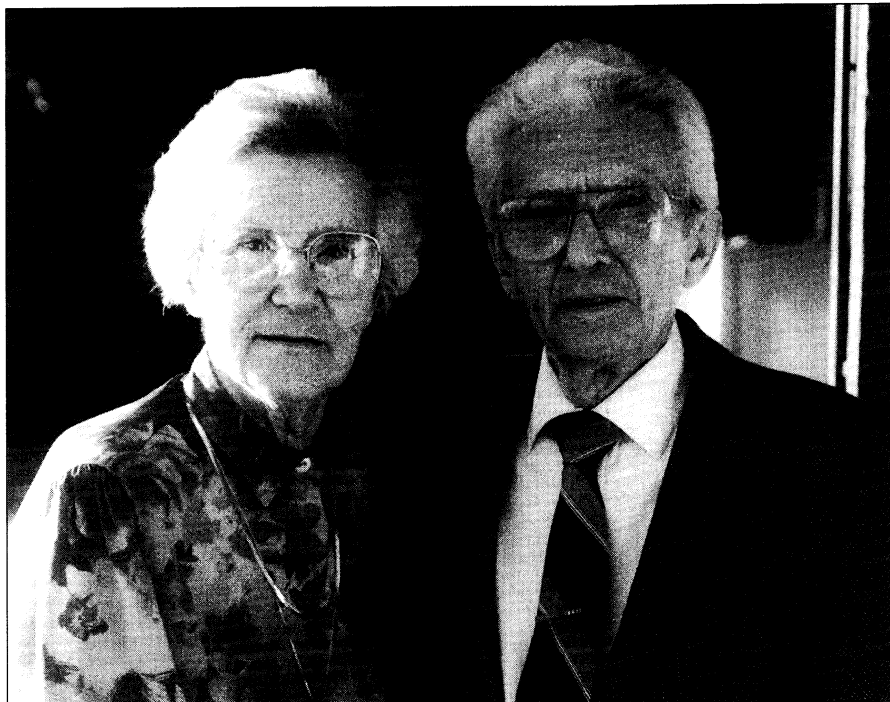
Usually, when a minister celebrates his fortieth or fiftieth wedding anniversary, a few days later there is another celebration: the fortieth respectively fiftieth anniversary of his ordination. At least, it was so in the "olden days," when one became a married man only after a call had been received and accepted, and the last hurdle, the peremptory examination, had been taken.

Matters were different with the Rev. D. VanderBoom. He and Mrs. VanderBoom were married on April 6, 1943, but a parsonage was not the house they went to live in. In fact, there were no plans at all to occupy such an abode.

When the war was over and freedom from oppression was regained, Mr. VanderBoom worked as an oil company employee in London, England, and Maracaibo, Venezuela.

Born in a ministerial family, and having also a brother in the ministry, our colleague took up the study of theology at a later age, and graduated in 1954. It was not easy with a young family to pursue these studies, but all difficulties were overcome. The professors, too, appeared to be sympathetic, for when student VanderBoom had completed the course New Testament Exegesis, but due to illness was unable to go to the professor for the required examination, the professor came to the student's residence, "with a New Testament in Greek in the one hand and a bag of oranges in the other," as our colleague told us.

Upon graduation, Candidate VanderBoom accepted the call from the churches at Alkmaar and Broek op Langendijk. Serving two churches meant extra work: three services every Sunday, consistory meetings in two congregations as well as separate catechism classes, etc. In those days it was not yet customary that elders or others took over some of the catechetical instruction.



Little could I think when meeting the VanderBooms in Overschie that we would become so close after our emigration to Canada. But what we could not foresee in 1950 or 1952 did happen. Growth of the New Westminster church led to the institution of a church in Aldergrove, and when a call was extended to the Rev. VanderBoom, he accepted. On January 13, 1957, after a stay in the first congregations of a little longer than two years, he became the minister of the Aldergrove church. Later, this church changed its name to Langley and, still later, to Cloverdale.

Rev. VanderBoom's stay in this church lasted till August 2, 1964, when he became the minister of Orangeville, ON. From there he went to Burlington, then to Toronto, only to return to the Fraser Valley when, on May 29, 1977,

he became Langley's pastor and teacher. He retired from active service on May 29, 1983.

During all the years of his work in both industry and the ministry he was faithfully assisted by his wife and together they are privileged in being allowed still to enjoy retirement together. They both still enjoy a relatively good health, and our colleague conducts worship services whenever the opportunity is given. The only "shadow" upon their retirement years is Mrs. VanderBoom's deteriorating eyesight, and this constitutes a considerable handicap.

While ministering in Ontario, Rev. VanderBoom obtained the *Magister Theologiae* degree in Knox College in Toronto. His special field of study was the New Testament, and his thesis deals



with the term "In Whom," namely, Christ. It is to be deplored that the result of his studies have not reached beyond the academic community except, undoubtedly, through his sermons. Still, we are convinced that our colleague had more than that to give to the membership at large.

I cannot judge or even evaluate from a distance the work our brother

and sister did in the various congregations. I can speak only of the experience we had in having them both as colleagues. Our relationship has always been and thus still is very cordial. Also for this reason it is a joy that I am able to congratulate our brother and sister with the great privilege that they have been spared for one another, for their children, and for all of us

this whole half a century. These congratulations, I am convinced, come not only from us personally but are offered on behalf of all who know them, especially in the congregations they served as ministerial couple.

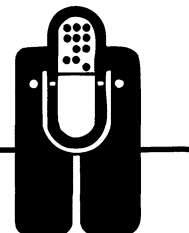
As for the future – one of our brother's favourite Psalms is the 84th.

Nothing has to be added to this.

VO 

## NEWS MEDLEY

By W.W.J. VanOene



In not a few bulletins we read of contact with others, with Orthodox Reformed Churches, with Orthodox or Independent Christian Reformed Churches, with Free Reformed Churches, and still others. This shows that our consistories and congregations are not introvert, but have a lively interest in what is going on around us. It also shows that the desire for unity is there and is very much alive. Let us pay attention to some of these contacts.

The Hamilton consistory wrote a letter to the Trinity Orthodox Reformed Church at St. Catharines, and to the Mount Hamilton Independent Christian Reformed Church. The following passage in particular is important:

"Please note that we do not wish to draw you hastily into our federation of churches or make such membership a condition for cooperation. We do not hesitate to state that this is our goal on the long-term, but we understand that time and work are needed to come to such federative unity, if the Lord grants this. We recognize that you must responsibly chart out your course, together with other independent Christian Reformed Churches, and we do not wish to interfere in these matters, but we do stress local initiative."

In addition to this we quote from the bulletin of the Edmonton Providence Church. The consistory of this and of the Immanuel Church had a meeting with the consistory of the Orthodox Reformed Church in Edmonton, and the Providence consistory declared: "The ideal would be that we would come together as one federation. It was made clear that this is not a matter of insisting that the Orthodox Reformed Church become Canadian Reformed, but that we become one together, and exactly what kind of federation that would result in, the details can be worked out in time."

The congregations should also be aware of what is going on, it was remarked. In order to make this possible it "was suggested that ... the ministers of the two congregations holding ("giving" or "delivering," VO) speeches on various topics in the future to which all the congregations would be invited."

There are a few elements in both the above-quoted bulletins to which we should pay some closer attention.

In the first place I should like to draw the attention to what Hamilton wrote: "but we do stress local initiative." That is, indeed, the place where things should start.

In this connection we quote from Carman's bulletin. (Between brackets, the correct name of the place is CarmAn, and not CarmEn, as various bulletin writers erroneously jotted down. Our sister church there has had an instituted existence for more than forty-one years, and some still do not seem to know its proper name!) Here comes the quote.

"Grand Rapids informs us that they will continue to seek contact with concerned members from various denominations who out of concern with developments within their own circles have either separated or expressed concern with the direction these churches have taken." Here we have, therefore, a local church that has taken the initiative and is still continuing its efforts. This is to be praised and encouraged.

It is disturbing, therefore, when we read in a consistory report of Burlington West that they received a letter from Grand Rapids, "outlining the proposed activity of the minister at large in relation to contact with ex-Christian Reformed Congregations, etc. A letter will be drafted commenting on this activity seeing Synod 1992 appointed a committee to that same task." I call this disturbing, and once again what I feared becomes a reality: now we have "general deputies," and thus they will take over. I hope that I am mistaken in this, but feel compelled to raise a warning voice. Let not the activities of one church in particular be seen as being in competition with generally appointed committees. The local churches and their activities come first. General deputies may do what local churches cannot do because of limited possibilities.

Also for this reason I appreciate Hamilton's stressing local initiative.

A second point in the above-mentioned bulletins is the clearly expressed desire to come to the merging into one federation. At the moment it is irrelevant what name would be chosen for such a federation. What is important is the striving to come to such federation. I am convinced that the two churches from which we quoted are wholly correct in this. We should not even try to rush things, indeed, but at the same time we should not lose sight of the goal: not two or three or even more federations living alongside one another with no more than a loose bond and mutual recognition, but

one federation, at least in each country, one in Canada and one in the United States of America. What should be avoided with all our strength is: "You in your small corner, and I in mine." There is unity, or there isn't. If there is, this should be expressed by living together in one house. If there isn't, let's quit uttering friendly phrases and abstain from spiritual embraces which are only a mantle under which the sin of refusal to prove the unity is hidden.

It may take some years to achieve such also outward unity, but if this is not the goal and if we become reconciled to the continued existence of separate federations, or perhaps even consider this a desirable good, all the talk of unity and protestations of the deeper bond become a lie in the mouths of those uttering them.

One federation in Canada and one in the United States, we said. The time for this has not yet come, witness also an item in the Lynden, WA, consistory report. "Letter from Tri-County Reformed Church at Laurel, re: the feasibility of establishing a classis resort in the United States of America; a reply will be sent stating that the consistory does not deem it feasible at this time." I do not understand what prompted the proposal to let brothers from Lynden, WA, travel all the way to Pennsylvania or Maryland or Michigan for a classis, unless it is the intention in this manner to incorporate Denver. For your information: this name was mentioned in the letter. This matter, however, will be before the next classis Alberta/Manitoba.

More than once we referred to growth and the need for institution of more churches. It is not so that we aim at "establishing so many new churches," as we can sometimes read in periodicals. But we humbly and gratefully acknowledge the good hand of our God in the constant growth that we may experience. It is not in human hands to "preserve and increase the church," but this is in the hands of our Father.

This growth prompted, as Burlington South's bulletin told us, "Overture from the Canadian Reformed Church at Burlington East regarding division of Classis Ontario North and South into three classes. This will be discussed at the next meeting."

There is one thing I don't understand. Not only here but in many consistory reports I read such an elaborate title. Why in the world is it necessary, when speaking of a letter from a sister church, to state "The Canadian Reformed Church at ..."? Why not simply "The church at ..."? What other church would send a proposal regarding the formation of three classes? And when a brother or sister or family has come in with an attestation, why is it necessary to say: "With an attestation from the Canadian Reformed Church at ..."? Is it not a well-known fact that we do not accept attestations from the Baptist Church or the so-called Jehovah Witnesses? Keep things simple.

More about growth and expansion.

Burlington East's consistory received "Minutes of meeting of moderamen of 3 Burlington churches regarding boarders. (I think "borders" is meant, VO) Council feels that this matter warrants more in depth study and appoints a committee."

Burlington West gave us some more information. "The minutes of the moderamen of ... East, South, and West regarding future development of the churches in Burlington were read.... There is a strong feeling in South that their present size is optimal and any significant increase would impact negatively on the congregation ... West's concerns are large congregation size and rapid growth (over 8% in

1992). It appears that West will have to resolve the problem independently of the other two congregations with the possibility of a new church in Flamborough at some time in the future being the greatest likelihood."

Of a following meeting the consistory of Burlington West reported: "In light of the response from Burlington South and East, there is much discussion as to what to do about our rapid growth (presently 696). Some suggestions: split into two wards and have 4 services, more elders and deacons, call a second minister, start a new congregation in north-west Flamborough." No decision was made, and the ponderings continue.

Before we leave the Burlingtons, it be mentioned that in Burlington East the pulpit will be raised eight inches and will be moved back as far as possible; and that "concern is expressed over long distance telephone calls made from the church building, even one to Europe." Shame on the ones who did it.

And a last item: Burlington South received a "letter from *Christian Renewal* requesting the church's directory. This is granted." We read the same in the consistory report of the Maranatha Church in Surrey. Commenting on it, I express as my feeling that granting this request was improper. I do not think that an address list of the congregation should be made available for non-ecclesiastical causes, not even if the request came from within the churches.

In the matter of further development and expansion we go to Langley. There the "Further Development Committee presented a report. We quote only proposal # 1. "That members east of 232nd Street be visited before Feb. 1, 1993, to discuss the possibility of forming a satellite congregation in Aldergrove Town centre with the understanding that such undertaking should lead to institution." The Committee also "recommended that a second minister be called."

At a following consistory meeting "a report on visits made to members living east of 232nd St. was made. 34 families were in favour of the Council proposal, 7 were opposed, and 3 were neutral to the idea of starting a satellite congregation in Aldergrove Town centre." The result was that "more information is still needed with regard to location and costs before a definitive recommendation can be made."

Remaining in the Fraser Valley for a moment, we mention that in Cloverdale "the deacons report on their work. The practice of presenting the annual report in the meeting with the consistory was reinstated."

At this point we return to Hamilton, where it was decided that "all collections in the worship services will be for the work of the deacons. The deacons will from time to time designate, upon the recommendation of the consistory, specific financial assistance for 'worthy causes' other than the work of charity."

Here the point of the cooperation between elders and deacons comes to the fore. I am happy with the above-quoted decisions. Recently I saw an annual report by deacons from which it was apparent that the deacons supported some causes about the correctness of which various members, also of the consistory, had grave doubts. Apparently there was no consultation between the deacons and the consistory. This is incorrect. When the congregation gives its offerings for the support of the needy, these contributions should not be used by the deacons to support all sorts of causes that have little to do with "the work of charity" for which the congregation gives them. I am convinced

that any disbursements other than those for the support of needy families in our own midst should receive the approval of the consistory.

In Vernon the Committee of Administration "received preliminary approval to build a manse on the church property and plans are being drawn up."

Sorry about jumping back and forth a little, but this makes things more interesting at times. Via Alberta we return to Ontario. First something about Taber.

This church is "looking for a better place for worship services. It was decided to try out the gym of St. Patrick's School for one Sunday." And further: "Proposal purchase of land: decided to accept recommendation of Committee of Administration to purchase one acre of land for \$25,000.00. The congregation will be asked for their approval."

"Nearby" Coaldale tells us that "An Emergency First Aid Committee has now been established for our church. We require six certified CPR volunteers to assist us in case of a medical emergency during church functions." Most necessary and logical was the request to the rest of the congregation to remain in the pews if such an emergency should occur!

Also something to remember was "A request by a member to have those making comments or asking questions at the congregational meetings that they possibly use a microphone or step to the front of the sanctuary." Generally we have good sound systems, but in the first place they are not used sufficiently, for frequently persons who ask questions just mumble a little, and secondly, most people do not know how to use them: they either hold the microphone too far from their mouth or they stand there hissing into it. Just hold it straight up against your chin under your lips, and there will be little difficulty for all parties concerned. (By the way, we no longer have any "sanctuaries" since the Old Testament temple found its fulfilment in Christ.)

As in some other places, so in Coaldale a committee was formed to see what the possibilities are for a Senior Members Housing Project. At a meeting convened by the committee it was asked to continue its work of investigating possibilities and needs.

Going up to Edmonton, we quote from the Immanuel bulletin: "A few weeks ago brother A. appeared before the labour relations board in order to explain why he could not, based on his faith, pay dues to a secular union. As a result the board decided that he may direct his money to the charity of his choice." Another reason to be thankful.

For Manitoba another office-bearers' Conference is planned. Dr. J. DeJong will speak there on "Congregational Edification." This, as Rev. DeBoer explained, is the English "version" of a new course in the Netherlands, called "Gemeenteopbouw." I do not doubt that the brothers will benefit from this conference. At the same time Dr. DeJong will speak at a congregational meeting. It is good to experience that our professors are prepared to travel to various congregations to make them, too, receive some of the fruits of our Theological Seminary.

As promised, we would return to Ontario.

In Grand Valley the Home Mission Committee reported that "A Press Release of the January 11th meeting of the Voice of the Church Committee indicates that the radio station on which the Voice of the Church is broadcasted (FM106) has changed its format, drawing many more listeners. As a result, responses have increased, and inquiries now reach from Western New York State to the town of Orilia."

Rev. Aasman unearthed some interesting particulars about church contributions, and told the congregation about

it. "Researchers have tabulated the amounts budgeted by churches across Canada and have found that on average, a rural church with 75-125 people attending each Sunday has a budget of \$84,000. Where 125-250 attend, a rural church budgets about \$125,000. Where the comparison was between mainline and evangelical churches, the evangelical church budgets were quite a bit higher still – for congregations where 75-125 gathered each Sunday, an evangelical church budgetted \$93,000 and where 125-250 gathered, \$178,000 was budgetted. This may provide you with an interesting reference point."

Since this newsmedley is quite lengthy already, we shall leave it at this for the moment. Perhaps I shall have an opportunity next time to also give a few more particulars about the organ of the Toronto church, as the brother involved sent me further information. It will have to wait, but there is no urgency in this matter.

Just before these last lines were written, I was informed by Rev. J. Visscher that Prof. L. Selles was taken home by the Lord. People more capable of writing about him than I will most certainly do so. May it suffice at this place to mention him with fondness and gratitude for all he meant to the churches.

Hope to see you next time, if the Lord wills.

VO **C**

## 60TH WEDDING ANNIVERSARY

MR. AND MRS. ALBERTUS VAN RAALTE



Albertus and Bartha van Raalte hope to celebrate, the Lord willing, their 60th Wedding Anniversary. they were married in the Netherlands on April 27, 1933 and emigrated to Canada in 1948 with their six sons and four daughters. One more son was received in Rocky Mountain House, AB in 1950. They lived in Alberta for nearly five years, after which they moved on to Ontario to buy a farm. In 1986 they still made one more big move, all the way to Langley, BC. they now live in Manoah Manor and are still in reasonable good health. They have been blessed with 56 grandchildren and 53 great-grandchildren.

Their address:

211-20265054A Avenue  
Langley, BC V3A 3W6



# LETTERS TO THE EDITOR

## To the Editor:

Re: Worship service

The fact that consistories concern themselves with the proper choice of words used to elevate the worshippers from the seated to the standing position fills me with awe. The author of *News Medley* (*Clarion* January 15, 1993) deems "lift up your hearts" less desirable. Now I have always understood that when the knees are stretched, the torso moves in the upward direction, and then the heart comes along. But that may not be what the learned men had in mind.

I noted with interest that in the Netherlands the liturgy has again received attention, to the extent that a synodical commission for that purpose may be expected. All this renewed focus on those not so quiet hours when the servant requests our devoted attention,<sup>1</sup> revives in my mind an issue that has bemused me ever since the days of the liberation in 1944.

It seems that after those eventful days somebody found the scroll where it is writ: "Thou shalt make no announcements during the service." I have never known the source of this commandment, nor whether it was indeed canonical. It was simply put: announcements during the service is unreformed, and that was it. Now what do you do? The information must be vented somehow. Then came there a very clever person who discovered: "the service has not started until the votum has been said." The result is the practice that has gradually been accepted in our churches.

Now it may be principled to a tee, but it always struck me as in very poor taste. But then, as the elders told me, "that is only your opinion. We got principles, and never mind your sensitivities."

Still I would like to offer this comparison:

In the past it went like this: The organ slowed down, and then fell silent. A hush came over the congregation. An occasional latecomer quickly filed into a pew. The consistory proceeded to the

front in a single file. After the minister received his handshake, he went up to the pulpit. The congregation rose. The attention was highly charged. Then the minister said: "Our help is in the name of the Lord, who made heaven and earth." The service had started. What liturgical beauty! It was almost Roman Catholic!

Now the proceedings are much more Reformed:

The minister receives the handshake and goes on the pulpit. The congregation remains seated. Then the minister takes a deep breath and says: Arrived with an attestation from the church of A, the family Jones with three baptized children – the consistory hopes to meet next Thursday – catechism classes resume this week at the normal hours ... lift up your hearts/incline your hearts/please rise.

And do you really believe that was an improvement?

John de Vos  
Winnipeg, MB

<sup>1</sup>A variation on K. Schilder – *Kerktaal en leven*

## Dear Rev. Geertsema,

The January 15, 1993 issue of the *Clarion* arrived today and I was reading the article on the Alliance of Reformed Churches. In this article it is stated:

Several churches had been invited to send fraternal delegates. The Canadian Reformed Churches, the Federation of Reformed Churches, the Free Reformed Churches, the Orthodox Presbyterian Church (OPC), the Protestant Reformed Churches, the Reformed Church in the United States (RCUS) were present via one or more delegates." (p. 10)

Rev. G.I. Williamson spoke on behalf of the Orthodox Presbyterian Church about increasing interest in the ARC within his churches. He mentioned that the OPC still has an official fraternal relation with the CRC but that there is a growing concern and they are in the process of reassessing their relation with the

CRC. He also informed the meeting that the upcoming General Assembly of the OPC will deal with a recommendation to adopt the Three Forms of Unity and to add them to the Westminster Standards as official creeds of the OPC. (p. 11)

I do not fault the reporter for what is said in your article. The *Minutes* of the ARC, which I saw this last Friday, list G.I. Williamson as a Fraternal Delegate of the Orthodox Presbyterian Church and state that he spoke to the assembly as such. The fact is, nonetheless, that what was reported in the *Clarion* is inaccurate. The Orthodox Presbyterian Church did not send a fraternal delegate to the ARC. The Rev. G.I. Williamson, who is a member of the Committee on Ecumenicity and Interchurch Relations of the OPC, did go to the meeting and the Committee did ask him to report on the meeting which he has done. Furthermore the Committee did pay for his travel to the meeting as our reporter. He was not a fraternal delegate nor did he represent the Orthodox Presbyterian Church. Neither for that matter did he represent the Orthodox Presbyterian Church's Committee on Ecumenicity and Interchurch Relations. He could not speak for the committee; he was there on his own and, as I said, as a reporter for the Committee.

I cannot speak for the Orthodox Presbyterian Church unless I am told to do so or delegated to do so by the OPC General Assembly nor can I speak for the Committee on Ecumenicity and Interchurch Relations unless specifically told to do so. This letter is not speaking for either body but is merely speaking for me as one member of the Committee on Ecumenicity and Interchurch Relations writing to tell you of what I perceive to be an error. To check on my accuracy you may want to contact the Rev. G.I. Williamson and the Chairman of the Committee on Ecumenicity and Interchurch Relations of the OPC, the Rev. John P. Galbraith.

Yours in Christ's service,  
Donald J. Duff  
Horsham, PA

## Dear Sir;

We would like to express our concerns in response to Prof. Geertsema's editorial in the Feb. 26, 1993 issue of *Clarion*. As principals of the hosting schools (the Fraser Valley Canadian Reformed schools) we planned and organized the second National Principals Conference. Being professional educators in general and instructional leaders in particular, it is our task, among other things, to wrestle with and discern the spirits of the times. As mature Christians we must always be able to reflect and respond to various views presented in today's society.

However, we feel that this must be done in a Christian, mature, and professional way. We are puzzled that a scholarly person of Prof. Geertsema's calibre would enter into such unscholarly polemics as he did in the above-mentioned editorial. By his own admission he has stated that "one has to be careful with reacting to reports, because they give a personal impression of what was said. Such a personal rendering can be quite subjective and lacking in objectivity." In spite of this preliminary word of caution he still proceeds to express his concerns in connection with what he "read (and heard)."

What is thus most surprising to us is that Prof. Geertsema, thereupon, proceeds to formulate his concerns which could be based on too little information and understanding of what was spoken at our Conference. We find this highly regrettable, for the subsequent observations and comments are unwarranted and without basis in the context of this Conference. In the process doubts are cast upon the Reformed character of Christian educators. It is clear that the concerns expressed in the editorial may well lead the reader to believe there is "a shift in direction with the schools." But such conclusions are unwarranted and damaging to the honour and reputation of our neighbour.

We welcome objective and constructive criticism, but we are of the opinion that, as far as the context of the Conference is concerned, Prof. Geertsema's expressed concerns are totally out of order. To link Dr. VanBrummelen's line of thought to humanistic, secular philosophy of education is an insult to Dr. VanBrummelen and those who know him well, but furthermore slanderous to his reputation. We would ask that Prof. Geertsema acknowledge he has drawn conclusions

based on lack of information. By doing so the credibility, confidence, and integrity of all those concerned can be restored.

A. Nap, William of Orange  
Christian School, Cloverdale  
J. Roukema, Credo Christian  
Elementary School, Langley  
P. Torenvliet, John Calvin  
School, Yarrow  
E. VanderBoom, Credo Christian  
High School, Langley

## A response:

Let me first summarize what I said. The speech of Dr. VanBrummelen dealt with the question what teachers in the Christian schools have to concentrate on for the future. As I understood it, the speaker's main point was a concentrating on the student and the unwrapping of his gifts and his Christian life-style of love for his neighbour. The main point that I wanted to make was that I missed what I see as the most important concern of all Reformed teaching, also for the future: a concentrating on the Reformed contents of the teaching in all subjects. This is: what does it mean to teach history, language, and so on, in such a way that the truth of Scripture as we confess it and as it applies to those subjects is taught to the students. The brothers do not show that I was wrong on this point. They do not show that Dr. VanBrummelen, *in what he said in his speech*, did urge this concern on the teachers as being of first importance.

Further, in the formulation of the summary of this speech I saw a concentration not on the contents of the teaching as indicated above but on the student, on the unwrapping of his gifts and the development of his life in Christian love for the neighbour. On this point I made a comparison. Also the secular, humanistic government concentrates the education of the students not in the first place on what is to be taught, the contents, but on the student and development of his potential. When I said that I see here a parallel in form ("as for the form"), it should be clear to the brothers that I did not draw the parallel on the point of the contents. I did not say that Dr. VanBrummelen is a secular humanist, or teaches as one. My placing VanBrummelen in line with Dr. Kuyper should have made this clear.



**CORRECTION:** Please note that the phone number of

**Rev. D. Moes**

is: (604) 545-1536

\*\*\*

**NEW ADDRESS:**

Cloverdale Canadian  
Reformed Church  
Box 34051  
5790-175 Street  
Surrey, BC V3S 4C0

\*\*\*

**CALLED to Smithers, BC  
for Home Mission**

**Rev. P. Aasman**

of Grand Valley, ON

In the third place, there has always been the danger that God's children are being influenced in their way of thinking by the surrounding world. One can see this in Israel. One can see this also in the history of more than nineteen centuries of the church. That danger threatens us today, too. The world places man in the center. In the case of education, this means that the student and the development of his potential are in the center. It does happen that in the church the Christian and his experience are placed in the center, instead of God and His Word. It appears possible to me that we place the student and his development in the center, more than the contents of what has to be taught; God and His truth in all subjects. When God and His Word and service are in the center, it will often happen that for the sake of God and Christ Jesus, we do not come to the unwrapping of our gifts or to the realization of our potential, but have to deny ourselves and abandon opportunities. In our day and age, when so much emphasis is placed on the individual man, this should be stressed.

In the fourth place, I have not said that Dr. VanBrummelen denies the importance of Scripture and the Reformed Confessions for the teaching in the Reformed school as such. I wrote that I did not see this in what was said. A more extensive summary of the speech of Dr. VanBrummelen which I received for private reading did not show this emphasis either. If the way in which I wrote gives the impression that I pictured Dr. VanBrummelen as a secular humanist, I apologize for my not being clear. I thought that I fully acknowledged that Dr. VanBrummelen wants to be a Christian educator. But I think I am free to question whether his speech was lacking in Reformed, confessional emphasis. Further, I am glad to read that my concerns with respect to the Conference and the schools are unwarranted, but when the report of this conference shows that not the contents of Reformed teaching (see above) but problems with students receives all the attention, I do not think that I do anybody any injustice when I ask the attention for the contents.

J. Geertsema

### Dear Editor:

I was elated with the letter of H. de Jong (*Clarion*, February 12, 1993). I knew the cross on our church building was huge. Its size shocked me at first. Now however it thrills me: it's even seen by H. de Jong, all the way in Edmonton.

I was no less elated to read that the great Origen was also of the opinion that the sign of the Son of Man in Matthew 24:30 must be the sign of the cross. I myself took it from the commentary of Prof. Van Bruggen. This exegesis makes more sense than the *K.V. (Korte Verklaring)* f.i. which contends that the Son of Man Himself is the sign. One wonders why in that case the Lord did not simply say: "then will appear the Son of Man in heaven" instead of: "then will appear *the sign* of the Son of Man in heaven." Note that the Lord in the second half of v. 30 said: "then they will see *the Son of Man coming.*" So, first the sign of the Son of Man and then the Son of Man Himself. The *K.V.* does not explain the text but explains it away. Easy. Then you can save yourself the trouble to look for meaning. For the rest: there

is freedom of exegesis in the Reformed Church, within the bounds of the Confession. Fact is that the Lord will return recognizable as the Crucified One (cf. Rev. 1:7; Zach. 12:10, 12), and the cross on our church does remind ourselves and the world of Christ the Crucified. Him we preach and in Him we glory. By the way: the cross which Constantine saw in the noonday sky (no legend, see R. Lane Fox, *Pagans and Christians*, pp. 603 ff.), was that from the devil or from the Lord?

Finally, H. de Jong may know that when some members of the congregation suggested to adopt a name for our church, we played with the thought to call it the *Catholic Canadian Reformed Church of Coaldale*, for short: the Catholic Church. Some Canadian Reformed people could do with a reminder of the catholicity of the church, like we all can do with a constant reminder of the cross of Christ: nothing makes us so happy and thankful, nothing so humble and kind.

J.D. Wielenga,  
Coaldale, AB 

## OUR LITTLE MAGAZINE

By Aunt Betty



### Hello Busy Beavers,

We are so happy spring is here! Let's celebrate with this poem from Busy Beaver *Sharon Devries*.

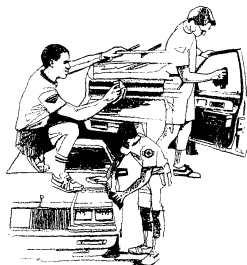
#### SPRING POEM

*Lovely lilacs, don't you think?  
Pretty tulips, nice and pink.  
God made them very special, too,  
Just for me, and just for you!*



#### MY FUTURE

What do *you* like doing best?  
And another question for you.  
What would you like to BE when you grow up?  
Do you think your favourite activity will be your  
WORK? Will you make your hobby your career?  
Will you share your ideas with the Busy Beavers?  
Will you tell us about what you hope to be?  
Please write to



MY FUTURE  
c/o The Busy Beaver Club  
Premier Printing Ltd.  
One Beghin Avenue  
Winnipeg, MB  
R2J 3X5



# Quiz Time!

## DENIALS

The following people each denied something. Match the person with what he or she denied.

- |                                      |  |
|--------------------------------------|--|
| 1. Abraham, Genesis 20:2             | a. That the innocent perish                                |
| 2. Peter, Matthew 26:69-70           | b. That he was a god                                       |
| 3. Jonathan, 1 Samuel 20:9           | c. That Jesus was guilty                                   |
| 4. Adam, Genesis 3:12                | d. That Jesus was the King of the Jews                     |
| 5. Job, Job 13:14-18                 | e. That he would not tell David of his father's intentions |
| 6. Sarah, Genesis 18:15              | f. That his wife was his wife                              |
| 7. The crowd around Jesus, Luke 8:45 | g. That he was being punished for sin                      |
| 8. Barnabas, Acts 14:12-15           | h. That she laughed at an angel's message                  |
| 9. Pilate, Luke 23:4                 | i. That he was responsible for eating the forbidden fruit  |
| 10. Chief priests, John 19:21        | j. That anyone had touched Jesus                           |
| 11. Eliphaz, Job 4:1, 7              | k. That he knew Jesus                                      |
- (See answers)



## BIRTHDAY WISHES

You have an April birthday?

All the Busy Beavers and Aunt Betty join in wishing you one super day celebrating with your family and friends!

May our heavenly Father bless and keep you in the year ahead.

Many happy returns of the day to you all.

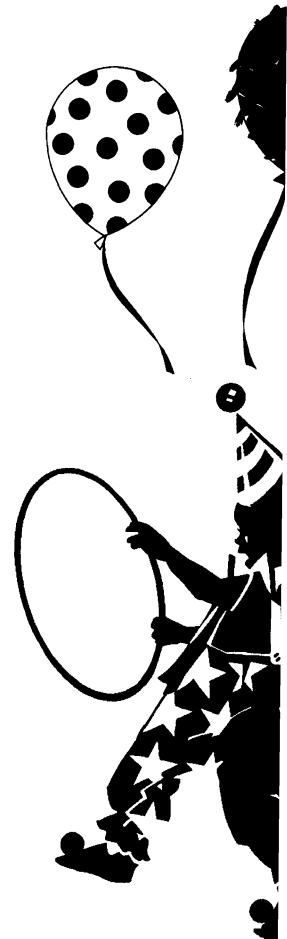


## SPRING PICTURE

by Busy Beaver Michelle Hordyk

# APRIL

Janine VanderHoeven	1
Clifford Vandersluis	2
John Verhoeff	2
Brad Bergsma	3
Jessica Vandergugten	6
Alyson Bosch	9
Jeremy DeHaan	9
Alisha Stroop	10
Jolene Hulzebosch	11
Bradley Bergsma	12
Pamela Hulst	13
Wendell Huttema	14
Tony Van Oene	14
John Witten	16
Jeremy Vandenbos	17
Jason Linde	18
Carrie-Lynn Poort	21
Diane Flokstra	22
Tammy Heemsker	22
Bonnie VanLaar	22
Jim Spoelstra	23
Tim Sikkema	25
Elissa Faber	27
Carrie Schuurman	29
Marlaine Vander Horst	29
Jonathan Vanden Bos	30



## PICTURE CODE

By Busy Beaver *Sharalee Vandebos*

W E R T Y U I O P A S D F G H J K L Z X C V B N M

W E R T Y U I O P A S D F G H J K L Z X C V B N M

W E R T Y U I O P A S D F G H J K L Z X C V B N M

W E R T Y U I O P A S D F G H J K L Z X C V B N M

A - A	H - H	O - O	U - U
B - B	I - I	P - P	V - V
C - C	J - J	Q - Q	W - W
D - D	K - K	R - R	X - X
E - E	L - L	S - S	Y - Y
F - F	M - M	T - T	Z - Z
G - G	N - N	.	.

## JOKES

By Busy Beaver *Deanna Wierenga*

Will you remember me tomorrow?  
Will you remember me a month from now?  
A year from now?

~~Knock, Knock.~~

~~Who's there?~~

You mean you don't remember me anymore?



Knock, knock.

Who's there?

Me.

Me who?

You mean you don't know yourself!



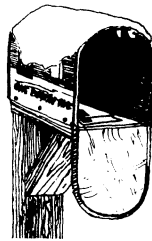
### Camel Joke

Once there was a papa camel. He had two humps so they called him Mr. Two Humps.

And there was a mama camel. She had one hump so they called her Mrs. One Humps.

And they had a baby camel with no humps. What do you think they called him?

(See answers)



## FROM THE MAILBOX

Welcome to the Busy Beaver Club *Jennifer Vandervelde*. Thank you for your letter and puzzle. I see you have an all-of-a-kind family! I hope you'll write again soon, Jennifer.

Welcome to the Club, *Jonathan Vandebos*. I hope you'll enjoy joining in all our Busy Beaver activities. Will you write back, Jonathan, and tell how you like spending spare time?

And a big welcome to you, too, *Christi Vandebos*. I'd love to hear from you about your family and where you live. Bye for now, Christi.

I see you have been very busy, *Heather Muis*. Thank you for all the "goodies" you sent. It was great to hear from you again.

Thank you for your poem and story, *Jessica Dehaas*. I enjoyed them, and I think you did, too, right? How did you enjoy your spring break, Jessica?

I think you must be very proud of your sister, *Tim Sikke*. Thank you for a good story. Write again soon, Tim.

Thank you for your letter and picture, *Pauline Boeve*. Does your grandpa have the sheep yet? Will you write and tell us about them, Pauline?

Congratulations on your new cousin, *Deanna Wierenga*. Too bad he's so far away, right? Thank you very much for your puzzles and jokes, Deanna. Keep up the good work.

You are a great puzzler, *Sharalee Vandebos*! Just keep up the good work. You can do that puzzle more than once, Sharalee. Have fun!

So how many pages have you read, *Marcia Rook*. And which was the best book you read? Will you write and tell us about it? And how did your shirt turn out, Marcia? Yes, you do sound like a seamstress!

I think your baby brother loves you looking after him, *Heidi Dehaan*. Isn't the baby talk cute? How did you enjoy March break, Heidi?

Thank you for your letter *Evelene Plug*. It was great to hear from you. I'm glad you enjoy your writing. The Busy Beavers will enjoy your poem, too, I'm sure. Thanks for sharing, Evelene.

Hello, *Florence Nijenhuis*. It was nice to hear from you again. Thank you for the puzzle. We'll have to save it for next winter! Hope you had a great March break, Florence.

Answers:

Camel Joke: Humphry!

Dentals: 1.f 2.k 3.e 4.i 5.8 6.l  
7.j 8.b 9.c 10.d 11.a

Bye for now, Busy Beavers.

I'm really looking forward to your letters!

Love to you all,  
Aunt Betty



Aunt Betty  
c/o The Busy Beaver Club  
Premier Printing Ltd.  
One Beghin Avenue  
Winnipeg, MB  
R2J 3X5