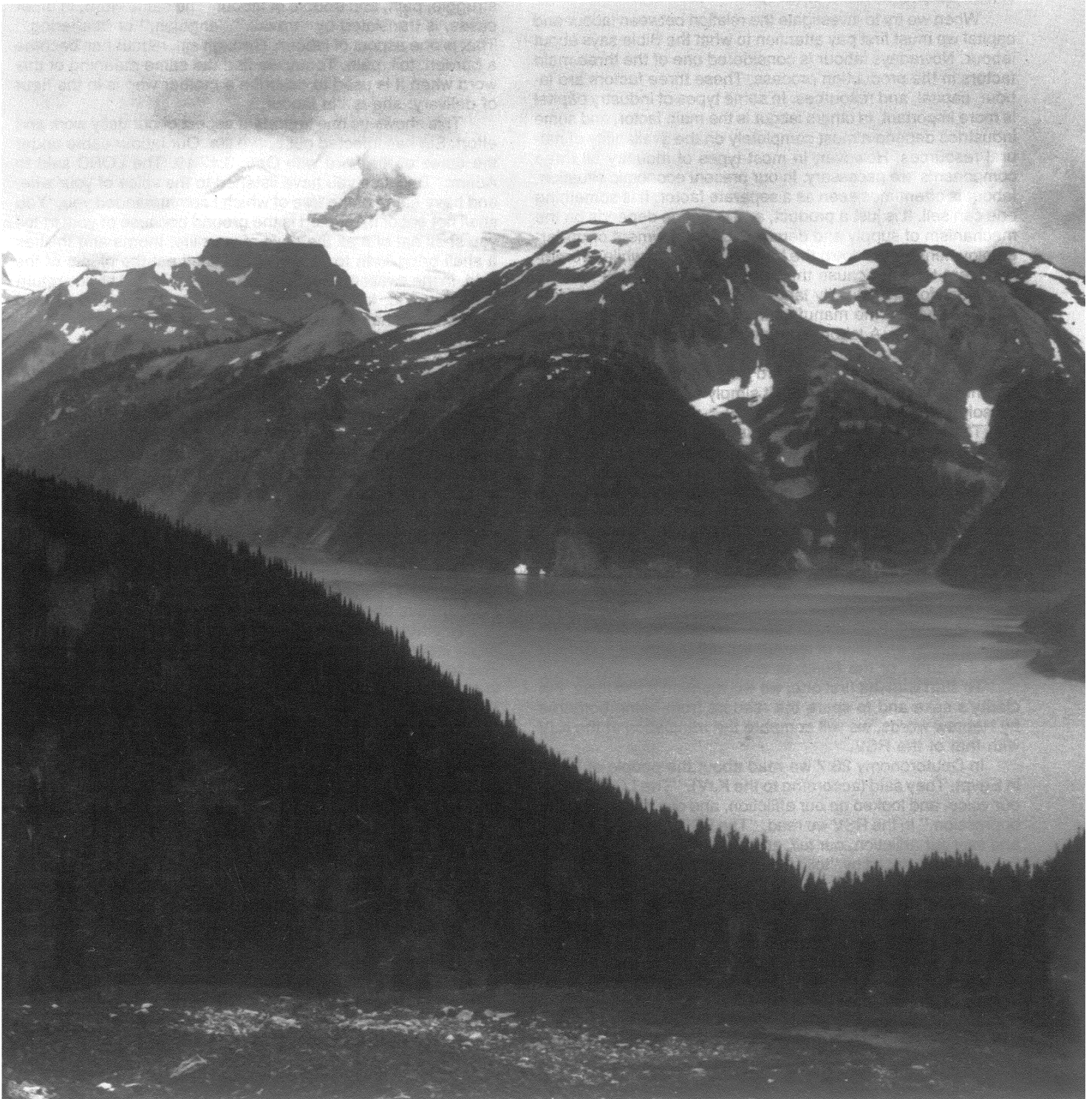


Clarion

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LABOUR RELATIONS₂

6. *The Scriptural notion of labour*

When we try to investigate the relation between labour and capital we must first pay attention to what the Bible says about labour. Nowadays labour is considered one of the three main factors in the production process. These three factors are labour, capital, and resources. In some types of industry capital is more important, in others labour is the main factor, and some industries depend almost completely on the availability of natural resources. However, in most types of industry all three components are necessary. In our present economic situation, labour is oftentimes seen as a separate factor. It is something one can sell. It is just a product, and the price depends on the mechanism of supply and demand. Unemployment or underemployment brings down the "price" of labour, while overemployment tends to cause the price to increase. You have to pay more for high quality labour or for a skill that is scarce. The employer or the manufacturer tries to get the labour for the lowest price. A labour contract is considered to be of the same nature as a contract for the delivery of some pieces of equipment. It is the result of hard bargaining. That dehumanizes human labour and makes it simply a "product" that can be sold or bought.

The Bible speaks about labour in a different way. It is remarkable that labour is closely related to the fruits of the labour in the Bible. In the original language of the Old Testament different words are used which are and can be translated by "labour." Some are used only once or a few times and are of less importance for our topic. Some words pay special attention to the activity of the worker: to be busy with something. Others emphasize the creation of something: to make or put together a product.

There are two words which are of great importance in order to understand the matters at stake. The one stresses the difficulty, trouble, and pain of labour, the other puts all emphasis on the results, or the fruits, of labour.

To start with the first one, we will mention a few texts. For clarity's sake and to spare the readers from being bothered by Hebrew words, we will compare the translation of the KJV with that of the RSV.

In Deuteronomy 26:7 we read about the people of Israel in Egypt. They said (according to the KJV), "The LORD heard our voice, and looked on our affliction, and our *labour*, and our oppression." In the RSV we read, "The LORD heard our voice, and saw our affliction, our *toil*, and our oppression." The word "labour" is replaced by "toil" in the RSV as well as in the NASB and in the NIV.

We find the same in Ecclesiastes 4:9 (and in many other texts in the book of Eccl.). "Two are better than one; because they have a good reward for their *labour*" (KJV). The RSV renders this by ". . . they have a good reward for their *toil*."

From those two examples we can learn that the word used can be translated by "labour," but that emphasizes the

struggle, pain, and trouble of labour. The same word, in other cases, is translated by "travail," "anguish," or "suffering." That is one aspect of labour. Through sin, labour has become a burden, toil, pain. Today we find the same meaning of this word when it is used to describe a mother who is in the hour of delivery: she is "in labour."

This shows us one important aspect of our daily work and effort. Sin has infected our entire life. Our labour came under the curse of the Lord with Gen. 3:17-19. The LORD said to Adam: "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you are taken; you are dust, and to dust you shall return."

7. *The fruits of labour*

There is, however, another word used in the Old Testament which is translated by the word "labour." That word indicates more specifically the results and the fruits of labour. In Ezekiel 23:29 the punishment of the LORD upon Israel is pronounced. The LORD will give them into the hand of their enemies. "They shall deal with thee hatefully, and shall take away all thy *labour*" (KJV). The RSV says, "They shall deal with you in hatred, and take away all *the fruits of your labour*." Apparently, "labour" can also be translated by "fruits of labour."

In Isaiah 45:14 we read in the KJV that the Lord will give "the *labour* of Egypt" into the hand of his people Israel. The RSV speaks about "the *wealth* of Egypt."

Another example we find in Hosea 12:8. The KJV has: "In all my *labours* they shall find none iniquity in me that were sin." The NIV renders this as: "With all my *wealth* they will not find in me any iniquity or sin." The RSV speaks here about "riches." So "labour" is translated by "wealth" and "riches."

To mention but one more, we will conclude with Isaiah 55:2. In this well-known text we read in the KJV: "Wherefore do you spend money for that which is not bread? and your *labour* for that which satisfieth not?" In the NASB we read: "Why do you spend money for what is not bread, and your *wages* for what does not satisfy?" Here we find "labour" translated by "wages."

We are not going to discuss which translation is better or more to the point. What I have tried to make clear is that one and the same word, translated in the KJV by "labour," can also be rendered as "riches," "wealth," "wages," and "the fruits of labour." This shows us the flavour of this word. It also makes clear that the Biblical notion of labour is closely related to the results of the labour. Labour is not just something you can buy and sell for the most reasonable price. Labour is inseparable

ably related to the result and the fruits of labour. It shows the responsibility of the labourer for the result of his work. It also shows the relation between labour and the profits made by it. The fruit of labour is a part of labour and of the labourer. The word "labour" can even be translated in some circumstances by "wealth," "riches," and "wages." That is something we have to keep in mind when we discuss the involvement of the labourers in the results and the profits of the company.

Nowadays we hear about all kinds of revolutionary actions. There are labourers who occupy a plant and who take over a company. Not only do they close down a company by a strike, they also try to keep a company operating which will be closed by the owners.

While we must be careful in our judgment, we have to call a spade a spade, and we have to condemn every illegal action and every revolutionary approach. At the same time we have to be aware of the Biblical notion of labour and the close relation between labour and the fruits of labour, the wealth and the riches derived from it.

Every owner has to be a steward; he must act responsibly, as someone who is set over the possessions entrusted to him by the Lord. He is not free to do with his possessions as he wishes. Before the Lord he has to give account of all his doings. He has to show his responsibility. "His" wealth may, to a certain extent, very well be the fruit of the labours of his employees. Therefore, according to the Biblical notion of labour, he has a responsibility towards his employees. Any misman-

agement makes him guilty of being a bad steward in the sight of the Lord, and also makes him delinquent with respect to his personnel.

Today we hear about getting workers involved in management decisions. That can be a revolutionary development, but it can also be a sound and Biblical move. If, for instance, people have worked in a certain factory for almost all their life, and have given all they could to build up the company, it would not be fair if the management staff would suddenly decide to move the plant to another location, because they could pay lower wages in the other area or in another country. They are not just dealing with "their" company, but with a part of the life of their personnel. It can be a matter of good stewardship to discuss such a move with the labourers involved and to consider their interest as well. The same counts for a manufacturer who decides to buy some parts in another country, instead of making them in their own plant. If that would mean the lay-off of many people who have worked in the business for many years, the company has to consider that the factory, to a certain extent, is the fruit of the labour of its workers; it is part of their life. It cannot just lay them off like a piece of equipment. The Bible clearly shows us the close relation between labour and the fruits of labour: the riches, the wealth, and the possessions derived from it. That might have far reaching consequences, as we will see in what follows.

Burlington, ON

— To be continued.
W. POUWELSE

Bible Translation Number One Hundred₁

An Evaluation of the New King James Version

Request

What follows is a series of remarks on the recently published *New King James Version*. These remarks were presented to our ministers' workshop of June 6th. My colleagues requested me to publish these remarks in *Clarion*. The reasons for this request were — I may safely assume — first, that they agreed with the main line of my evaluation; second, that they deemed it good to pass this on to "our people," so that they might benefit from it, and not right away and head-over-heels come with the suggestion that we replace the Revised Standard Version by this "NKJV."

As to the title, "Number One Hundred," Dr. W. HAROLD REID, in his *How God Gave us the Bible*, presents to his readers a list of no less than one hundred different translations of the Bible in the English language, the first one by John Wycliffe in 1382, the last one this NKJV. My library tells me that there are even

more, like the Modern K.J. Version by JAY P. GREEN, 1962, and that untimely born *Reader's Digest Bible* of 1982.

Happy with the Abundance?

The fact that there seems no end to the long line-up of Bible translations is proof in itself of the divine origin of the Bible. Time and again there are people who undertake to bring the Bible closer to the English-speaking reader of today. LESLIE R. KEYLOCK, in *Christianity Today* (April 1983), is convinced that the more translations, the more readers of the Bible. Every translation attracts a different sector of readers. Notwithstanding the truth in his statement, I, for one, deplore the fact that we are so flooded by translations that it seems impossible to decide on one and the same authoritative translation to be used in the home, in church, in school, in study societies, and, last but not least, in personal Bible reading and study. I am all for having more than one

translation handy, so that by comparing them one may find out more about a specific text. The most-used book in my study, next to the Bible, is *The New Testament from 26 Translations* published by ZONDERVAN in 1967. I wish that Zondervan would provide us with an updated edition, and prepare a similar publication on the Old Testament.

Yet, with such a "confusion of tongues" among us, I see the danger that the Word of God will never ever settle in our memories, minds, and hearts. How many texts, passages, and psalms do you know by heart? Unless we stick to one translation, we will be left with emptiness when the Bible becomes a forbidden book. Can the NKJV become that one translation?

Motive

You should know why I suggested to the previous ministers' workshop to discuss the NKJV (and then, of course, I immediately became saddled with the task

myself . . .). I was given the privilege of attending a meeting of Christian Book Store Owners, some time ago, in Cambridge, ON. This meeting was organized by a Christian book publishing company. There I heard Prof. Dr. R.K. HARRISON whom we had met at the inauguration of Prof. VanDam. He told us about his share in the preparation of this new edition of the King James Version. It was all very interesting, especially when he told us that he would have loved to start the Bible with what according to him is the most accurate translation of *Genesis 1:1*: "To begin with, God created the universe." I had the privilege of discussing certain things with him personally, and afterwards he provided me (by mail) with more literature about this tremendous undertaking. (More about that in a moment.) I want to publicly express my thanks to Dr. Harrison for this.

The best information about what lies behind the publication of the NKJV is in *A Scholarly Look at the Holy Bible — The New King James Version For All Who Love God's Word*. I cannot find the address, etc., of the publisher, but your Christian book store might be able to help you.

Having heard all this, and having received the mandate from my colleagues to come with an evaluation of the NKJV, my wife and I started reading this new Bible in January of this year, paying special attention to what struck us as new, surprising, good, or not-so-good. This means that the following remarks are based on fragmentary research. We did not read the whole NKJV, although we read from various parts of Scripture. The following notes will make this sufficiently clear.

Not Enthusiastic

Repeating the stress on the fragmentary research, I must say, albeit with regret, that I am not enthusiastic about this NKJV, and that my wife and I gladly returned to the RSV after these six months of NKJV.

We did not read this translation (if it can be called a translation — see below) as "experts" in languages and manuscripts, but as average Bible readers. I hope to be enlightened by experts about the position taken by the authors of the NKJV with regard to manuscripts. I am now able to add that the morning of that ministers' workshop was filled with an introduction by Rev. J. Van Rietschoten on the history of the manuscripts of the New Testament. He won my respect for his studies in this field, but I must at the same time confess my own ignorance. Others, better equipped, should tackle this aspect of the matter.

Motivations behind the NKJV

Having said a bit about how I got in-

terested in the NKJV, I now would like to say something about what I see as the motivations behind the publication of the NKJV. As the above-mentioned meeting at Cambridge was initiated by a publisher, so the whole undertaking of the NKJV was started in the early seventies by THOMAS NELSON PUBLISHERS. They are known as promoters of the absolute submission to the inerrant Word of God, but — and no one blames them for it — they also saw this as a good business proposition. Millions of dollars were spent on the preparations. The above-mentioned booklet gives us the complete list of no fewer than 130 scholars from several countries who participated in the work of updating and modernizing the beloved King James Version. The KJV is still the best-seller of all Bible translations. I think I am not far beside the truth when I suggest that Thomas Nelson Publishers hope that this NKJV will push aside all modern translations, like the RSV (which is not that modern), the New International Version (NIV), and certainly Good News for Modern Man, etc. They hope that the NKJV will replace the KJV as the top best-seller. I hasten to add that there is nothing wrong with such a "business motive," but I must also add something else.

During my preparations, the nearly-idolatrous veneration of the KJV and, as a result, of the NKJV struck me more than once. Although both are not presented as "inspired," the King James Version is called "The Holy Bible." The end-result of the New KJV is "more than the sum of the scholarly contributions." That "extra" element is the presence and the work of the Holy Spirit. The motive for sticking to the same manuscript that was the basis for the old KJV is: "Choosing a different one would result in getting too far away from the King James Version." If I understand this well, it means that staying close to the KJV was counted more important than using a different, and possibly better, manuscript (more on this later).

Opinions of others, experts in the field of translating, will be quoted later. And before I give some details of my own criticism, I should mention the *principle* behind this NKJV. In 1962 Jay P. Green published his *Modern King James Version*, mentioned before. His motive was to keep the KJV but to present it in a more acceptable, digestible form. It was his personal endeavour, and he took quite some liberties. It was never widely accepted.

Although the NKJV is the result not of one person's ideal but of a scholarly undertaking in which more than one hundred scholars took part, I wonder whether the *principle* behind it differs that much from Green's *Modern Version*. This NKJV,

namely, in a certain way is a "*translation of a translation*." Mind you, I do not reject the idea and ideal of *continuity* in successive translations. While the NIV is a completely new translation, without any regard for earlier ones, the RSV has indeed tried to build upon and benefit from the beloved KJV. This, however, should never cause one to regard towards earlier translations as inspired works, just like the original Old Testament in Hebrew and New Testament in Greek.

It cannot be denied that there were believers in The Netherlands who considered "De Staten Vertaling" (a twin sister of the KJV) "the inspired Word of God." They rejected any new translation as blasphemy. Thus there are believers who have lived with the KJV as "the Holy Bible" and are hurt by any modern replacement. No one should blame such believers who in their simplicity said: "This is the Bible. Period!" But a scholarly undertaking should start from a different premise. If the original text demands it, they should not hesitate to let the old version disappear behind a new and better one. After half a year of daily reading I must state that the NKJV is indeed a "New King James Version." By that I mean that it still is the King James Version!

Fair?

In their zeal, or possibly bound by the mandate of the publishers, they were not always fair towards other translations. Their objection to the RSV is that its authors call the KJV "misleading and erroneous." That sounds bad! Checking the RSV, I found, however, that by the term "misleading" they only meant that several words in the KJV have changed in meaning: they do not mean the same as they did in 1610. Thus they "mislead" the reader who goes by their present-day meaning.

"Erroneous" is used in the Introduction of the RSV to indicate two things. First, today the knowledge of the original languages of the Old and New Testaments has grown. Second (and here I touch upon a matter in which I am unable to speak with any measure of authority, and thus I quote): "The KJV translators used a Greek text that was marred by mistakes, containing the accumulated errors of 14 centuries of manuscript copying." Today "we are far better equipped." As I said before, the NKJV, although referring to some other manuscripts in footnotes, stuck to the old manuscript used by the KJV.

Philosophies of Translating

You will be struck by the repeated "I" and "me." The reason: I give my personal opinion, although my colleagues

agreed with the main line of my remarks. This personal opinion comes to the fore under this heading.

There are two main philosophies of translating. One is the so-called literal translation or *word-for-word translation*. The other is that a translation into an other language must give the *dynamic equivalent*. I (!) disagree with both. The former is not possible. Latin, French, and English stem from the same "family" of languages. Even among them a literal translation is not always possible, but you may come close to it. We all know (I do!) that kind of English which is "translated Dutch." But Hebrew and Greek are from quite different "families." You cannot put them alongside each other.

One example from the old Dutch translation, *De Staten Vertaling*. Our word "between" requires twice the same word in Hebrew. Thus the Dutch, in attempting a word-for-word translation, said "tussen

u en tussen mij" which is neither Hebrew nor Dutch.

In the next instalment several examples will be given of the avalanche of words in *italics*, which according to the NKJV translators are necessary to "complete the incomplete Hebrew." I believe neither the one (that the Hebrew Bible text is incomplete) nor the other (that words in italics are "added" as "*auxiliares*"). Proof will follow.

In "*dynamic equivalent*" I do not trust the word "dynamic." It just sounds too dynamic. . . . God's Word in the original languages is very dynamic and needs no additional *dunamis*. *Good News for Modern Man* is supposed to be such a dynamic translation. It may be dynamic, but is it still a translation?

But "*equivalent*" is not only all right to me, but a must. In Latin "trans-lating" is exactly the same as "trans-ferring": one carries the contents from the one lan-

guage region to an other language region. Thus, in doing so, one must offer a precise "equivalent" of the translated language in the new one. I got (you might as well know) protests thrown at me when I suggested that in God's Word as we present it to "man of today" the English equivalent must be given of (for example) "the third hour," "the ninth hour." It may not always be easy, but trans-lating has never been an easy job! Conclusion: My position would be somewhere in the middle between these "extremes."

— *To be continued.*

G. VANDOOREN

We have combined issues
15 and 16 because of
the holiday period.



The Heavenly Jerusalem

O HEAVENLY Jerusalem,
Of everlasting halls,
Thrice blessed are the people
Thou storest in thy walls!

Thou art the golden mansion
Where Saints for ever sing,
The seat of God's own chosen,
The palace of the King.

There God for ever sitteth,
Himself of all the Crown,
The Lamb, the Light that shineth,
And never goeth down.

Nought to that City cometh
Their sweet peace to molest:
They sing their God for ever,
Nor day nor night they rest.

Calm hope from thence is leaning,
To her our longings tend;
No short-lived toil shall daunt us,
For joys that cannot end.

ISAAC WILLIAMS
From the Latin.



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“The grace of the Lord Jesus Christ be with your spirit” Phil. 4:23.

The Seal of Victory

Paul’s last words of blessing to the Philippians have an unusual twist to them. The ending “with your spirit” in the familiar benediction occurs only here and at the end of Philemon. In the latter case, the singular word obviously has a singular reference. Here, however, we have a case where the singular is used as a collective: the apostle imparts a specific blessing to the collective spirit of the Philippians. Why this unusual twist? Why not be content with the ordinary blessing?

Once again, the contents of the letter may help to arrive at an answer. Besides being a letter of joy and thanksgiving, Paul’s message to the Philippians also stresses the theme of *imitation*. This term does not mean that believers must become like Paul or like Christ, nor must they try to relive the experiences and trials of these persons. Rather, it means that we follow the example presented to us in Christ, and in His servants, Paul and the apostles. And this is no more than seeking in every way to follow the perfect law of God, James 2:8ff.

In the call to imitation, Paul occupies a special place among the apostles. As organizer and special envoy to the Gentile churches, he laid down the first rules of conduct and order (cf. I Cor., Tim., Titus, *passim*). His was the unique calling of writing to the churches, besides visiting them and proclaiming the Word to them.

Now it is striking that in this unique calling Paul does not use force and assertiveness over the churches, but accentuates the *example* that he gives, just as Peter points out, cf. I Pet. 5:3. So the theme of imitation slowly evolves in his letter to the Philippians. First he tells them that they should be of one spirit, with one mind striving side by side for the grace of the gospel, 1:27; then, as it were in solidarity aligning himself to them, he adds, “Complete my joy by being of the same mind, having the same love, being of full accord and of one mind,” 2:2. Yet he does not put himself first. The Philippians must follow the example of Christ, imitate *Him*, and share unity of mind and full participation in *Him*, 2:5ff. For His complete work of satisfaction and reconciliation is the purest example of perfect humility in the fellowship of God’s people.

Only after he has put forward the example of Christ

does the apostle turn to himself. In his own way, he had to follow the route of his Master and Lord. Humanly speaking, he had many grounds for boasting, but he had to count all as loss for the sake of gaining Christ and being found in *Him*, 3:8, 9. On the Damascus road, he had to follow the route of complete self-denial, “emptying” himself before the Lord in order to gain the righteousness of Christ through faith. And only after stressing that he has far from reached his goal, 3:12ff., does he call the church to *imitate* him, and follow his example, 3:17.

If we consider Paul’s words of benediction in this light, then we see that his final words are a prayer for the *unity* of the Church, but then a unity founded in the truth and in the true fellowship with Christ. The words are a prayer for the triumph of the Spirit of Christ in all struggles. Just as he struggled through plenty and hunger, abundance and want, imprisonment and freedom, and prevailed only in the Spirit of Christ, so, too, he prays that the believers in all struggles may overcome in Christ, so that His spirit may bring the peace that passes understanding, and the rest that is firm in the Lord, 4:4ff. With the continued struggle, he prays for the triumph of the new man in Christ.

And, an apostolic blessing is more than a prayer. It is the officially imparted administration of God’s gift to the congregation. Thus the apostle can hold forth his own example and the example of Christ with the assurance that it will be followed, and that unity of fellowship and unity of mind in the true humility formed and built by His Spirit will remain in the world until Christ returns.

Just as this blessing is imparted here by letter, so it is imparted to the flock of Christ time and time again. And this blessing, too, this seemingly insignificant element of church life, gives us added assurance of the victory of the Spirit in the struggle against sin and the flesh. Let no one say that he has arrived. But let all go forward under the blessing of Christ. He has given us His Spirit to rule our spirit. So we press on, until we are fully one with Him!

J. DEJONG

PATRIMONY PROFILE¹⁸

By Rev. W.W.J. VanOene

The second day of October arrived. Accompanied by a committee of the consistory de Cock was in Groningen. Having been admitted to the meeting, the president ("Papa Hendriksz"), asked him what he desired from the board. De Cock replied that he should like to know what the provincial board required of him pursuant to the synodical decision. The president then read to him the following statement:

"The undersigned, H. de Cock, at present suspended minister at Ulrum, in my own handwriting and by my own subscription, and *with a sincere heart*, do hereby give evidence to the provincial church board of Groningen of my regret and sorrow because of the actions — which must lead to the disturbing of the order and concord in the Netherlands Reformed Church — of which I have been guilty in the matter of the publication of the booklet entitled *The Evangelical Hymns, etc.*, by J. Klok, etc., and the placing of a favourable preface to it, and I also make before the same church board the *sincere promise* — which I confirm by my signature — that from now on both publicly and privately I shall conduct myself in an *edifying manner* according to all the existing ecclesiastical regulations and ordinances."

Having heard it, de Cock said that with submission and signing he wished to do all he could do with a good conscience according to God's Word.

The president: "No discussion."

De Cock: "But you cannot demand of me what is not permitted or possible."

The president: "No discussion."

De Cock: "I am prepared to show regret and sorrow for everything in which I was wrong, and that even publicly, in the newspapers, if only such is proved from God's Word."

The president: "No discussion."

De Cock: "I am willing to maintain order and concord with all true and good shepherds of Christ's flock, but it cannot be demanded of me to do so with the bad ones and those who destroy the flock."

The president: "No discussion."

De Cock: "I am willing to submit to all ecclesiastical regulations and ordinances insofar as they are not contrary to God's Word or mutually contradictory."

The president: "No discussion."

Then de Cock asked for permission to copy the declaration he was required to sign. This request was granted, but while he was copying it the president asked whether he could still write as fast as before.

That was the straw which broke the camel's back. Or shall we say, "This was the straw which finally broke the

bonds"? Upon that saying the man who had shown so much patience and had been willing to go to extremes in order to solve difficulties and to comply with requests, rose from his chair and left. He was "hardly able to greet them when he departed, for he was filled with indignant pity and contempt."

Having prayed with the many friends who had come to the hotel where the meeting was held, the Rev. Hendrik de Cock undertook the journey home.

He planned to share his experiences with the provincial board with the king and the synodical committee again. He did not expect much from that, but he wished to do the utmost.

Family circumstances and further events caused things to develop differently.

Grief and a Visit

When de Cock went to Groningen to appear before the Provincial Church Board, he did not leave his family without concern for the health and life of their eldest daughter. She was seriously ill and died a few days after his return. An advertisement in the *Groninger Courant* read as follows:

This evening it pleased the Sovereign, Only, and Triune God to require from us through death our eldest daughter JANTJE at the age of 3½ years after an illness of three weeks.

Acquiescing in and relying on the covenant promises, Gen. 17:7, Acts 2:39, and on God's Word, Mark 10:14 and I Cor. 7:14, we hope to find her back there where no mourning or weeping shall be any more.

H. de Cock, Reformed minister; F. Venema

Even in his grief the enemies could not leave him alone. The advertisement in which the Rev. and Mrs. de Cock gave account of the hope that was in them and of the comfort that they received from their God was distorted and abused. Mutilated versions were circulated, of which one came into the hands of the Rev. H.P. Scholte, reading as follows:

This evening it pleased the Sovereign, Only, and Triune God to require from us our eldest daughter JANNETJE, at the age of 3½ years, and therefore born after my regeneration and thus not condemned, see John 3:3, etc.

There were others as well, people who showed sympathy and were of great support for the grieving parents. And as Paul once received new courage from seeing the brethren, so Hendrik de Cock was greatly comforted and encouraged by the unexpected arrival of the Rev. H.P. Scholte. Not only was Scholte's coming to Ulrum unexpected, it was not planned either but was the result of an at-the-spur-of-the-moment decision. Scholte himself wrote about it later.

"I can," he writes, "say something only about what happened in Ulrum when I was there. I was not planning to go to Ulrum and had written to de Cock a few days earlier, expressing the hope that I would be enabled to come to Ulrum this year still. But the sudden illness of my brother-in-law caused my whole family to undertake the journey to Amsterdam. There I right away conceived the

plan to make a trip to Groningen. "I desired to see and hear with my own eyes and ears how the Church of Christ was making out there, and since interest in the cause of the Lord actuated me to make the trip, I did not have any objections that difficulties would arise from that for my own person. If I had had any inkling of that, fear would have held me back. Upon my arrival in Ulrum the consistory requested me to preach on Friday evening; I accepted this without any hesitation, since I knew from the Word of God that the overseers of the congregation had received their position to take care of the congregation. I did not yet know that 11th article; I read it only on the Saturday, in connection with a piece from the Provincial Church Board. When the consistory requested me to preach on Sunday afternoon, I asked them to go to the counsellor who was to preach in the morning to ask him to yield that service to me. The consistory came back with the message that the counsellor did not know me and therefore did not wish to yield that service to me."

On Friday morning Scholte went to the counsellor himself, the Rev. Smith of Leens, to introduce himself and to repeat the consistory's request. It did not help. The counsellor even threatened with the civil authorities if Scholte should preach on Friday evening. "However, I told him that when an ordained consistory offered a service to me, an ordained minister, I could not and was not permitted to decline such an offer, but had to preach in season and out of season according to God's Word, etc."

Scholte preached on Friday evening on Isaiah 8:11-15, and baptized children of Ulrum's congregation. The service lasted from 7:00 p.m. till 10:30 p.m.

On the following day, Saturday, October 11, 1834, the consistory received a copy of a letter sent by the Provincial Church Board of Groningen to the counsellor, "informing him that a certain Scholte, minister in North Brabant, had arrived in Ulrum, of whom the Board had heard that he was scheduled to preach there on Sunday afternoon. The counsellor was ordered to see to it that no one should preach without his consent, and that he send a copy of that decision to the consistory of Ulrum, and that, if the consistory should not comply with it, he was to lodge a complaint against it with the Classical Board of Middelstum."

"From that document," Scholte wrote, "the counsellor knew with certainty that I was a minister; I knew from it that the consistory of Ulrum had not yet been deposed." Thus it was decided to ask the counsellor again to yield the pulpit to Scholte, but to no avail. In the afternoon the doors of the church building were closed by order of the church wardens, and thus Scholte delivered a sermon on Hebrews 10:19-22 standing on a wagon on a piece of land belonging to the parsonage.

The Rev. Scholte certainly could not know that the effects of his preaching in Ulrum would soon be felt. However, that is something we'll speak about later.

A Conclusion Reached

On Monday, October 13, 1834, the Rev. Hendrik de Cock reached a conclusion. Was it the fruit of his discussions with Scholte? Had they, perhaps, reached an agreement that they would secede from the Netherlands Re-

formed Church?

Of course, they talked about the whole situation and about the course to follow, but at his departure on Sunday afternoon Scholte knew no better than that de Cock would again send an appeal to the king and to the synodical committee. In his defense before a court in Amsterdam in 1836, Scholte says, among other things, "During my stay in Ulrum we did speak about the secession of that congregation, but in no way was a plan conceived between me and Rev. Hendrik de Cock; and it is even remarkable that during that first period, until my later appearance before the judge in Appingedam, there existed no correspondence whatsoever between me and the aforementioned minister or anyone from the Province of Groningen, so that the secession in Groningen and in North Brabant took place without our knowing it of each other."

Pondering the various options led Hendrik de Cock to the conclusion that secession was the only way open to him. An appeal to the synodical committee was possible, but even if that committee was *willing* to help him, what *could* they do? What could he expect from the king? The consistory urged him many a time to go the way of secession. That even a minister in good standing was prevented from conducting a service he now had seen with Scholte. Besides, he was to appear in court in Appingedam on a police warrant charging that he was the one who conducted services on all five Sundays in the month of August. He was equally convinced that his deposition would follow as soon as the period of half a year set by Synod had expired.

Having come to that conclusion, Hendrik de Cock convened a consistory meeting for that very evening, and at the meeting the consistory signed the *Act of Secession or Return*. They seceded from the Netherlands Reformed Church and returned to the old foundation, the church of the fathers.

The next evening the congregation came together. All were convinced of the seriousness of the situation and of the step to be taken. "Convinced that the decision by the congregation would have considerable consequences for the congregation, they first knelt down to pray." Then the various matters were explained and finally the decision of the congregation was obtained. Almost all members were present "and the large majority declared that they agreed with the consistory, that they no longer recognized the actions of the Church Board, broke their submission to that Board, and thus renounced the union with the Reformed Church as it had been in existence since 1816."

The same *Act* which was signed by the consistory now was signed by the congregation. Forty-nine members signed, eighteen members "who in the time of suspension were confirmed, or were ingrafted into the Lord Jesus Christ by the Spirit of the Lord, and now have been accepted by the consistory," and sixty-three "heads of households who are not members but with all their own wish to join the Reformed congregation." According to the names under the *Act* the total number was 247, but it is not the exact number: some did not mention the number of their children.

—To be continued.

Can Measures and Weights or Time in the Bible Be Translated?₂

One often reads that the daily wage of a labourer was one denarius, based on the parable of the workers in the vineyard (Matt. 20:1-16). Day labourers in Jerusalem on the average earned one denarius a day in those times. Some poor people made no more than a quarter denarius per day, which was considered exceptionally little (Jeremias, p. 111). Edersheim (Bk. V, Ch. V, p. 417, footnote) mentions that a day labourer in Rome received 12 *as* per day in the time of Cicero, about 75 B.C. An *as* was worth 1/16 of a denarius, which means that a day labourer in the city of Rome received ¾ of a denarius per day in a period not too long before the time of Christ. It seems unlikely that the average daily wage in rural Judea or Galilee was as high as in Jerusalem or in Rome. The Lord may have chosen a denarius a day as a first indication already of the generosity of the owner of the vineyard. It is also possible that this was indeed a normal harvest-time wage when labour is often scarce due to the abnormal demand. Whatever the case may be, it is by no means certain that the denarius was the general daily wage. It is an oversimplification to substitute "daily wage" for denarius like the NIV does in the footnote on Mark 6:37: "eight months of a man's wages — two hundred denarii." And in John 12:5 we find: "a year's wages — three hundred denarii" in the footnote. Other passages with "daily wage" in the text are: Mark 14:5, John 6:7, Rev. 6:6. It is understandable that in the parable of the workers in the vineyard, the word "denarius" appears in the text. But why "five hundred denarii" in Luke 7:41 and "two silver coins" in Luke 10:35? There is little logic in it. Would it not have been better to leave "denarius" in all texts and put explanations in footnotes?

The NIV translators did something really strange with the *drachme*, a Greek coin equal in value to the denarius. The only place where this coin is mentioned in the New Testament is Luke 15:8-10 where we read the parable of the woman who lost one of her ten *drachmai*. The NIV translates "ten silver coins" with a footnote "Greek ten drachmas, each worth about a day's wages." However, in Acts 19:19 we read in the NIV: "When they calculated the value of the scrolls, the total

came to fifty thousand drachmas"; with the footnote: "A drachma was about a day's wage." A reader would never suspect that the word "drachma" does not appear in the Greek text! Neither Nestle's 21st edition, nor the Textus Receptus has it. Because the NIV translators chose their own "best" texts, as they state in the preface, maybe their particular text of Acts 19:19 had *drachme*. The readers are not enlightened in a footnote. To be logical, and if *drachme* must be changed to "silver coin" in the text, it should have been done in both places.

We could go on for quite a while with more translations and conversions, but to cover it all would require far too much space. Next time we will deal with a somewhat different problem in conversion and translation and reach some preliminary conclusions.

The Description of the Molten Sea

If you have followed the discussion so far and see the title of this section, you may think: "Oh no, not the molten sea again!" But if, in *Clarion*, we "demand a complete translation," should we not also be willing to face the facts and take a really good look at the difficulties involved? Moreover, the passage on the molten sea is a precise technical description that relates measures of capacity to measures of length. Any serious consideration of length and volume measures must deal with it.

Let us first consider the description of the sea in I Kings 7:23-26 (KJV). We learn that it had a brim and that it was round all about. The dimensions (shown in Fig. 1) and the volume are described as follows:

- a) Diameter across the top: *ten cubits from the one brim to the other;*
- b) Height: *its height was five cubits;*
- c) Circumference: *a line of thirty cubits did compass it round about;*
- d) Wall thickness: *it was an handbreadth thick;*
- e) Volume: *it contained two thousand baths.*

From I Kings 7:25 we learn that the sea was placed on the backs of twelve (bronze) oxen and therefore must have had a flat bottom. This implies that it was a cylinder. The oxen were arranged in

groups of three, facing north, west, south, and east, respectively. In v. 26 the brim is compared to the brim of a cup and (the curved petals of) a lily blossom. Consequently, a curved brim is shown in Fig. 1 with its ten-cubit diameter. This means that the brim circumference was about 31.4 cubits (see circle and cylinder equations in box). Looking at Fig. 1, it can easily be seen that a measuring line would slide down the curving brim. Therefore the 30-cubit line must have measured the body diameter below the brim.

From the Biblical text, the above short description, and an analysis presented in earlier *Clarion* articles (Dec. 1977 - Feb. 1978), we may conclude the following:

- f) The outside dimensions are meant in the text and the inside dimensions must be calculated;
- g) The sea was cast as an open cylinder and not as an hemisphere as was often assumed in the past;
- h) The inside diameter for computing the contents of the sea should be derived from the body diameter below the rim;
- i) The 7 handbreadths or 28 fingers long royal or temple cubit was used;
- j) Computations with $\pi = 3.136$ lead to correct results;
- k) These computations also show that the sea could hold 7,200,000 cubic fingers;
- l) Consequently, the bath measure was equal to $7,200,000 \div 2,000 = 3,600$ cubic fingers. In modern measure this results in a bath of about 22.8 litres (roughly 5 Can or 6 US gallons).
- m) The small extra volume caused by the curving brim may be neglected in calculations of the total volume. This was shown in *Clarion*, Vol. 27, Jan. 14, 1978, p. 8, Sec. 3.4.

Note: Results of calculations are presented separately in a box.

The Biblical description of the sea is ancient, yet it is expertly composed in a technical sense. It is short but complete enough to avoid ambiguity. The shape, the dimensions, and the ornaments provided are all mentioned. We also learn that the vessel was cast in bronze (I Kings 7:44-46), how it was supported, and the volume it could hold. Nothing of impor-

tance is missing and the word "about" is not used. These are the reasons why such a detailed calculation could be made.

However, the description does require careful consideration; the true meaning is not immediately obvious. Failing to understand the text completely, translators and commentators have often given an erroneous interpretation. Calculations did not lead to the right results, and an error in the text was assumed and "corrected." Then, with some further assumptions, the right answer was more or less obtained. Taking the outside dimensions instead of the inside ones in volume calculations is one common mistake. There are several examples of this in the literature. Readers will no doubt be surprised to learn, as I was, that it already started with the Septuagint, as we will see later.

Any change in the description is dangerous because an important item may be left out. To give you an impression, I will discuss a few translated expressions.

Some "Free" Translations

The NASB, in I Kings 7:23, uses the "dynamic equivalent" expression *thirty*

cubits in circumference. One who wants complete details will ask, "Which circumference: that of the rim or that of the main body?" The statements in the KJV, *it was round all about* and *a line of thirty cubits did compass it round about*, contain all the necessary details. As argued above, a flexible line would slide down the brim. Therefore "the measuring line" must not be omitted from the text. In a paraphrase these passages could be rendered: "It was circular" and "A full line of thirty cubits could encircle it." That way no information would be lost.

The NASB does have a marginal note, *a line of 30 cubits went around it*. It is perfectly understandable, so why not leave it in the text? A similar, slightly ambiguous statement is found in the RSV: *a line of thirty cubits measured its circumference*. A measuring line, in most cases, would have knots or maybe marks at fixed intervals. Therefore a line could also measure 25 or 28 cubits, for instance, if it was 30 cubits long. (We know this from an Egyptian picture showing land surveyors at work.) In the case of the RSV it would have been better to say "a full line . . . etc." That would have prevented ambiguity. "Encircled" would have been bet-

ter than *measured*, or the old expression *to compass round about*, which the RSV translators use in the following verse anyhow (I Kings 7:24).

Am I splitting hairs? I don't think so. If the inspired writers preserved all the important details for a detailed calculation, who are we to think that we can do better with "dynamic equivalent" expressions?

One could go on and on and fill several pages with a detailed analysis of all the oddities that translators have introduced into these texts. The TEV and the Living Bible are the worst offenders. To give an example, the Living Bible makes the wall thickness four inches in I Kings 7:26 and five inches in II Chron. 4:5! It is quite obvious from the various translations and their footnotes that, in a technical sense, these verses are not fully understood. And if something is not fully understood in a text, there is the danger that a "dynamic equivalent" translation will distort the original meaning. Rev. Van Dooren "honoured" the NIV translators for providing the footnotes on measures and weights and wondered, "Why not put the translation in the text itself?" Let us be grateful they did not. That would

Circle and Cylinder Equations (Used for Molten Sea)

C = Outside Circumference	$C = 2 \times \pi \times R$
D = Outside Diameter	$D = V \div \pi = 2 \times R$
R = Outside Radius	$R = C \div (2 \times \pi)$
t = Wallthickness = 1 handbreadth = 1/7 temple cubit	
H = Outside Height	
c = Inside circumference	$c = C - (2 \times \pi \times t)$
r = Inside radius	$r = R - t$
h = Inside height	$h = H - t$
V = Volume of Sea + Water contents	
$V = \pi \times R^2 \times H = (C^2 \times H) \div (4 \times \pi)$	

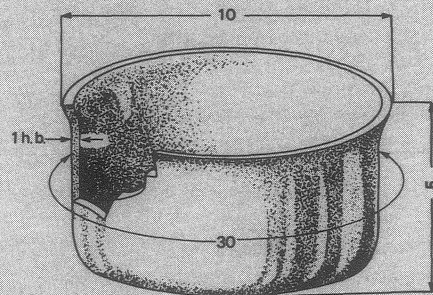


Fig. 1. Simplified view of the Molten Sea with Biblical dimensions from I Kings 7:23-26 shown. (Courtesy Biblical Archaeologist)

Results of Calculations

The tabulation below lists dimensions and volume calculations of the Molten Sea. Only the dimensions found in the text are listed, either in cubits or converted to metres. Volumes are calculated by means of the equations $V = (C^2 \times H) \div (4 \times \pi)$ and $v = (c^2 \times h) \div (4 \times \pi)$. These formulas express mathematically an ancient way of calculating circular volumes.

Units	DIMENSIONS				VOLUMES		REMARKS	
	C	H	t	π	V	v	Source	Notes
Cubits	30	5	1/7	3.136	49.9	45.6	I Kings 7	1,2
Metres	15.54	2.59	0.074	3.136	49.9	45.6	Calculated	1,2,3
Metres	1.35	2.3	0.08	3.14	33.4	29.9	NIV	1,4
Cubits	33	5	1/7	22/7	62.7	57.6	Septuagint	1,5

Notes

- All volumes in cubic metres (M³) = kilolitres (kL); 1 kL = 1000 L.
- One handbreadth = 1/7 cubit, 1 cubit = 0.518 metres; $\pi = 3.136$, as computed in earlier *Clarion* articles.
- Dimensions in I Kings 7:23-26 converted to metres.

have introduced serious errors into the texts we are discussing! We will deal with this next and end this section with a few remarks on the NIV translation of the molten sea description.

The NIV translators used dynamic equivalent expressions but, technically speaking, produced a fairly good version. But why "bulls" instead of "oxen," as other translations have it in I Kings 7:25? Common sense would seem to favour "oxen," those patient animals that have been "beasts of burden" since the earliest times. Have there ever been bulls tame enough to pull a cart or plow the fields? Could there be linguistic reasons for preferring the word "bull" in this case?

Another translation that seems dubious can be found in the NIV, also in I Kings 7:25, which was rendered: *and their [the oxen's] hindquarters were toward the center*. The Hebrew word that was translated as "center" is *bayta*. It is derived from *bayit*. (house), which also means "interior," according to Holladay. He translates *bayta* as "inwards" and refers to I Kings 7:25. None of the earlier mentioned versions uses the word "center."

Basically, "center" means a point in

space, even when it is used for a city as a trading center with roads radiating out from it in a number of directions. The verb "to radiate" leads us to "radius," the radius of a circle and also the radius of the molten sea, a circular object. Therefore, strictly speaking, in the case of the sea the center refers to one point: the center of the bottom. Usage of the word "center" in the NIV implies that the oxen had their hindquarters pointing to that center. It would mean that the oxen were placed on lines radiating out from the bottom center and set at angles to each other. Of the three, say on the eastside, only the ox in the middle would be facing due east.

One does not get that impression from the description. The oxen stood side by side, all three on the eastside facing eastward, etc. This would leave a kind of square space in the middle. Could that be the reason why a word derived from "house" is used in the Hebrew text? Maybe the translators of the NIV did not mean to indicate a geometrical point. If that is the case they should not have used the word "center," especially not for a circular object.

Some of the free translations dis-

cussed in this section are of a minor nature, others are more serious. But a little here, a little there, and we end up with a distorted description that makes it impossible to calculate the correct volume from the dimensions.

— *To be continued.*

A. ZUIDHOF

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- Dimensions from NIV footnotes on I Kings 7:23 (C), II Chron. 4:2 (H), Ezek. 40:5 (t). The translators used the common cubit for the conversion to metres with the cubit equal to 0.45 m. The handbreadth was presumably computed as follows: $0.45 \div 6 = 0.075$ m or 7.5 cm and rounded off to 8 cm = 0.08 m. A value for π is not mentioned in the NIV and π = 3.14 was chosen for the calculations.
- In the Septuagint the thickness is given as one handbreadth. For the computations 1/7 cubit has been assumed. The so-called Philetarian cubit of 0.525 m has been used for calculating the volumes in cubic metres. This cubit was widely used in the Eastern Mediterranean countries at the time the Septuagint translation was made (Jeremias, p.12). It had the same length as the old Egyptian royal cubit.

Hebrew Measures of Length

	Royal Cubit	Common cubit	Handbreadth	Finger
Fingers	28	24	4	1
cm	51.8	44.4	7.4	1.85
Inches	20.4	17.55	2.91	0.729

Hebrew Measures of Capacity

	Homer or Cor	Bath or Ephah	Seah	Hin	Omer	Cab	Log
Multiplier	0.1	1	3	6	10	18	72
Cubic fingers	36000	3600	1200	600	360	200	50
Logs	720	72	24	12	7.2	4	1
Litres*	220	22	7.33	3.67	2.2	1.22	0.306
Litres*	228	22.8	7.6	3.8	2.28	1.27	0.317

* The widely accepted 22-litre bath was proposed by the late well-known archaeologist, W.F. Albright. A bath of 22.8 litres was derived from the dimensions and the volume of the Molten Sea in the earlier articles in *Clarion* by the author.



“Now Thank We All Our God”

Tuesday, May 31, the congregation of Langley came together to officially say farewell to Reverend and Mrs. VanderBoom. It was an *official* farewell, for they will remain members of the Langley church.

The vice-chairman, Mr. D. Doesburg, opened the evening by inviting us to sing Psalm 90, stanzas one and eight. Having read this psalm as well and leading us in prayer, he welcomed all those present. He mentioned that this evening was a historic event, for the youngest church in the Valley was releasing its oldest minister. Langley would also be the first church in the Valley to have an emeritus in its midst. He gave a brief historical overview of the Langley church, focussing on its numerical and spiritual growth.

Messages of congratulations were read from the churches at Lincoln, Edmonton (Immanuel and Providence), Chatham, Winnipeg, Houston, Hamilton, Coaldale, Carman, Smithers, Brampton, and from Rev. D. DeJong.

The elementary school children, accompanied by Cheryl Hansma on the piano, sang three songs: *All Things Bright and Beautiful*, *Loving Shepherd of Thy Sheep*, and *We Praise Thee, O God, Our*

Creator. Some of the children accompanied the last song with recorders.

On behalf of the Junior Catechism Class, Sidney Doesburg and Cheryl Hansma gave a humorous description of what occurred in the catechism room. They presented Reverend VanderBoom with a pen and pencil set.

Musical entertainment was provided by Mrs. P. Jansen (piano), Mike Kobald (flute), and Theo Kobald (cello). They played *Trio in G Major for Piano, Flute, and Cello* by Joseph Haydn.

On behalf of the Young People's Society, Gordon VandeBurgt, Keith Doesburg, Cecile and Mary VanWoudenberg presented *One Day in a Reverend's Life*: a humorous sketch which drew on the occupations of many members of the congregation.

A fairly large choral group professionally sang three songs: *O Praise Ye the Lord*, *The Song of Ruth*, and *The Lord is My Shepherd*.

On behalf of the Women's Society a group of ladies presented Reverend and Mrs. VanderBoom with some suggestions for retirement, e.g., bird watching, cooking, collecting stickers, or taking up philately.

The churches in the Valley were represented by: Mr. H. Bosscher (Abbotsford), Rev. C. Bouwan (Chilliwack), Mr. H. Berends (Cloverdale), and Rev. J. Geertsema (Surrey). They thanked Reverend VanderBoom for all the work which he had faithfully done in the Valley and wished him and his wife God's blessing in their retirement.

Reverend VanderWel represented Classis Pacific. He, as well as the previous representatives from the churches, stressed that the organizers of this evening would rather not have “speeches.” He therefore, had written a play called *A Session of Classis Specific* in which he, Rev. Geertsema, and Rev. Bouman amused us all with a humorous sketch of classis dealing with a request from Mrs. VanderBoom asking for her husband to be released from all his ecclesiastical duties. Later, in his reply, Reverend VanderBoom mentioned that this sketch gave him second thoughts about retirement, seeing that classis had deteriorated so much; e.g., a driver's license was used as a credential.

Various gifts were presented on behalf of the consistory and the congregation: an enlarged picture of the consistory by Mr. J. VanWoudenberg, a gold pocket watch with inscription by Mr. H. Moes, a slide projector by Mr. D. Doesburg, and a bouquet of flowers by Mrs. T. Hansma.

In his reply Rev. VanderBoom characterized the evening as “a moving experience.” He was very thankful for all that had been done this evening, but also for the love, warmth, and fellowship he and his wife had received in the past six years. As a matter of fact, the thirteen years they had spent in the Fraser Valley were good years. But for everything there is a time — a time to enter the ministry as well as a time to retire from active service. He was thankful for the guidance of the Lord in their lives and expressed the wish that the Lord would continue to surround them and the congregation with His love and care.

After the singing of Hymn 65 Reverend VanderWel closed the evening in prayer.

A Thankful Member of the Congregation



A Summary of Rev. VanderBoom's Last Sermon

On Sunday, May 29, in the afternoon service, the Rev. VanderBoom preached his last sermon as the regular pastor of the Langley congregation. The Scripture reading was II Thessalonians 2:13-3:18. He chose as the text II Thessalonians 3:3, 4, 5, and 16:

- 3) But the Lord is faithful; He will strengthen you and guard you from evil.
- 4) And we have confidence in the Lord about you, that you are doing and will do the things which we command.
- 5) May the Lord direct your hearts to the love of God and to the steadfastness of Christ.
- 16) Now may the Lord of peace Himself give you peace at all times in all ways. The Lord be with you all.

The theme of his sermon was:

God's faithfulness, the basis for an apostolic greeting.

The Rev. VanderBoom started his sermon by saying that a worship service is not an appropriate place to reflect on past experiences and achievements. Even though it was, in a sense, a farewell sermon, as a servant of God he still had to fulfill his duty, which was to preach the Word of God. For that reason he chose these verses. In these verses, the apostle Paul is saying farewell to the Thessalonians, but his farewell is in the form of a prayer for the welfare of the young church. The only basis Paul had for this apostolic greeting was God's faithfulness.

The pastor showed us that at several places in the two Thessalonian letters Paul seems impressed with their progress as believers. He thanks God for their steadfastness and says that he even boasts about them, but Paul does not dwell on this. His final greeting does not say, "You're doing fine — keep up the good work." In the final greeting, he reminds them of the faithfulness of God, and that is the basis for his final greeting.

We were then asked what a retiring pastor is to say. Is he to leave us with, "Keep up the good work"? No! The Rev. VanderBoom could only, with Paul, remind us of God's faithfulness. We are the covenant people of God, and in such a relationship the faithfulness of God is first. For comfort, encouragement, and instruction, we cannot rely on our past performance. We can only rely on God's faithfulness. On that basis, our pastor, with Paul,

could say, "He will strengthen and guard you." "The Lord is faithful" are the most important words that a pastor can give his last congregation. We were urged to hold onto this for the future. Then we will not boast in ourselves, which only causes us to fall flat on our faces.

Our pastor then showed us that Paul turns his concentration to the active life of the believers. God uses us to work out His plan with this world. This is beautiful, but serious, we were told. Paul is confident that the Thessalonians can handle it. His confidence, however, is not in the Thessalonians, but in the Lord and in the covenant relationship, because the Lord will perfect what He has begun. This is true also for Langley. Our pastor said that he has confidence in us, but not because we are so good and not because of past accomplishments and progress. He has confidence *in the Lord* about us. He is confident that we will respond to the Word of God. He then reminded us that this response to become active must be activated by the Lord. His prayer for us is that the Lord Christ will direct our hearts to the love of God and to the steadfastness of Christ. We were reminded that God's power is a very dynamic force. This was the message that Rev. VanderBoom was called to proclaim. Any work which is done may not be evaluated by our achievements or progress. If this were so, then the history of the church would be bleak indeed, said our pastor. Rev. VanderBoom was our pastor for *Christ's sake*.

Paul's greeting then ends with a blessing which is a prayer, and a prayer which is a blessing. It is a reminder of God's faithfulness: May the Lord give you peace. Only God can give that peace. It is a constant unbroken peace. This peace will prevail, we were told, because the Lord is faithful. It prevails when the disorderly submit, when the fainthearted trust, when the weak gain strength, when the indifferent commit themselves completely. In the prayer, "The Lord be with you *all*," everyone is included; there is no exception. What a beautiful end, said our pastor, to a letter that has a flattering beginning. It is the summary of the richness of Rev. VanderBoom's calling. May the Lord and His unbroken peace be with you all.

GEORGE VAN POPTA

**Consulaat-Generaal
Der Nederlanden**
One Dundas Street West
Suite 2106, Box 2
Toronto, ON M5G 1Z3
Phone: (416) 598-2520

OPSPORING ADRESSEN:

VAN DE BEEK, Aart, geboren 23 april 1904 te Nijkerek, naar Canada vertrokken op 18 juni 1952.

BIJLSMA, Mintje, geboren 14 april 1923, laatstbekende adres in Nederland: Schrans 104, Leeuwarden, naar Canada vertrokken op 14 april 1958.

KOFFEMAN, Harmen, geboren 19 augustus 1918, laatstbekende adres in Nederland: Bosboom Toussaintstraat 49b, Amsterdam, naar Canada vertrokken op 24 augustus 1951 met bestemming Hamilton, ON.

STASSEN, Hubert A., geboren 31 juli 1918. STASSEN-DRIESSEN, Elisabeth H., geboren 27 augustus 1921, laatstbekende woonplaats in Nederland: Beek (L), naar Canada vertrokken in 1951.

WARMER, Johannes, geboren 21 augustus 1933 te Utrecht, laatstbekende woonplaats in Nederland: gemeente Lange- en Ruigeweide, naar Canada vertrokken op 3 november 1954.

De Consul-Generaal,
voor deze:

Mevr. G. SCHNITZLER
Fgd. KANSELIER

Church News

DECLINED for the Mission in Brazil
CANDIDATE DRS. G. ZOMER
of Kampen, The Netherlands

CALLED for the Mission in Brazil
CANDIDATE E. KAMPEN
of Burlington, ON

CALLED to Watford, ON
CANDIDATE E. KAMPEN
of Burlington, ON

Rev. G.H. Visscher's new address is:
35 Pineland Avenue
Nepean, ON K2G 0E6

The new clerk of the consistory is Peter H. Buist. The church address remains the same:

P.O. Box 5671, Station "F"
Ottawa, ON K2C 3M1

OUR COVER

Table Mountain and Garibaldi Lake, BC. Photo Courtesy Government of British Columbia.

Rev. D. DeJong Installed in Burlington, East

“Your new Coach has arrived”

With these words, which had everyone wondering what was coming, Rev. G. VanDooren had announced his morning sermon, for the service in which Rev. DeJong was being installed. It did not take long, however, to discover what the explanation of Ephesians 4:11 and 12 was going to be, when all local church members were addressed as ministers and the called minister was to train and equip us to be ministers.

The building was already filled to capacity about half an hour before the service began. Rev. VanDooren explained that an earlier edition of the RSV where a comma was inserted (which was taken out in a later edition) gave his text the true meaning of what Paul wrote in his letter. He charged Rev. DeJong to: open the Scriptures, to visit the congregation, to train the office-bearers, to encourage the membership to multiply their talents. Don't let that comma slip back in!

In the afternoon, the newly installed minister preached about Acts 17:30 and 31. Jesus Christ, the Man appointed by God, removes all reason for pleading ignorance when He comes to judge the world, because of: 1) His prophetic work, 2) His priestly work, 3) His work as King.

At the end of the service, br. A.L. Hartman, chairman of the consistory, extended warm wishes of welcome to the DeJong family, and gave the floor to br. F. Ludwig who spoke on behalf of the sister churches in Classis Ontario-North. Br. J. Hutten brought greetings from the Burlington-West Church, and br. H. Buist represented the Burlington-South congregation with a few well-spoken words.

The congregation's turn to have their say came on Friday, June 17th, when we had an evening with our new minister and his family in a less formal way. Br. Hartman welcomed us on behalf of the consistory, and said that again we may “Rejoice in the Lord” with the gift of a new minister. He spoke a word of appreciation to Rev. VanDooren, who had not arrived as yet because of a wedding rehearsal elsewhere. Rev. VanDooren retired for the third time: first in 1977, then with the arrival of Rev. VanBeveren, and now with the arrival of Rev. DeJong.



Many good wishes were extended to our new minister by those representing the various aspects of our congregation: Ed Aasman on behalf of our Youth Societies, Peter Koning for the Men's Society, Linda Oostdyk for the students of John Calvin School. The Women's Society had a large delegation, and, in addition to a suitable song, presented the DeJong family with a lovely plant for the parsonage.

Rev. DeJong, in a few well-chosen words, responded to all the well-wishers and also paid tribute to Rev. VanDooren, who, in his words, has meant so much for

our churches in Canada. After this the formal part of the evening was concluded with prayer by Rev. DeJong. We sang together from the lovely hymn: “Christ above all Glory seated” and left for the John Calvin School auditorium for refreshments and a social hour, where everyone had and used the opportunity to chat with our new minister and his family.

May we all “Rejoice in the Lord” for many years to come!

ARIE J. HORDYK



PRESS RELEASE

Classis Ontario-South, June 8, 1983.

1. *Opening.* Rev. Cl. Stam, on behalf of the convening church at Smithville, opens the meeting. Psalm 139, stanzas 4 and 13, are sung, and Acts 4:32-5:12 is read. The Lord is asked to bless this classis. The convener welcomes all the brothers, and he speaks some words about the passage read.

2. *Credentials.* The delegates from London check the credentials which are found to be in order. All the churches are duly represented.

3. *Constitution of Classis.* Classis is constituted as follows: chairman: Rev. J. vanRietschoten; clerk: Rev. Cl. Stam; assessor: Rev. W. Huizinga.

The chairman notes the following memorabilia: Rev. M. Werkman accepted the call from the Church at Orangeville, Rev. P.K.A. DeBoer accepted the call from the Church at Carman, and Rev. J. DeJong accepted the call from the Church at Burlington-South. The Church at Hamilton with the cooperating churches for mission work were disappointed when Candidate A.P. Feijen declined the call for this work. Presently Hamilton has called Candidate G. Zomer for mission work, and the Church at Lincoln has called Rev. B.J. Berends.

The chairman thanks Smithville for convening classis.

4. *Adoption of the Agenda.* After a number of additions to the provisional agenda, the agenda is adopted.

5. *Question Period ad Art. 41 C.O.* is held.

A. *Requests of the Churches at Lincoln, London and Watford for release of their ministers.* Rev. P.K.A. DeBoer, Rev. J. DeJong, and Rev. M. Werkman were honourably discharged from their duties in Classis Ontario-South, after the proper documents are taken note of and read. They were commended to the Lord and the Word of His grace as they depart for their respective new tasks elsewhere. They were thanked for their thankful labours.

B. *Advice* is requested by the Churches at Chatham and London in disciplinary matters. In closed session advice is given to both churches.

6. *Instructions.*

The Churches at Lincoln, London, and Watford ask for counsellors with a view to calling ministers to fill the vacancies. Rev. J. vanRietschoten is appointed as counsellor for the Church at Watford; Rev. Cl. Stam as counsellor for Lincoln, and Rev. W. Huizinga for London.

The Churches at London and Watford also request pulpit supply. Classis arranges pulpit supply as follows:
for London —

July 24 — Rev. J. van Rietschoten (plus once in Watford)

Aug. 14 — Rev. W. Huizinga (plus once in Watford)

Sept. 11 — Rev. P. Kingma

Sept. 25 — Rev. Cl. Stam

for Watford —

July 31 — Rev. Cl. Stam (plus once in London)

Aug. 21 — Rev. P. Kingma (plus once in London)

Sept. 4 — Rev. J. vanRietschoten

Sept. 18 — Rev. W. Huizinga

7. *Reports.*

A. *Fund ad Art 19 C.O.* The books of the treasurer of this fund for needy students were audited and found in good order.

A set of financial statements for the period June 1982-83 is received with thanks. As of June 1, 1983 there is a balance of \$1479.75.

The Church at Chatham recommends that an assessment of \$8.50 per communicant member be levied for the period Sept. 1, 1983-84. This is adopted.

B. *Classical Treasurer.* The books of the classical treasurer, br. C. Ouwersloot, were audited and found in good order. This audit was received with thanks.

The assessment for 1983 is reset to \$10 per communicant member. If an adjustment is required, this will be reported to the next classis by the Church at Lincoln.

Financial statements for 1983 are received from the treasurer. The balance at Dec. 31/82 was \$1,502.97. This report is received with thanks. The treasurer is honourably discharged for his duties for this period, and classis reappoints him.

C. *Archives.* The archives of the classis Ontario-South were checked and found in good order by the Church at Watford.

D. *Church Visit.* A report of a special church visit to the church at Lincoln, made by the Rev. Cl. Stam and Rev. W. Huizinga, is read and received.

8. *Incoming Mail.*

A. An appeal, read in closed session, is declared inadmissible.

B. Two letters were received from churches concerning a request from brothers and sisters from Palmetto, Florida, U.S.A.

Classis decides to request the Church at Grand Rapids to investigate the possibility of instituting a church in Palmetto, Fla. in accordance with Articles 38, 39, C.O. Grounds:

1. The brothers and sisters living there have asked the Church at Grand Rapids to help institute a church there;

2. The Church at Grand Rapids has expressed its willingness to offer assistance in the ecclesiastical way according to Articles 38, 39, C.O.;

3. The Church at Grand Rapids as an instituted American Reformed Church can make the necessary decisions and request help from classis and/or churches in the district of Ontario-South.

9. *Appointments*

A. To fill the vacancies left by departing ministers the following ministers are appointed as examiners: Church History — Rev. P. Kingma; Church Polity — Rev. J. vanRietschoten; Contents of Holy Scripture — Rev. Cl. Stam; Deputy Ad Examina — Rev. W. Huizinga.

B. The Church at Watford is appointed to convene the next classis on Sept. 14, 1983, in London, ON, starting at 10 a.m., D.V. The proposed moderamen are: chairman: Rev. P. Kingma; clerk: Rev. J. vanRietschoten; assessor: Rev. Cl. Stam.

C. A new schedule of church visitors is adopted due to the departure of three

ministers.

D. The consistory at Smithville is appointed to represent classis at the farewell service of Rev. M. Werkman on June 12 at 2:30 p.m., the Church at Watford for the farewell of Rev. J. DeJong on July 3 at 4:30 p.m., and the Church at London for the farewell of Rev. P.K.A. DeBoer on June 26 at 2:30 p.m. 10. *Personal Question Period* is held.

Departing ministers speak words of farewell. Classis expresses its gratitude for the work of these faithful servants, and it wishes them God's grace and blessing.

11. *Adoption of Acts.* The Acts are read, amended, and adopted.

12. *Approval of the Press Release.* The press release is read, amended, and approved.

13. *Censure ad Art. 43 C.O.* is not needed.

14. *Closing.* Psalm 107, stanzas 1 and 12, are sung. The chairman closes classis with prayer.

For the Classis,
W. HUIZINGA
assessor h.t.

PRESS RELEASE

Meeting of the Executive Committee of the Inter-League Publication Board held on July 29, 1983 in London.

The chairman Mr. C. Hoff opened the meeting in the customary Christian manner.

A welcome was extended to all present. Since, there were a few new faces, a brief introduction as to the various department's responsibilities followed.

We have received verbal notice, that Premier Printing has shipped all outlines back to the ILPB, therefore letters will be sent to the various societies and study clubs informing them of booklets immediately available. The societies and study clubs will also be asked for suggestions for topics for future outlines or books. The societies and study clubs which are not members of the ILPB will be contacted to see if they desire to become members. The fee is set at \$2.50 per member. For this they will receive our outlines and booklets at a discount.

Ruth and Messianic Motherhood is at the printers at present and should be available in the fall. James and Peter, and Daniel should be available in November or December.

The Pilgrim Canadian Reformed Church in London has agreed to allow us to store books in the church building. Insurance to cover fire, theft, damage, and water damage is the responsibility of the ILPB. The ILPB will also be responsible for the building of book shelves.

Since our workers are being paid, the question of registering as a business was brought up. Our lawyer-bookkeeper will be consulted concerning this matter.

Rev. P. Kingma and Rev. W. Pouwelse have been found willing to write an outline for the ILPB. Topic to be decided at a later date. Other ministers will be asked if they would also be willing to help us in this manner.

Contact has been taken up with Australia to ensure that we don't translate or publish the same books.

Several other matters were discussed.

They will be mentioned in another report.

Our next meeting is scheduled for Sept. 9, 1983, in London. Mr. J. Koolsbergen closed the meeting with prayer.

On behalf of ILPB
(MRS.) JOHANNA KOOLSBERGEN

PRESS RELEASE

Bulkley Valley Women's League Day

On June 1, 1983, the ladies of the Canadian Reformed Church of Houston, B.C., played hostess to the second annual Women's League Day held in the Bulkley Valley. According to the guest register, approximately 40 ladies attended, 22 of whom were from our neighbouring church in Smithers. An invitation had been extended to them to join us in a day of fellowship.

Held upstairs in the church building, the meeting began with the singing of Psalm 146:1, 3. Mrs. G.H. Visscher read 1 Cor. 12:1-13, 27-31 from Scripture and opened the meeting in prayer. She then introduced Rev. Van Spronsen who was invited to be our guest speaker for that day. With a topic entitled "The Charismatic Movement, Moved by the Holy Spirit?" Rev. Van Spronsen informed us about a growing movement of people who call themselves born-again Christians. This movement knows no denominational barriers. Everyone is free to attend very casual meetings where there is no commitment to the group, only to the Lord. With much warmth and enthusiasm about their religion, they believe that God communicates His Holy Spirit to them by other means than through the Scriptures. Some examples of this would be through their own human experiences, speaking in tongues, etc.

The very interesting and informative topic led us into a discussion with questions like:
1. Do they have any leaders who have studied in this movement?

Most leaders have not studied. Usually they have the gift of the gab and leadership abilities. Dropout ministers from other denominations could be leaders.

2. Is there a real danger that young people are affected?

Young people have no defense. They are vulnerable because of their lack of understanding of the movement.

3. What can we learn from these people?

Sharing our faith more readily is something we can adopt from them. We should be able to pray more readily with each other.

With the discussion ended, we sang Hymn 36:2, and Rev. Van Spronsen was asked to close the meeting with prayer and to ask a blessing upon the meal.

Everyone thoroughly enjoyed the lunch that was served buffet-style, and which consisted of various types of salads and cold meats, with a choice of coffee, tea, milk, or juice to drink. Later everyone was asked to leave the church and to meet again at Pine Crest Resort, an area located about 10 miles west of Houston belonging to George and Sophia Leffers. It provided picnic tables and plenty of space for the activities which were planned. Fair weather and plenty of games

made for an afternoon of fun and laughter for young and old alike. Refreshments were served after the games, and with that came the time for saying goodbyes and thank yous. We hope to see each other again in a year's time, the Lord willing.

(MRS.) TRUDY WOELDERS
(Secretary for the day)

PRESS RELEASE

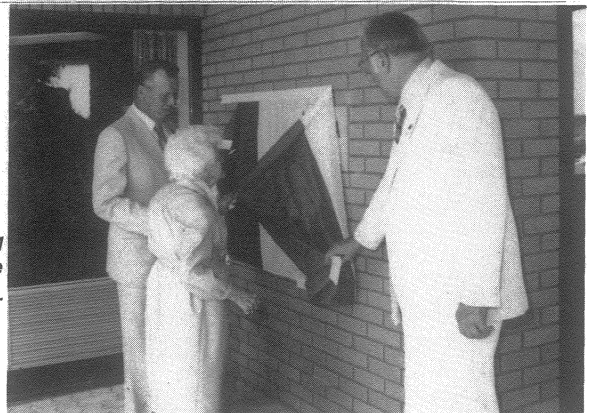


In our coverage of our Feb. 12, 1983 Open House, which appeared as a press release in the March 25, 1983 issue of Clarion, we mentioned that we were looking forward to our Official Opening. On Saturday, June 25, this anticipation became a reality. At about two o'clock (the "about" due to our organist's short memory) the occasion was opened with the singing of Ps. 89:1. The prayer and word of welcome, which followed, were handled by the Board's able chairman, Br. M. Vandenbos. A very informative, brief history of the society was

presented to us by Br. L. Knegt. This introduction covered some of the highlights, problems and disappointments throughout the ten year history of the society. The many best wishes, in the form of telegrams and letters, were read to us by Br. A. Vanderhout, after which he introduced us to the various speakers: Dr. S. Hudecki, Liberal M.P. of Hamilton West; Geoff Scott, Conservative M.P. of Hamilton Wentworth and the Mayor of Hamilton, Bob Morrow. Rev. Huizinga gave us the scriptural explanation of the name Ebenezer. A tenant of the Home, Mr. C. Gruetter, expressed his best wishes and hopes for good Christian harmony throughout his new residence. The singing of Hymn 61:1 & 3 and followed by prayer, closed the ceremony in the church. From there the gathering moved to the Home, where we witnessed the ribbon cutting by Dr. S. Hudecki and the unveiling of the plaque by the oldest tenant, Mrs. C. Kuntz. After the singing of the National Anthem, everyone was invited to tour the Home and enjoy the refreshments served both in the air conditioned lounge and outside on the lawns. The Board of Ebenezer Villa is grateful to all those who have helped in the past in their own special way to make this project a success. We are thankful to live in a country in which even though we can find many faults, we have a government which God uses to the benefit of His children. We are thankful that all of us could work together and realize the many blessings that God in His mercy gives to us.



The ribbon cutting by
Dr. S. Hudecki.



The unveiling
of the plaque
by Mrs. C. Kuntz.

our little magazine

Hello Busy Beavers,

Time for our **BIG SUMMER QUIZ CONTEST!**
Come on, everybody, join in the fun!
Use your Bible or your concordance — but join in.
This contest is for **EVERYBODY!**
Send your answers to:

Aunt Betty
Box 54
Fergus, ON N1M 2W7

QUIZ I Who was It?

Who were the people called by the following names in the Bible?

- | | |
|-----------------------------------|----------------------------|
| 1. the Baptist | 11. Cephas, a stone |
| 2. the Tishbite | 12. the Kenite |
| 3. the carpenter's son | 13. the Lawgiver |
| 4. Israel | 14. Didymus |
| 5. the Moabite | 15. the tetrarch |
| 6. Iscariot | 16. Levi |
| 7. the Psalmist | 17. Jerubbaal |
| 8. the friend of God | 18. Esaias |
| 9. Boanerges, the sons of thunder | 19. Elymas |
| 10. Dorcas | 20. the son of consolation |

QUIZ II Looking for Work!

What was the trade, occupation, or position of these Bible people?

- | | |
|---------------------------------|------------------------|
| 1. Abel | 10. Ezra |
| 2. Paul | 11. Joseph of Nazareth |
| 3. Simon Peter | 12. Boaz |
| 4. Eli | 13. Bar-jesus |
| 5. Zacchaeus | 14. Luke |
| 6. Nehemiah | 15. Alexander |
| 7. Cornelius | 16. Jairus |
| 8. Simon, of Joppa | 17. Hosea |
| “whose house is by the seaside” | 18. Esau |
| 9. Demetrius | 19. Harbonah |
| | 20. Zenas |

QUIZ III Women of the Bible

- Who put goat-skins on her son's hands and neck so that he might receive the blessing intended for his brother?
- Who came to the door when Peter knocked at the door of John Mark's mother's house after Peter had been freed from prison?
- Who was the queen who had heard reports of Solomon's wisdom and came to test them for herself?
- Who was the woman who betrayed Samson to the Philistines?
- Who was the woman who was “burdened with much serving” and complained to Jesus that her sister was not helping her?
- Who was the first woman to whom Jesus appeared after his resurrection?
- Who was the mother of Samuel?
- Who killed a Canaanite army commander by driving a tent-

- peg through his temples as he slept?
- Which Jewess became Queen of Persia and saved her fellow countrymen from destruction?
- Who was the clever needle-woman of Joppa who was raised from the dead by Peter?
- Who was the wife of a king of Israel who arranged the death of Naboth so that her husband could obtain Naboth's vineyard?
- Who was the woman who tried to deceive the apostles by supporting her husband's lie about the price of a piece of land and who, like her husband, was struck down dead for her untruthfulness?

We all join in wishing a very happy birthday to all the Busy Beavers who celebrate their special day in August. We hope you have a great time with your family and friends. And may our Heavenly Father guide and keep you all in the year ahead. Many happy returns of the day!

Joanne De Vries	2	George Alkema	
Karen Ellens	3	(Grimsby)	20
David Bisschop	5	Tim Hofsink	21
Janina Barendregt	6	Marlissa Lindhout	21
Carol Griffioen	11	Arthur Pieterman	21
Edward Stam	12	Shane Pieterman	22
Diane Smith	13	Brian VanderLaan	25
Sidney Doesburg	16	Greg Hofsink	27
Bruce Hartman	16	Audrey Vandersluis	30
Marcia Veldman	16	Craig Alkema	31
Kathryn Smid	17	Theo Wierenga	31

* * *



Busy Beaver *Jeannie Barendregt* made up this poem about birds for you.

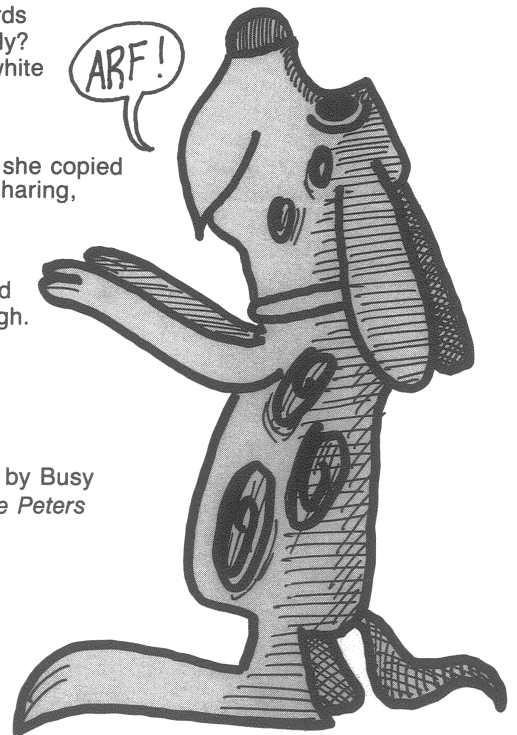
See the birds
How they fly?
Blue and white
In the sky.



And here is one she copied for us. Thanks for sharing, Jeannie!

I once saw a bird
flying ever so high.
It flew and flew
all over the sky.

Picture done by Busy Beaver *Rose Peters*





From the Mailbox

Welcome to the Busy Beaver Club, *Alice Van Woudenberg*. We are happy to have you join us. You're a real Busy Beaver, already, I see. Thank you for the puzzle, Alice. Write again soon.

And a big welcome to you, too, *Katrina DeJong*. Did you have a good time having your cousin sleep over? And are you having a good holiday, too?

Welcome to the Busy Beaver Club, *Rosalin Swaving*. Did you have a good birthday, Rosalin? Thank you very much for the poem, and the picture, too. Keep up the good work!

Of course you may join the Busy Beaver Club, *Monica Haveman*. I see you're a real Busy Beaver already! Thank you for the quiz, Monica. Did you have a good birthday? And have you entered our Big Summer Contest already?

Welcome to the Busy Beaver Club, *Marjorie Barendregt*. Are you enjoying your holidays? Did your weather clear up? And did you enter our Contest, too, Marjorie?

Thank you for your nice letters and for your contribution to the Birthday Fund, *Mary-Ann Van Woudenberg*. It was nice to hear from you again, and the Busy Beavers will be sure to like your puzzle. I really like your pretty script, Mary-Ann! How did you learn to do it?

How did your puppet play work out *Marie Hamoen*? How nice everybody in your school passed! Sounds like you had a happy time in your congregation. Be sure to write again soon, Marie.

Are you enjoying your holidays, *Gwen Werkman*? And have you joined in our Big Summer Contest? Thanks for the riddles, Gwen. Bye for now.

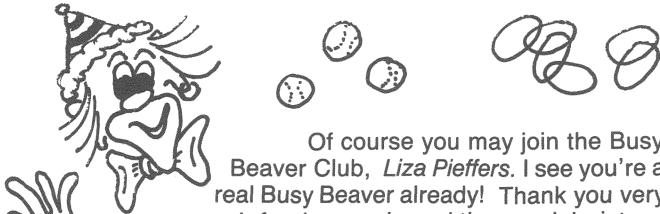
Hello, *Sarah Vander Woude*. It was nice to hear from you again. Thank you for the word search. What are you doing to keep busy this summer, Sarah?

Are you enjoying the summer holidays, *Angela Brouwer*? And how did you like our Contest? Thanks for writing, Angela.

Thank you very much for your picture, *Pearl Vandeburgt*. It's very nice. And thanks for the quiz, too. Are you enjoying your holidays, Pearl?

Hello *Sylvia Van Bodegom*. It was nice to hear from you. I see you're a real Busy Beaver! Did you like entering our Big Summer Quiz Contest, Sylvia?

Did you get your membership cards already, *Corinne and Eileen Schulenberg*? How did your swimming lessons go? Thanks for the riddles, Corinne. Bye for now.



Of course you may join the Busy Beaver Club, *Liza Pieffers*. I see you're a real Busy Beaver already! Thank you very much for the puzzle and the special picture.

Too bad I can't show it to the other Busy Beavers! I'm glad you had such a good birthday, Liza. Bye for now.

Yes, and you may join, too, *Donna Pieffers*. We are happy to have you in our Busy Beaver Club. I hope you will soon get used to your new home in Vega. Be sure to let me know your new address, Donna.

Welcome to the Busy Beaver Club, *Ingrid Veenendaal*. Are you enjoying your holidays? Have you read a good book lately? Why don't you write and tell us about it? Will you tell Shawn that he may join the Club when he's old enough to write me

a letter about it? Write again soon, Ingrid.

And welcome to you, too, *Kathryn Smid*. Are you enjoying the holidays keeping busy with your hobbies? How are your chickens doing? Will you share one of your stories with us sometime, Kathryn?

Welcome to the Busy Beaver Club, *Corinne Schulenberg*. We hope you'll really enjoy joining in all our Busy Beaver activities. Have you gone swimming a lot already, Corinne? And did you go camping? Why not write and tell us about it? And don't forget to enter our Big Contest!

And a big welcome to you, too, *Eileen Schulenberg*. Thanks for sharing the riddles! Will you write and tell me your birthday, Eileen? Then I can put your name on the birthday list.

Thank you for a nice-chatty letter, *Irma VanEllenberg*. Do you miss your friends at school? What are you doing to keep busy at home? Do you write letters to the cousins you visited in Holland, Irma? Be sure to enter our Big Contest!

Hello *Jeannie Barendregt*. Did you have a good time on your birthday? Thank you for the poems. I think the Busy Beavers will enjoy them! Are you having a good holiday, Jeannie?

How is your roller skating coming along, *Cynthia Barendregt*? I'm happy to hear your Opa is doing better. He's probably happy you have holidays and can visit with him a while now and then. Be sure to let me know how you did at summer school, Cynthia!

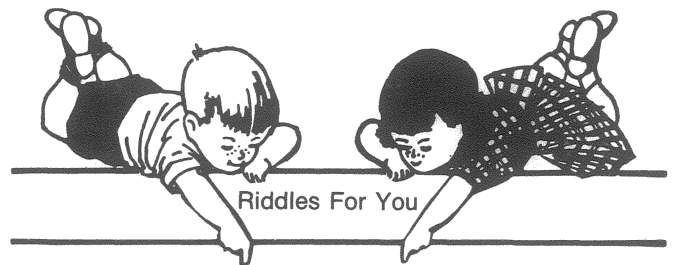
Did you have fun watching the baby swallows grow up, *Bethy Barendregt*? You were sure lucky to see that last baby robin hatch out! Thank you for the pictures, Bethy. Keep up the good work!

Hello, *Janina Barendregt*. It was nice to hear from you again. Are you having a good holiday? Thank you very much for a very nice spring poem and picture! Are you and your sisters all entering the Big Contest, Janina? Be sure you do!

Sounds to me as if you've been very busy, *Brenda De Boer*. Thank you very much for the riddles and jokes. Are you having a good holiday, too, or are you missing your school friends?

How did you do on your school's track and field day, *Linda De Boer*? And how was your school camping trip? You've had a very exciting time! Be sure to let us know how you did. And thank you for the quizzes, Linda.

Hello, *Rose Peters*. It's always nice to get a letter from you again. Yes, I like your picture. Keep up the good work! And be sure to enter our Big Summer Quiz Contest, Rose. Bye for now.



Riddles For You

Try them on your family and friends! With thanks to Busy Beavers *Gwen Werkman*, *Corinne Schulenberg*, and *Brenda De Boer*.

1. Why is a giraffe's neck so long?
2. What ten letter word starts with g-a-s?
3. What animal has two humps and is found at the North Pole?
4. What did the little boy say when his mother asked him if he had taken a bath?
5. What is grey and has four legs and a trunk?
6. If you dig a hole three feet long and four feet wide and one