

*The Word of God*



*Among All Nations*

# QUARTERLY RECORD

THE MAGAZINE OF THE TRINITARIAN BIBLE SOCIETY



ISSUE NUMBER : 570

*January to March 2005*



# Trinitarian Bible Society

*Founded in 1831 for the circulation of Protestant or  
uncorrupted versions of the Word of God*

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**Production Editor:** Dr. D. E. Anderson

**Assistants to the Editor:** M. J. Fenn, C. P. Hallihan

**Graphic Design:** Stephen Talas

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## *Annual General Meeting 2005*

The Annual General Meeting for 2005 will be held, God willing, on **10th September** at the Metropolitan Tabernacle, Elephant and Castle, London, SE1. More information on this meeting will be forthcoming in the next *Quarterly Record*.

## **NEW** Colour Catalogue

The Society's new, fully illustrated catalogue for 2005 is expected to be available in the Spring. Our catalogue covers the full range of the Society's publications.

### **The New Catalogue includes:**

#### **Special Offers, New Product News**

**English Bibles**—Standard Text or with Centre Reference and Concord editions; Large Print Bibles; New Testaments and Gospels

**Other English Scripture Items**—Diary & Calendars; Greetings Cards, Bookmarks and other Cards; Posters; Colouring Books; Tracts and other publications

**Foreign Language Bibles**, New Testaments and other publications

**Our Articles in support of the Authorised (King James) Version**

Sales Terms & Conditions and the Definition of Terms used throughout the catalogue



## The Leadership of the Society

Over the past two decades, the Society has experienced considerable expansion in its work, not least in its international activities. This has been reflected in new translations coming on-stream, the establishment and growth of overseas Branches of the Society, and increasing levels of sales of the Scriptures to overseas organisations. All of these things have contributed to the need for various of the Society's personnel, and particularly its General Secretary, Mr. Paul Rowland, to travel overseas on the Society's business.

The General Committee recently decided that to spread the workload more evenly among its senior staff, the position originally intended for the Assistant to the General Secretary, Mr. David Larlham, should now be given to him. Mr. Larlham will assume day-to-day oversight of the work at Headquarters in the absence of Mr. Rowland. To reflect this, Mr. Larlham's job title has been changed to 'Assistant General Secretary' with effect from 1 January 2005.

Mr. Rowland, who had for some years been hoping that such an arrangement would be possible (and who is consequently very pleased with the Committee's decision), will continue to have overall oversight (under the

Committee) for the work of the Society. It is envisaged that this change will free Mr. Rowland up for his invaluable overseas work, and for a more strategic role. The Committee is very thankful that, following a long and trying illness, Mr. Rowland has now begun to undertake certain limited aspects of his duties and has visited The Netherlands, Canada and Brazil on the Society's business in recent months.

As far as Mr. Larlham is concerned, the Committee wishes to place on record its thankfulness to the Lord for the way that he has been enabled to assume so much of the responsibility for the day-to-day running of the Society during the past year when Mr. Rowland has been ill. He has demonstrated that he is eminently suited to fulfil the position now allotted to him, which in essence is the role for which he was originally engaged.

We seek your continued prayers for the work of the Society, and for all of its staff worldwide, as they continue to serve the Lord in the publication and distribution of faithful translations of His Word.

**Malcolm H Watts**  
*January 2005*



## *From the Desk of the* **General Secretary**

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**A**t the commencement of this new year, we are filled with thanksgiving and hope. Unlike the ‘hope’ expressed by the world at such times, it is not merely a vague notion, however firmly held, that ‘things will turn out well this year’, but a solid belief based on the faithfulness of God last year, and the year before that, and indeed every year right back to the Creation, that He will accomplish His purposes. We know that one of those great purposes is to build His church—by which the Lord means the two-fold process of adding to it ‘daily such as should be saved’ (Acts 2.47), and building up the believers that comprise His church so that they may live Godly lives—and He does all that particularly by His Word, the Bible. A year will never dawn, praise God, when the world needs no more Bibles. Other occupations may die out or become so antiquated that they cannot survive, but by the grace of

God He will always desire His Word to be set forth, preached and heard, and learned and acted upon. How wonderful that the Lord will never change His decreed method of saving souls by ‘the foolishness of preaching’, and granting faith by the hearing of the word of God (1 Corinthians 1.21; Romans 10.17)! Unless, following a great revival, the churches gladly take on our work, there will always be the need for the Trinitarian Bible Society, as long as we keep to our founding principles of publishing only the Word of God accurately translated.

In our view the world does not ‘need’ inaccurate translations of the Scriptures, yet there are dozens, if not hundreds of societies, companies and corporations that distribute these. The Lord that told men not to ‘add unto the word which I command you, neither shall ye diminish ought from it’ (Deuteronomy 4.2) is hardly likely to hon-

our and use that which is the ideas of men who have flagrantly disregarded such principles in putting together translations of the Bible, so called. Of course, He is sovereign, and He can use whatever means He likes to save a soul or many souls.

What a humbling privilege, too, to be engaged in such a work that can make an eternal difference to people's lives! The news bulletins are full of the decisions and activities of 'notable' men and women, presidents, dictators, popes, terrorists, celebrities, soldiers, charity workers: yet for all their power and influence, without God they are ultimately no better for the spiritual welfare of the people they affect than was Barabbas, the 'notable prisoner' (Matthew 27.16). All their deeds are destructive or vain. None of these men or women can save one soul, none of them can confer eternal life (although many religious leaders think they can!). 'All have sinned, and come short of the glory of God'; they are 'blind leaders of the blind' (Romans 3.23; Matthew 15.14). And yet, the least member of staff, volunteer or auxiliary helper of the Society, and you—our prayerful supporters—can rejoice that we all are engaged in a monumental task, helping towards distributing the Holy Scriptures, all of which 'is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works' (2 Timothy 3.16–17); and 'by which also ye are saved' (1 Corinthians 15.2).

As we contemplate the year ahead with renewed hope, buoyed by the Lord's encouragements in 2004, we at the Society are only too conscious of three great truths:

- 1) Without Him, we can do nothing (John 15.5).
- 2) The prayers and support of God's peo-

ple around the world have, under God, enabled the work to flourish, and we continue to depend upon the Lord laying it upon the hearts of many to bear us up before the throne of grace and to assist the work in practical ways.

3) As we often say, the Society is but 'the handmaid' of the churches; it is not our role to lead, but to serve or assist. The Lord has entrusted His Word to His people, and it should be their prerogative to preach it, have it translated into many tongues, and distribute it.

I have been giving some thought to that expression 'handmaid' (or 'handmaiden'). It appears fifty-six times in the Authorised Version, all but three of those in the Old Testament. Two different Hebrew words are used, both signifying a woman, either 'one who waits upon another'—the old expression 'waited on hand and foot' seems appropriate!—or 'servant'. Perhaps different degrees of service are implied. In the New Testament, the single Greek word means 'female slave'.

Some of the Bible's finest women are described as 'handmaids' or 'handmaidens', for example Ruth, Hannah, Abigail, the Shunammite and Mary, the mother of our Lord. Significantly, perhaps, they all used the term of themselves. Each one had an encounter, even a close and Godly relationship of one sort or another, with a great man of God, respectively Boaz, Samuel, David, Elisha and the greatest Man of all, our Lord Jesus Christ. They were women given to prayer, women of faith and patience and bravery, simple, humble, Godly women, keen to learn what the Lord would have them do. It behoves our Society personnel, its General Committee, members and supporters, to exhibit such qualities.



No doubt in days when the church of Christ flourishes, there are ample Bible publishing projects suggested, some involving translation into other languages; the men and women helpers needed are raised up by the Spirit of God, and much is accomplished in a remarkably short space of time. It is interesting to note, in that context, that at Pentecost the Spirit of the Lord was poured out specifically upon the 'handmaidens' (Acts 2.18, cf. Joel 2.29) as well as upon 'all flesh'.

However, in the days in which we live, we do not see such outpourings, but we must nonetheless live faithfully and obediently, doing what we can. While it is not for the Society to usurp the role of the church, we face something of a conundrum inasmuch as the church, in this country at least, seems so self-centred and spiritually famished. What, if anything, are we to do in the light of these maladies? How can we best wait upon a church that seems to be departing wholesale from the faithfully and accurately translated Authorised Version and to be accommodating the world at an alarming rate—and still be faithful to God and comply with our founding principles?

One area where this dilemma seems particularly acute is in the realm of teaching the younger generation and those recently come to the faith, concerning the vital principles of the origin and preservation of the Bible, upon which principles this Society was founded. It would be correct to say that it is the job of the church to do that, but when we see that there are many churches, even (and one might say particularly) some in certain places that remain faithful to the Authorised Version, that are yet greatly lacking in young people—or in any outreach designed to proclaim the Gospel to them—then there is much room for concern.

Three simple methods of the Society appealing to the next generation of Christians, at least to make them more aware of our work and its vital importance, suggest themselves:

- Suitable articles in our magazine the *Quarterly Record*.
- Our deputation speakers and regional representatives taking greater care to reach the young and the young in the faith with their presentations/literature displays, and liaising more with us as to the reception given.
- Inviting groups of young people from churches in the UK to visit us and learn more.

For the first of these, you will find within this *Quarterly Record* two brief articles aimed at the young, or those less familiar with issues surrounding the text of Scripture and its faithful translation. The articles approach the need to make the young aware in quite different ways, and we trust that articles of this type can be continued on a regular basis over the coming months.

In thinking of the third method, we were very pleased to be able to play host recently to a group of some fifteen young ladies and their four leaders from a large London church. We are quite used to providing 'tours' to groups of Dutch students on a regular basis, but this was the first time many of us can recall a church bringing a Sabbath school class or similar group to see the operation for themselves. Provided we have a few weeks' warning, and are not inundated with such requests, we will be delighted to accommodate other visits of that nature. Is this a matter you can prayerfully consider for your church or assembly?



## Speakers

You may recall my drawing attention to our Deputation Speaker and local Representative situation in the *Quarterly Record* for October. Since then, we have held some intensive discussions with Dr. David Allen with a view to sounding out faithful men around the country that can assist us. We intend to concentrate firstly upon areas which currently involve Dr. Allen in very time-consuming, expensive, and often stressful travelling.

Our dear friend Graham Bidston has recently announced his intention to retire at the end of March 2005, and after fifteen years he will be extremely hard to replace. We thank the Lord for his work and labour of love, and we will be including a suitable testimonial in our next issue, God willing.

## The General Secretary

You will read elsewhere in these pages details of the redefining of the role of our General Secretary, now that he is showing good signs of sustained recovery. It has been a joy for our General Committee to welcome Paul Rowland to their last two meetings, in which he has been able to play a full part. He was able to attend a Board Meeting of our Australian Branch today by teleconference and, as I write this, final arrangements are being made for him to travel to our Brazilian Branch at the end of November to undertake an internal audit and, no doubt, to fulfil a number of other significant engagements while there.

Since our April 2004 edition, I have had the privilege, and challenge, of writing the article 'From the Desk of the General Secretary', and that will continue for the foreseeable future, God willing. I will continue to be responsible for all the day-to-day detailed administration here at

Tyndale House, liaising with Paul on matters of more strategic significance, and taking advantage of his vast experience in all areas of the work where it makes sense to do so. As the General Secretary, Paul will retain general responsibility to the Committee as chief executive of the Society.

The coming year is therefore likely to be a very important one for the Society: we very much hope that Paul Rowland will be fully restored and able to undertake a number of vital tasks; we pray that our present small contingent of regional representatives will be considerably strengthened; the Committee and management will be turning their attention to the new staff handbook; and several translation projects will move forward, all in the will of God.

Our Reduced Pitt Minion and 'Reduced Concord' Bibles are very attractive additions to our range of Bibles and, additionally, new Scripture Leaflet Tracts are now being made ready for production (see page 26). We are hopeful that now that we have our own digital database of the Authorised Version text, we will soon be in a position to produce our own, completely new range of Bibles, commencing in the next couple of years.

## Translation projects

Mention of the translation projects brings me to speak of our Romanian and Spanish Bibles, the Nepali New Testament, and the Ndebele Bible.

Our Romanian Bible is now in its second printing; there were a number of regrettable errors in our first edition, and our intention was to cure all those of which we had been made aware in producing the second edition last year. Sadly, there are

still quite a few instances where the revision was not as we would have wished, and we are now in touch with our translators once more to have these mistakes rectified. We would ask for your prayers as we seek to publish a third edition of this very popular Bible.

About three years ago we produced the latest revision of our Spanish Bible. This has occasioned quite heated debate in many 'evangelical' circles. The intention in 2001 was always to take our previous edition, many times referred to as the 1909 Reina de Valera edition (corrected over the years to conform more to the most accurate Greek and Hebrew texts), and to update it orthographically. This should not have occasioned any significant changes to the existing text.

Quite apart from the debate that will continue amongst those who hold very fervently to other editions of the Spanish than the one upon which our revision was based, we have received many comments from various quarters concerning ways in which ours can be improved. We have made and will continue to make the necessary improvements. Nonetheless, we are grateful to the Lord for the extent to which our latest edition has been favourably received, and again seek your continuing prayers and contributions that we will be enabled to produce an even better Spanish Bible.

At present, we publish a New Testament in Nepali, but this is virtually out of print and the translators have been working on a new edition including Psalms and Proverbs. To print this in India, as before, would be reasonably economical, but there could well be considerable problems importing into Nepal these days. It would be much better to print locally, but this is substantially more expensive. Although it is

our normal practice to pay certain expenses on behalf of our translators, we are prepared to pay something extra towards the printing costs so that these New Testaments can be printed in Nepal. We are facing a bill of US\$5,000 at least for a reasonable print run of 10,000 copies. Please pray that the venture will be successful and that many thousands of Nepalis will soon have the New Testament Scriptures with Psalms and Proverbs and that the Lord will use the new edition most effectually.

We already publish a few Scripture booklets in Ndebele for people in Zimbabwe, but the translation of the whole Bible has been in full flow for five or six years now. Final checks before printing are now being applied to the New Testament. Many of the outrages and atrocities in this land are public knowledge, but less is known of the rigours of living for Christ under such oppressive conditions. In September 2005, the Free Presbyterian Church of Scotland mission, the organisation overseeing the translation process for us, celebrates its centenary, and the intention, God willing, is to achieve printing and publication by then. Wouldn't it be wonderful if the whole Scriptures were to be available for the Ndebele people of Zimbabwe during the course of this coming year!

## Secretarial needs

In the context of Paul Rowland's recovery, we would bring to your prayerful attention once again the need for a highly competent full-time secretary/personal assistant. For well over two years now, our senior secretary has shouldered the burden of the main secretarial roles that were intended for two people! The onset of Paul's illness in November 2003 did not lessen the load, rather the opposite—it is only with enormous help from the Lord primarily, the Committee and the staff, that

she and I have been enabled to cope with the work of four people between us over the last twelve months. As Director of Health and Safety, quite apart from being her boss, I am not willing to see our secretary succumb to ill-health or worse as a result of any long-term continuation of these pressures!

However, despite extensive advertising in the *Quarterly Record* and the Christian press, we have not had one single application from a suitably experienced and qualified person, which is quite remarkable. Now that Paul is beginning to regain strength and confidence, we believe the time is right to advertise again, and we would ask all our members and supporters to join us in seeking that the right person will be brought to our door.

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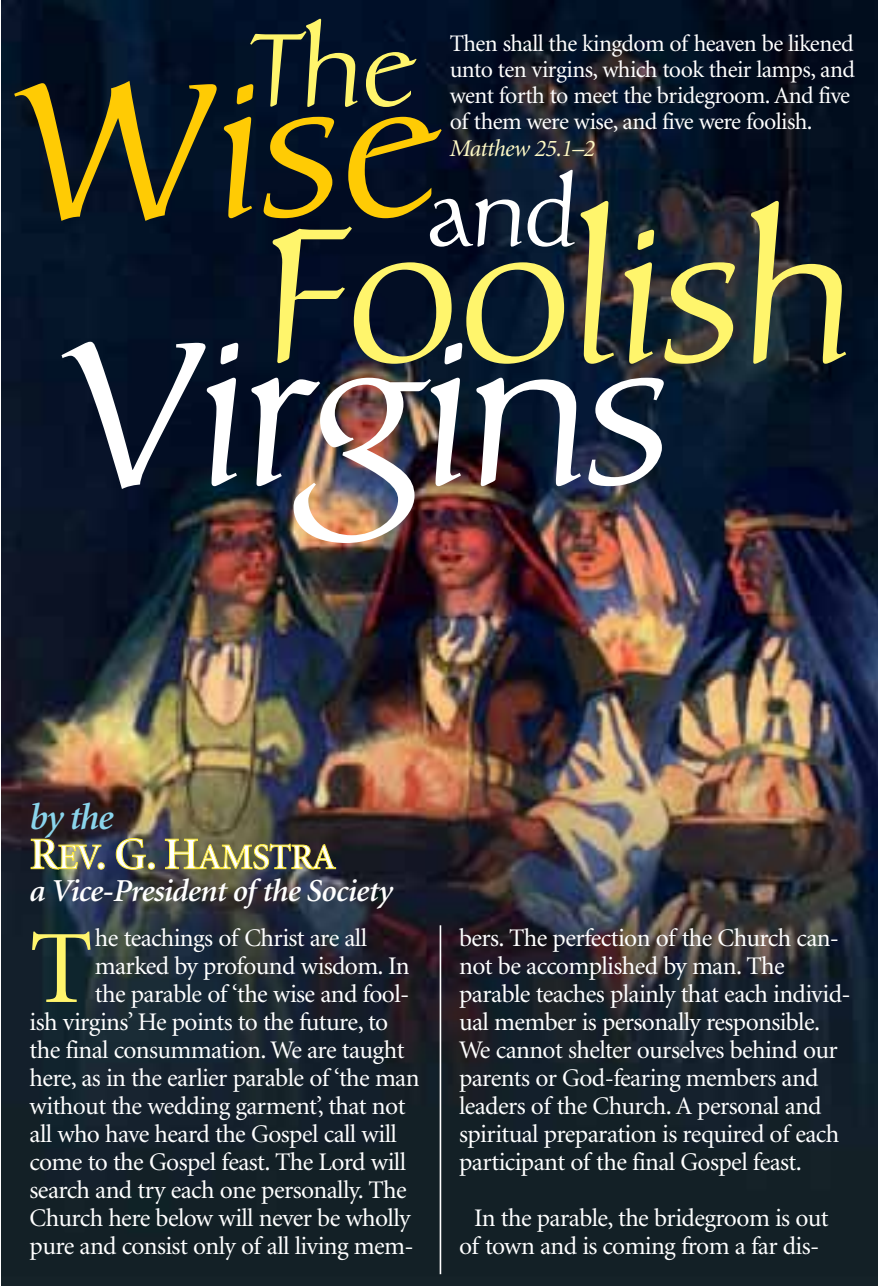
With all these considerations before us, we look forward to 2005 with great confi-

dence in our God. The Lord has most graciously and generously provided for the work on a couple of occasions recently, signifying, we believe, His desire for the work to continue and flourish. Now is the time to renew your membership, and if you are not already a member, to join again or for the first time. We pray that many hundreds more will join our membership in the coming year, and stand with us in this battle against ignorance and apathy. May the Lord raise up champions among the churches, men of renown who will preach the Word fearlessly in season and out of season, and may He be pleased to preface a great revival of true religion in this land by a burden for prayer amongst the saints, and a much increased demand for the Authorised Version in our congregations!

**David Larlham**  
*Assistant General Secretary*

## The Treasury

**W**e warmly thank the donors of the following anonymous gifts which have been received since the October *Quarterly Record* went to press. Bognor Regis £20; Salisbury £500; Leatherhead £30; Somerset £45; Londonderry £100; Edinburgh two of £100; Tonbridge £100; anon via CAF £2,200; Give as you Earn £180.46, two of £100.46; United Kingdom Evangelization Trust two of £100; Charities Aid Foundation £128.21; Church donation two of £50; South West Charitable Giving three of £33.69; direct into the Bank £400, two of £100, £30, three of £25; via Speakers £2.52; special meeting £78.30; Railway Poster Fund £10; other £106.50, £30, two of £5; and Philadelphia, USA \$467. **Total £5,047.98 plus US\$467.**



# The Wise and Foolish Virgins

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish.

*Matthew 25.1-2*

*by the*

**REV. G. HAMSTRA**

*a Vice-President of the Society*

**T**he teachings of Christ are all marked by profound wisdom. In the parable of 'the wise and foolish virgins' He points to the future, to the final consummation. We are taught here, as in the earlier parable of 'the man without the wedding garment', that not all who have heard the Gospel call will come to the Gospel feast. The Lord will search and try each one personally. The Church here below will never be wholly pure and consist only of all living mem-

bers. The perfection of the Church cannot be accomplished by man. The parable teaches plainly that each individual member is personally responsible. We cannot shelter ourselves behind our parents or God-fearing members and leaders of the Church. A personal and spiritual preparation is required of each participant of the final Gospel feast.

In the parable, the bridegroom is out of town and is coming from a far dis-

tance so that the time of his arrival cannot be precisely known. Nevertheless the virgins intending to meet him expect him to come that very night. They are waiting for the call of his arrival. They plan to join the procession and go with him to the marriage feast.

The ten virgins have much in common; none is entirely without preparation. Each has her own lamp prepared so that at the bridegroom's coming they can join him immediately. The striking difference is that five of the virgins have a fatal and inexcusable lack in their preparation. They have neglected the basic and fundamental preparation of the other five. Therefore the former are called foolish and the latter wise. This distinction is evident from the fact that the foolish virgins do not have oil in their vessels. The foolish virgins had their lamps all prepared. In this regard they could never be reprimanded. However, the oil was missing, a very serious defect, occurring only very rarely in Israel. To go so ill-prepared to a wedding was a rather grave insult to the bridegroom.

The importance of the spiritual instruction given here is truly relevant for the Church of today and ought to be prayerfully considered by all. The foolish virgins confess that the Bible is the Word of God, and believe in the Return of Christ. When He comes they desire to meet Him and wish to go to the marriage feast in heaven. The lamps of their profession are prepared. Their faithful appearance in God's house to hear the truth may be exemplary. They follow the instructions at the catechism class-

es or have already made a confession of faith. While others may deny the Return of Christ, they expect Him and believe that all will be well with them on that majestic occasion.

Comparing the wise and foolish virgins, we see outwardly little or no difference. Also the foolish have a good and sound confession. But, alas, they are without the essential requirement: oil. From Zechariah 4 and other Bible passages we learn that oil is a symbol of the Holy Spirit. The one



great lack of the foolish virgins is that they are without the grace of the Holy Spirit. The urgent necessity of the special operations of the Spirit of Christ has never become a living reality to them. They do not realize the significance and relevancy of the truth that the grace

of God in Christ must be personally applied to their hearts by the irresistible power of the Holy Spirit.

How can we know what are the evidences of the Holy Spirit's grace in our hearts? First of all, you can be certain that the Holy Spirit's work deeply humbles us before God. Sin becomes sin and guilt becomes guilt, and the publican's prayer is born in our heart: 'God be merciful to me a sinner' (Luke 18.13). We realize that in and of ourselves we cannot exist before God, that we need the all-sufficient Saviour's love for our own heart and life. We pray and long for that great blessedness that the Lord gives out of free grace for Christ's sake to all His own. We cannot rest until we may hide in that blessed Rock of Ages cleft for guilty sinners.



Secondly, the Holy Spirit's work is never without fruit. In our day many go astray here. They profess to agree with the above, but neglect this essential need of concrete fruitbearing. They grieve the Holy Spirit. Paul's testimony is clear enough: 'But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law' (Galatians 5.22-23).

How serious and grievous is the condition of all who are still without the oil of the Holy Spirit!

This becomes still more evident in the second part of the parable. The bridegroom delays his coming. His arrival is much later than anticipated. So it happens that both the wise and the foolish virgins first slumber and then sleep. Overwhelming is the suddenness of the bridegroom's arrival. At midnight, when all are in deepest sleep, there is the sudden cry, Behold! the Bridegroom comes! Come ye out to meet Him! All the virgins awake and trim their lamps. Hastily they light them. The lamps of the foolish virgins die out immediately. In panic they view their lack of due preparation. They turn to the wise with the plea: Give us of your oil, for our lamps are gone out. The wise reply: Never! It will not suffice. You must go to the sellers and buy for yourselves.

We learn from this that you cannot share this essential preparation with others. Each person must have his own supply on time; for while the foolish virgins go to the buyers, the bridegroom arrives and when the wise go in with him, the door is shut!

Frantically the foolish virgins plead with the bridegroom to let them in. Yet, he can only answer: I know you not. It is all on account of their refusal to seek the proper preparation!

Alas! how familiar is the sight in the Church of today: the wise and the foolish slumber and sleep as the heavenly Bridegroom delays His coming. Christ and the coming of His kingdom are relegated to the background. Even many of the wise are

no longer concerned about the great need of the foolish. Where are the wrestlings with the Lord for unconverted sinners? Where is the love and earnestness in the admonitions to the foolish virgins? Who recommends them to go to the market of free grace to obtain the Oil while the

time and opportunity are still available? There is no want in the Lord, but an abundance. How great a ransom price did the precious Saviour pay! On that basis He is qualified to pour out the Spirit Who convicts of sin, of righteousness and of judgment.

It is late, the heavenly Bridegroom will soon return. Plead constantly with the Lord that He may glorify His great name in endowing you for Christ's sake with His Holy Spirit. Remember, this grace is indispensable in order to obtain a saving knowledge of Christ.

'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.'  
(Matthew 25.13) ■





# Membership Renewal



## *Membership subscriptions for 2005 are now due*

**W**e invite friends and supporters of the Society to take this opportunity, if you have not already done so, to affirm or reaffirm your prayerful association with the Society by becoming a Member. This may be done either by completing the enclosed form or by completing one online at [www.trinitarianbiblesociety.org](http://www.trinitarianbiblesociety.org) under 'Membership'. Many of the Society's members will already have received the forms for 2005, and we are grateful for their continuing support.

Membership in the Society runs from January to December and is renewable annually. However, as from the 2005 Membership year, applications/renewals received after 1st October are deemed to count for the following calendar year unless the supporter requests otherwise.

Each member must complete the Membership Form in full, each year of membership, and we have redesigned the form so that husbands and wives may use one form, but both complete and sign. Online, however, each member must complete the form individually.

Many supporters make regular donations by standing order direct into the Society's bank account, and one of these can be counted as a subscription. However, a form still needs to be completed and we would ask such supporters to make a note on their form that they wish part of their regular standing order to be used for their subscription. A letter of acknowledgement and thanks will be sent once the completed form is received and matched with a standing order payment.

The enclosed Membership Form, if used, may be returned directly to the Society's International Headquarters or to your National Branch Secretary or Local Auxiliary Secretary. Our *Quarterly Record* magazine, which is free upon request, is sent automatically to all of the Society's members.

If any of our friends would like to begin or renew membership but have not received a membership form, we would invite you to contact the nearest branch at the address on the inside back cover. ■



# Adoniram Judson

1788–1850:

THE WORD  
OF GOD TO  
BURMA

*by C. P. Hallihan*

**'...BREAK DOWN YOUR PRIDE,  
AND YIELD TO THE WORD OF GOD.'**

A map from the late 1800s reveals a divided Burma. The expanding pink of the British empire is prevalent, and indicative of the territorial upheavals in the Indo-China region.

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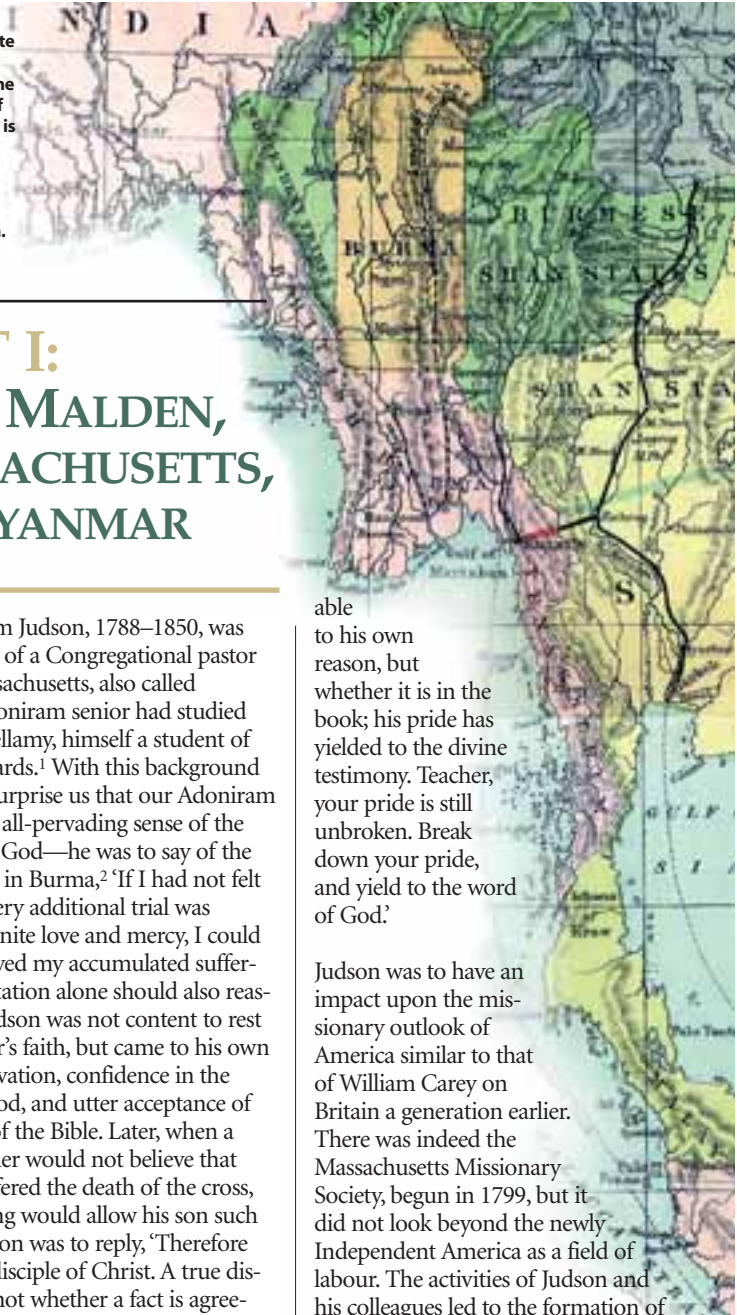
## PART I: FROM MALDEN, MASSACHUSETTS, TO MYANMAR

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Adoniram Judson, 1788–1850, was the son of a Congregational pastor in Massachusetts, also called Adoniram. Adoniram senior had studied with Joseph Bellamy, himself a student of Jonathan Edwards.<sup>1</sup> With this background it should not surprise us that our Adoniram Judson had an all-pervading sense of the Sovereignty of God—he was to say of the trials of his life in Burma,<sup>2</sup> ‘If I had not felt certain that every additional trial was ordered by infinite love and mercy, I could not have survived my accumulated sufferings.’ This quotation alone should also reassure us that Judson was not content to rest upon his father’s faith, but came to his own remarkable salvation, confidence in the goodness of God, and utter acceptance of the authority of the Bible. Later, when a Buddhist teacher would not believe that Christ had suffered the death of the cross, because ‘no king would allow his son such indignity,’ Judson was to reply, ‘Therefore you are not a disciple of Christ. A true disciple inquires not whether a fact is agree-

able to his own reason, but whether it is in the book; his pride has yielded to the divine testimony. Teacher, your pride is still unbroken. Break down your pride, and yield to the word of God.’

Judson was to have an impact upon the missionary outlook of America similar to that of William Carey on Britain a generation earlier. There was indeed the Massachusetts Missionary Society, begun in 1799, but it did not look beyond the newly Independent America as a field of labour. The activities of Judson and his colleagues led to the formation of





**A typical Massachusetts home of the period**

the American Board of Commissioners for Foreign Missions, an organisation rooted in the Congregational Churches of the day, but also the ‘mother’ of American mission organisations. Judson’s early and comprehensive change of mind on the matter of baptism meant that he also was the catalyst in the formation of the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, in 1814.

When considering the sufferings entailed in Adoniram’s obedience to the heavenly vision, one other great name comes to mind—Henry Martyn. It is truly astounding that in the dawning years of the 19th century these three men, Carey, Martyn and Judson, were all in and around Calcutta! Martyn and Carey met; Carey and Judson met; Martyn and Judson missed one another by a handful of years.<sup>3</sup> Not only entering the Kingdom but also gladly serving the Kingdom through much tribulation marked all three men. An uncompromising and uncomplicated satisfaction and delight in the Sovereignty of God joined with a robust preaching and proclaiming of the Gospel of Jesus Christ adorned the testimony of all three. The urgent necessity of pro-

viding the enduring record, rule and reference of the Bible, in the languages of their hearers and converts, was the dominant task laid on all three.

## ADONIRAM JUDSON— BEGINNINGS AND CONVERSION

Adoniram Judson was born into the heady beginnings of the United States of America in August 1788, just nine months before George Washington, reluctant but triumphant general of the Continental Army, was unanimously elected first President, April 30th 1789. Judson’s father, Adoniram senior, was a congregational Minister in Malden, Massachusetts, later in Wenham, then Braintree, and then Plymouth. Young Adoniram was notably serious, eager and intelligent, entering Rhode Island College at an early age and achieving academic distinction. As with many a preacher’s son, he had once delighted in gathering his young friends and ‘preaching’ to them. Now, to his family’s distress his reliance on the power of reasoning, together with the strong influence of a fellow student, Jacob Eames, led to his being enamoured of deist, free thinking views of the Living God and religion. He declared his unbelief to his father and left home to begin a tour of the Northern States,<sup>4</sup> followed by the tearful prayers of his mother and sister.

One night at an inn was passed in acute discomfort because of inescapable evidence of someone gravely ill in an adjoining room. He made inquiry next morning and learned that a young man had indeed died during the night, a young man by the name of Jacob Eames, his deist mentor! By this most startling providence Judson’s fig-leaf rationalism was ripped from him, and he was spiritually naked and ashamed before his father’s God, the God of the

Bible. All that had been presented to him, from a child, as Truth, now crashed in upon him as true indeed. He returned to Plymouth, September 1808, in great distress of mind and spirit. By the 2nd December he had solemnly committed himself to God and to the ministry of the Gospel, and in May 1809 became a member of Third Congregational Church in Plymouth.

## ADONIRAM JUDSON— MISSION AND MARRIAGE

Judson was saved, grounded in the truth, a lover of the Bible, and well taught to consider the details of the workings of Providence. These characteristics marked the rest of his life. In the Andover Seminary he was one of a small group passionately concerned about Mission,<sup>5</sup> and several things inclined his thoughts to Burma. Putting aside the probability of academic preferment, and declining a near certain appointment to a prestigious church ministry, Judson, together with his like-minded colleagues, made the burden for mission known to the Congregational Churches of Massachusetts.

The next year, 1811, the newly formed Foreign Missions Board sent Judson to England to confer with the London Missionary Society. Any joint venture seemed to be impracticable, and so he returned to Plymouth. There he was appointed a Missionary to Asia, to

be located in



**Massachusetts**

Burma 'or elsewhere as... Providence shall open the most favourable door.'<sup>6</sup> Before his eventful trip (he was captured by French privateers!) to England, Adoniram had lost his heart to Ann Hasseltine, and after his return they were married at Bradford on February 5th 1812.<sup>7</sup> Twelve days later they embarked at Salem on the brig Caravan bound for Calcutta. Ann had confided in a letter to a friend that she was '...willing, and expect, if nothing in Providence prevents, to spend my days in this world in heathen lands... [determined] to give up all my comforts and enjoyments here, sacrifice my affection to relatives and friends, and go where God in his Providence, shall see fit to place me'. Ten years later she made a trip home to the US, for health's sake, returned to Burma in 1823 and died there in 1826. Adoniram never saw his parents again, returning very briefly to the US in 1845, thirty-three years after his departure.

**Plymouth, Massachusetts**



## ADONIRAM AND ANN JUDSON IN INDIA

The Judsons were four months voyaging around the Cape of Good Hope, and arrived in Calcutta in June. Parallel with that voyage another inward one had taken place. In full expectation of making converts in Burma, Adoniram gave himself anew to the question of baptism. Earnest discussions with his bride, reading and re-reading his Greek Testament, resulted in the pair arriving in India persuaded of a Baptist view of that ordinance. This I record in no spirit of argument, but as a profoundly serious matter of fact for the missionaries and their companions. They made the same journey that Henry Martyn had made, to Serampore, to enjoy fellowship and hospitality with William Carey and the company there. Judson records in his diary: 'September 1st, announced to the Secretary of the A.B.C.F.M. my change of sentiment on the subject of Baptism. September 6th was baptized in Calcutta, with Mrs. Judson, by the Rev. Mr. Ward.' All connection with his sending churches and their support had been cut; there was no Baptist Mission involvement in the States. 'By faith' and 'courage of conviction' took on new depths of meaning!

Being now Baptists was only the beginning of their troubles. Under the scant umbrella of the East India Company, India was under British dominion, and in 1812 Britain and America were at war again.<sup>8</sup> 'These Judsons then,' one can hear the Establishment in their clubs, 'American Missionaries? American spies more like! And anyway we don't like missionaries of the Serampore kind, they encourage the natives and insult the gentry.'

The whole American party was summarily ordered to return to America and their plea to re-settle elsewhere in India was refused, and they were then ordered to sail to

England. A request that they be allowed to go to Mauritius (Isle de France) was granted, but only two could travel on the ship available. Mr. and Mrs. Newell went, and the Judsons remained in Calcutta. After events which read like a schoolboys' adventure story they at last came to Mauritius in January 1813. There they learned that Mrs. Newell had died.<sup>9</sup> Mr. Newell left for Ceylon, and the other member of the company, Mr. Rice, embarked for America to seek the support of Baptist Churches there.

The Judsons were alone, outside of Burma, having no ministry, and no apparent support. Perhaps they thought on Joseph in prison, and Psalm 105.<sup>19</sup> 'Until the time that his word came: the word of the LORD tried him'. After a temporary stay on Prince of Wales Island in the Strait of Malacca, and a journey which severely tried Ann's health, they at last came to Rangoon, Burma, on July 13th 1813, almost eighteen months after leaving America. In Rangoon Adoniram and Ann took up residence in the English Baptist mission house, where Felix Carey, eldest of William's three sons, had begun a Gospel work. To his father's great disappointment, Felix had not persevered in this labour, and indeed was absent when the Judsons arrived. Soon afterwards Felix entered government service, leaving the Americans in possession of the Mission assets. 'Felix is shrivelled from a missionary into an ambassador,' lamented his father.

## ADONIRAM AND ANN JUDSON IN BURMA— RANGOON

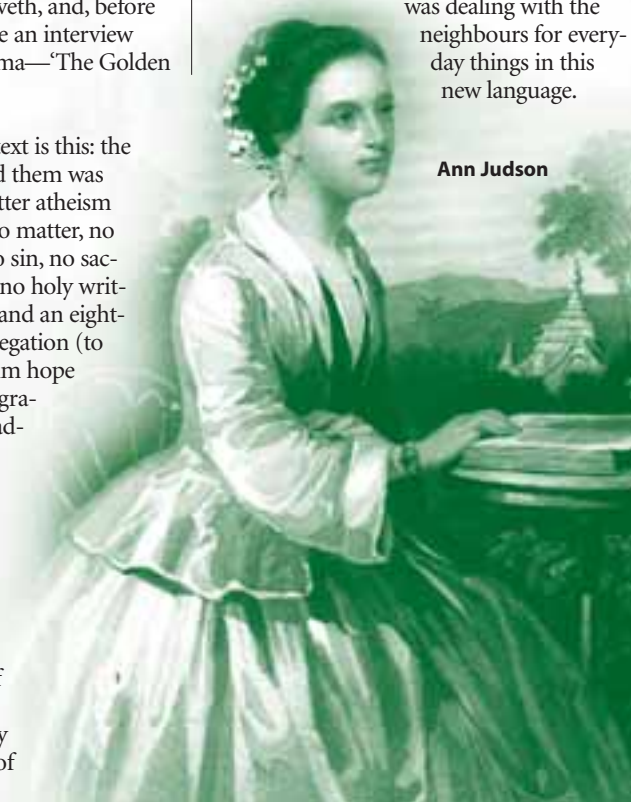
The current Empire in Burma had been precariously and despotically ruling since 1755. British authorities in India maintained a wrangling relationship with the Burmese, whilst the French authorities favoured the rebel forces in the north and

eastern regions. Endless border strife between (British) Bengal and (Burmese) Arakan brought about the breaking of diplomatic connections between Britain and Burma in 1811. If the Judsons were not welcome in India as being American, they were even less welcome in Burma as being 'English'! By 1824 the Judsons were to be caught in the midst of open war between Burma and British India, and all the underlying xenophobia became sharpened towards these white English-speakers. This is the incessant context of so much that was achieved under the grace of God by these truly committed disciples. The protective protocols of the 'Golden Throne' made access to the 'Golden Ear' almost impossible. But with God all things are possible to him that believeth, and, before the end, Judson did secure an interview with the Emperor of Burma—'The Golden Kingdom'.

A further part of the context is this: the religion prevailing around them was Buddhism. A system of utter atheism and universal negation; no matter, no body, no soul, no God, no sin, no sacrifice, no heaven, no hell, no holy writings, only a fourfold rule and an eightfold path, only the final negation (to cease to exist) as only a dim hope through aeons of soul migration up and down the shadow bondage of existence, from insect to Imperial Prince and round again. And again. And again. Many trials and dangers were in the way for Adoniram and Ann Judson, but the joy of holding forth the Light of the World in that darkness—which was foolishly styled by some the Light of Asia<sup>10</sup>—sustained them.

The first ten years of their labours from 1813 were largely given to learning the Burmese language. There was no published grammar or dictionary, not even an English-speaking teacher: just the need and the call. In a day when seminaries are discontinuing the study even of New Testament Greek, the laborious acquisition by the Bible men like Tyndale, Carey, Martyn, and here Judson, of the language skills needed for the fulfilment of their task is a standing challenge.<sup>11</sup> It is an intriguing fact that Ann Judson, in assuming the whole domestic management of their affairs in order to give her husband time to pursue his language work, became at the start a more fluent and idiomatic speaker of

Burmese! Necessarily so—she was dealing with the neighbours for everyday things in this new language.



**Ann Judson**

# T I M E L I N E

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| <p><b>1755–1865</b> Burmese Konbaung Dynasty, Rangoon its capital.</p> <p><b>1769</b> Dr. Benjamin Blayney's edition of the Authorised Version.</p> <p><b>1776</b> AMERICA DECLARES INDEPENDENCE</p> <p><b>1781</b> Henry Martyn born</p> <p><b>1783</b> William Carey baptised</p> <p><b>1785</b> Andrew Fuller's <i>Gospel Worthy of all Acceptation</i></p> <p><b>1786</b> The cotton plant introduced in Georgia</p> <p><b>1788</b> <b>Adoniram Judson born, Malden, Mass.</b><br/>The Philadelphia Quakers free their slaves</p> <p><b>1789–97</b> George Washington, U.S. President</p> <p><b>1789</b> FRENCH REVOLUTION begun.<br/>Ann Hasseltine born</p> <p><b>1790</b> Benjamin Franklin died</p> <p><b>1791</b> John Wesley died</p> <p><b>1793</b> Carey in India</p> <p><b>1794</b> Paley's <i>Evidences</i></p> <p><b>1795</b> London Missionary Society founded</p> <p><b>1797–1801</b> John Adams, U.S. President</p> <p><b>1799</b> Religious Tract Society founded</p> <p><b>1799</b> Church Missionary Society founded</p> <p><b>1800</b> First Greek NT printed in America: Mill's, ed. Caleb Alexander</p> <p><b>1801–09</b> Thomas Jefferson, U.S. President</p> | <p><b>1804</b> British and Foreign Bible Society founded</p> <p><b>1805</b> Battle of Trafalgar</p> <p><b>1806</b> Henry Martyn in India</p> <p><b>1807</b> John Newton died</p> <p><b>1808</b> <b>Judson dedicated himself to the Gospel of God</b></p> <p><b>1809–17</b> James Madison, U.S. President</p> <p><b>1810</b> American Missionary Society</p> <p><b>1811</b> <b>Judson visited the London Missionary Society in England</b></p> <p><b>1812</b> <b>Judson married Ann Hasseltine in Bradford, Mass., and embarked for Calcutta</b><br/>Napoleon begins retreat from Moscow.</p> <p><b>1812–14</b> USA and Britain at war</p> <p><b>1813</b> <b>The Judsons arrived in Rangoon, in connection with Felix Carey.</b><br/>Henry Martyn died.</p> <p><b>1814</b> American Baptist Board of Foreign Missions established</p> <p><b>1815</b> <b>Judson's son (Roger Williams Judson) born</b></p> <p><b>1816</b> <b>Roger Williams Judson died.</b></p> <p><b>1817–25</b> James Monroe, U.S. President</p> <p><b>1817</b> <b>Judson Gospel of Matthew in Burmese</b></p> <p><b>1819</b> <b>Judson began public ministry in Burmese language. First Burmese convert.</b></p> |
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Mandalay



Adoniram, though, realised that if a Bible and Christian literature were to be produced in the new language, it would have to be grammatically and stylistically correct to endure the challenging scrutiny of the Court and Religious experts of that time and place. Only then would others receive them. No wonder that he should say, 'A young missionary, who expects to pick up the language in a year or two will probably find that he had not counted the cost'. His own resolution was steadfast and clear, 'Notwithstanding my great incompetency, I am beginning to translate the New Testament, being extremely anxious to get some parts of Scriptures, at least, into an intelligible shape, if for no other purpose than to read, as occasion offers, to the Burmans with whom I meet.'

Meanwhile Mr. Rice's 'deputation work' in the States had been well heard, and in his diary for 1815 Judson noted, 'September 5, received information of the establishment of the American Baptist Board of Foreign Missions...and their appointment of me their missionary'. For September 11th the diary note was 'Roger Williams Judson was born in Rangoon'. He might have added that the pregnancy had severely weakened

Ann's health. Their firstborn son was to survive a scarce nine months, to May 1816, a pattern of joy and sadness, receiving and losing that continued throughout Judson's life. Despite this Adoniram completed a grammar for the Burmese language in three years, and in May 1817 finished the translation of Matthew's Gospel. He also began to write tracts, and synopses and outlines of Biblical truth in Burmese which he distributed thoughtfully and prayerfully.

Baiting his line in this judicious way he made connection with his first serious inquirer. His sharp and logical mind, and winsome Christian spirit, cheerfully engaging the shrewdness of the few first listeners, even brought applause from them at times. Within six years, in April 1819, Judson took the plunge and ventured to preach in public, in Burmese, and in June he baptised Moug Hau, the first Burman convert. Several who had become attached to his informal early ministry followed, and so the mission became a happy body of believers.

*This would seem a good place to break the account, and resume, if the Lord will, in a subsequent issue of the Quarterly Record.*



## Endnotes

<sup>1</sup> Jonathan Edwards 1703–58, graduate of Yale, Congregational Pastor at Northampton, Massachusetts, in the Great Awakening.

<sup>2</sup> Myanmar is the name now used for Burma. In this article I will mostly use Burma, the name that the Judsons would have used in English. Please see QR 546 1999 for an article on Myanmar.

<sup>3</sup> Please see QR 554 2001 for an article on Carey, QRs 562 and 563 2003 for articles on Martyn.

<sup>4</sup> He had dreams of the theatre, and associated with strolling players, admitting later to a vagabond and reckless time. He also remarked some singular Providences in this time, no doubt preparing the heart and mind for that which was to happen.

<sup>5</sup> Two of the group were from Williams College, where the famous ‘haystack’ mission prayer meeting had occurred.

<sup>6</sup> It parallels the church at Olney separating Carey to preach the Gospel ‘wherever the providence of God might open his way’.

<sup>7</sup> Ann is the first of Adoniram’s three heroic wives, two of whom loved him until their deaths. Speaking in human foolishness I feel that without Ann the Burmese Bible would never have been completed. The suffering, strength, faith, patience and sheer wifely help and encouragement of these magnificent sis-

ters in Christ deserves to be much more widely known.

<sup>8</sup> A war which brought British forces to attempt burning the White House, before it was concluded by the treaty of Ghent in 1814.

<sup>9</sup> This first American Mission fatality, on being informed of her imminent death, lifted up her hands in triumph and exclaimed, ‘Oh! Glorious news!’

<sup>10</sup> I have in mind the poem of that name by Edwin Arnold.

<sup>11</sup> ‘When we take up a language spoken by a people on the other side of the earth, whose very thoughts run in channels diverse from ours, and whose modes of expression are consequently all new; when we find the letters and words all totally destitute of the least resemblance to any language we have ever met with, and these words not fairly distinguished, as in Western writing, by breaks, and points, and capitals, but run together in one continuous line, a sentence or a paragraph seeming to the eye but one long word; when instead of clear characters on paper, we find only obscure scratches on dried palm leaves strung together, and called a book; when we have no dictionary and no interpreter to explain a single word, and must get something of the language before we can avail ourselves of the assistance of a native teacher, that means work’ (Judson on his Burmese beginnings).



Megui, Southern Myanmar



# Special Offers

Description	Product Code	Current UK Price of One
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**NEW OFFER**

**Scripture Tracts:**

– Set of 4 Tracts (200 tracts) ( SL8,SL10,SL11,) mixed pack (some duplicates)	SLMSET	£4.60 (10% discount)
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**TWO FOR THE PRICE OF ONE**

**NEW OFFER Greetings Cards**

(Mixed Pack of 10 from CFB & CFC Packs) (CF103,CF104,CF105,CF106,CF107, CF108,CF112,CF116,CF118,CF119)	CFMSET	£2.95 pack
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**Script Text Greetings Cards :**

– Mixed Pack of 10 (some duplicates)	CFSET	£1.47 pack
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**A3 Picture Text Posters:  
singly**

Individual and the full set	PTP1–PTP20	£1.18 each
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– not laminated	PTPSET	£22.33 set
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**Memory Text Cards:**

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**Theme Tracts: –**

Set of 3 Theme Tracts (150 tracts)	SFSET	£2.85 set
SF1, SF2, SF3 in individual packs of 50	SF1–SF3	£1.00 pack

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H1, H2, H3, H4 individually	H1–H4	£0.65 each

# Special Offers

CONTINUED

Description	Product Code	Current UK Price of One
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## Gummed Text

<b>Albums:</b> – Set of 5 Albums	GSET	£3.63
set G1, G2, G3, G4, G5 individually	G1–G5	£0.76 each

## Scripture Text Sheets: –

Set of 4 sheets – 96 texts	SCRSET	£0.89
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## Scripture Postcards: –

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(Set of 5 posters)	POSET	£10.88 set
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Box of 500 Mixed BA Bookmarks	BABOX	£21.74 box

### Bookmarks: –

Mixed pack of 10 Script Texts	BBSET	£0.61 pack
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## Foreign Languages

### Afrikaans Theme Tract

–The Bread of Life – pack of 50	AFSF1	£1.15 pack
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### Afrikaans Theme Tract

– How can we know the way? – pack of 50	AFSF2	£1.15 pack
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# Special Offers

continued

Description	Product Code	Current UK Price of One
<b>Catalan Theme Tract</b> – <b>How can we know the way?</b> – pack of 50	CATSF2	£1.15 pack
<b>French Bookmarks</b> – Pack of 10 Bookmarks	FBK	£0.61 pack
<b>Greek Theme Tract</b> – <b>The Bread of Life</b> – pack of 50	MGSF1	£1.15 pack
<b>Greek Theme Tract</b> – <b>How can we know the way?</b> – pack of 50	MGSF2	£1.15 pack
<b>Yoruba Theme Tract</b> – <b>The Bread of Life</b> – pack of 50	YSF1	£1.15 pack

For customers already entitled to a Discount on their Account, the above would generally be in addition to those discounts. All items are subject to availability and if any item within a set is no longer available, the Society reserves the right to make up the set using a duplication of another similar item from the same or another set.

## ERRATA

As many of our supporters know, the Concord Bible is considered to contain the standard Authorised Version text, and our Scripture portions and calendars are taken from this Bible. Several small differences from the Concord have been discovered on the 2005 Golden Thoughts Calendars.

These are:

**6 February:** Psalm 107.9 should read 'he...fillethe the hungry soul with goodness'

**15 May:** Acts 10.44 should read 'the Holy Ghost'

**29 July:** 1 Kings 8.39 should read 'thou only, knowest'

**29 August:** the reference should be 1 John 4.13

**12 December:** Psalm 85.6 should read 'Wilt thou not revive'

*We regret any inconvenience that these may have caused.*

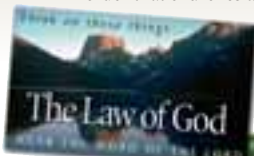
# NEW

## Scripture Leaflet Tracts

The Society's Scripture Leaflet Tracts have been widely used over the years for outreach by individuals, churches and mission groups and as an introduction to the Scriptures for unbelievers in our communities. With a new reprint of these Tracts we have taken the opportunity to give an attractive, fresh look to them with natural colour designs without changing the Scripture content. By popular request we have also inserted a box on the back for a name and address label, in order that churches and groups can personalise these tracts. As always, there is a discount available to those

engaged in the Free Distribution of the Scriptures and we shall be pleased to send samples.

The new Scripture Leaflet Tracts will be available soon and fully illustrated in our colour catalogue for 2005. They can be purchased in the following sets and packs:



Product code:	Description:	Price:
SLMIX	Set of 10 of each of the sixteen tracts (160 tracts)	£3.50
SLSET	Set of 50 of each of the sixteen tracts (800 tracts)	£17.48
SL1 to SL16	Individual packs of 50 of any one title SL1 to SL16	£1.15

The above prices do not include any missionary or other discount entitlement. Discounts are given to encourage those with limited resources. Those paying full price can do so in the

knowledge that every penny of our own limited resources go to a good end in supporting the Society's work in the translation, publication and distribution of the Scriptures throughout the world.

In addition to the Scripture Leaflet Tracts, the Society has a number of other Scripture items useful for the promotion of God's Word in the community. Besides pocket New Testaments and our more recent new Pocket Reference Bible, there are a variety of other tracts and booklets available for outreach work. We also publish calendars, diaries, bookmarks, textcards and posters (which are equally suitable 'to speak a word in season' (Isaiah 50.4). We invite you to write to our London Headquarters or your local Branch office for a copy of our catalogue, which fully illustrates these and many of our products.



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# Why is that writing slanted?

## THE USE OF *Italic* TYPE IN THE BIBLE

By D. E. Anderson

If you pick up a copy of Answers in Genesis (UK)'s October-December 2004 'Prayer News' leaflet, at the end of the first paragraph you will find the sentence 'To be united, his disciples must *obey* Jesus as the Holy Spirit guides them into *all truth*'. No doubt, you will notice the words in slanted type—indeed, they're in slanted type so that you'll notice them. That style of type is called *italic* (which I've put in italic type, because I want you to notice the word!). In many instances italic type is used because the author wants to emphasise something; he makes the word look different so that it will catch your eye.

If you pick up a copy of the Bible and turn to Genesis 1.4, you will find some more words in italic type: 'And God saw the light, that *it was* good'. If you go by the examples in most books and maga-

zines, you would think that God wants us to notice in particular the words 'it was' since they are in italic type, and no doubt there are those who have spent many hours studying to figure out what the theological significance of those two words is. However, it's because those two words lack theological significance that they're in italics!

Most people reading this article will have English as their first language, but many will have studied—or may currently be learning—a second language. If you're one of those, you will know how hard it can be to translate from one language to another. A thought that in one language might be clear by using a single word, in another language might require two or more words. If a Spanish speaker said *vivo*, other Spanish speakers would understand by that one word what he meant. If he has to translate that into English, however, it would take two



words—‘I live’—for the English person to understand all that the Spanish speaker meant.

The same thing is seen in translating the Greek and Hebrew of the Bible: sometimes one English word isn’t enough to convey what a single Hebrew or Greek word might mean. And there is an added problem in these Biblical languages: often, forms of the verb ‘to be’ (for example, ‘am,’ ‘are,’ ‘is,’ ‘were,’ ‘was’) are omitted. In English if I were to say ‘I sitting,’ you would probably think that I didn’t know the language very well. (Indeed, leaving out forms of ‘to be’ is common for those learning to speak English.) In English, we have to include a form of this verb, in this instance, ‘am’—‘I am sitting.’ Without it, the sentence sounds wrong, and can be hard to understand.

When translating everyday speech or magazine articles or letters from one language to another, the translator will, of course, want to be as accurate as possible. He will work hard to ensure that the person reading his translation will fully understand what the original document or speech has. If he is translating something very important, such as the Queen’s Speech or a document written by the President of the USA, he will be especially careful not to add to or take away from the original, since any change could have worldwide consequences.

If accurate translation is important in the Queen or President’s message, how much more important it is in God’s message to mankind! An error in translating the President’s message could lead to war and death; an error in translating God’s message could result in eternal death.

For centuries, those translating the Word of God from the Greek and Hebrew texts have recognised the great responsibility they have in producing accurate versions of the Bible, in which nothing can be added or omitted. They knew that it would be no easy task: these Greek and Hebrew scholars knew that they could not always translate one word with another single word. They also knew that there would be occasions in which a different word might be used instead of the ones that they chose. Therefore, these translators decided that, when a word or words had to be added so that the English reader could understand what the Greek and Hebrew words meant, they would add those words in italic type.

Going back to Genesis 1.4, we see the words ‘it was’ in italic type. The Hebrew, if translated word for word, says ‘And God saw the light, that good.’ Perhaps we could read that and figure it out; perhaps not. To be certain that it would be understood and in proper English, the translators added ‘it was’ in italics, so that we would be sure to know that when God saw the light ‘that *it was* good’.

So, when you read your Bible, note the words in italics. You will begin to see some of the struggles that the translators faced in producing the Scriptures in our languages. When you have finished reading, thank God for His grace in raising up people to undertake this great work so that we would have the Scriptures in our own languages, and pray for those who are currently translating His Word. ■



# SAS TRAINING SESSION

CAN **YOU** MAKE IT AS A SPIRITUAL SOLDIER?

BY PASTOR ROY MOHON

## 1. FITNESS TEST

**CAPTAIN:** Morning! Are you fit to serve Christ? It's some challenge. Soldiers can be wounded or killed and being a soldier is not for the faint-hearted. The soldier needs courage and resolve. Paul says: 'endure hardness, as a good soldier of Jesus Christ'.<sup>1</sup> Conscripts might turn out to be bad soldiers. They are not volunteers and might serve reluctantly. Christians are always to serve as **good** soldiers.

**RECRUIT:** Excuse me, Sir! Didn't the Lord Jesus Christ say: '*there is none good but one, that is, God*'?<sup>2</sup>

**CAPTAIN:** That's true. We're not good of ourselves, 'for all have sinned, and come short of the glory of God'.<sup>3</sup> The word translated 'good' in the phrase 'good soldier' means 'noble', but it does not mean that we do works to merit our salvation, for 'by the deeds of the law there

shall no flesh be justified in his sight'.<sup>4</sup> We are not to be trying to **earn medals**. We rest on Christ alone as Saviour.

**RECRUIT:** So what is a 'noble' soldier?

**CAPTAIN:** Faith is the starting point. It involves inward dependence upon Christ and trusting Him in a personal way for salvation. The Crusaders had the cross on their **shields** but not in their **hearts**. Young men and women have all sorts of talents to use for Christ but there is something to get straight first.

The case of the great General Joshua illustrates it. Before Joshua started his campaign, the Lord himself appeared to him as the 'captain of the host of the LORD' to show Joshua that God is holy.<sup>5</sup> Joshua started his service with reverent worship of the Lord, realising that the Lord is holy and to be served in a spiritual way. We must not fight in a worldly way but with

prayer, humility and holiness of life. SAS stands not only for **Saved And Serving** but also for **Spiritual And Sanctified**.

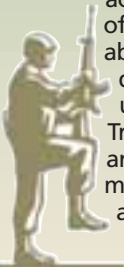
## 2. ENDURANCE TRAINING

**CAPTAIN:** Faithful witness will not be easy. The Christian soldier must **endure hardness**.<sup>6</sup> There are great difficulties to face and we have to persevere. The First World War soldiers had to endure the trenches with little progress made and injuries sustained. So it is with any spiritual work.

**RECRUIT:** Can you give an example?

**CAPTAIN:** When the Trinitarian Bible Society was formed many were forsaking the doctrine of the Trinity. A stand had to be made for the Bible truth that there is one true God and that in the Godhead there are three Persons, the Father, the Son and the Holy Spirit, equal in power, eternity and glory.

You must stand for this today because there are many pressures to acknowledge other views of God as equally acceptable. Indeed, it may one day become a crime for us to say that non-Trinitarian views of God are sinful. But Christians must endure hardships and opposition.



## 3. WEAPONS TRAINING

**CAPTAIN:** The Apostle wrote: 'No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier'.<sup>7</sup> The end in view for the Christian soldier is to please his Commander-in-Chief.

**RECRUIT:** Is that similar to the situation for American troops—they have a Commander-in-Chief, don't they?

**CAPTAIN:** No, the situation isn't the same because the American Commander-in-Chief is only a man. The US President can be challenged in Congress and may be found to be wrong about something. It can never be like that with the Lord Jesus Christ. He is 100% right all of the time and He specifies His will in the Bible, called '**the sword of the Spirit**'<sup>8</sup> because it is our great weapon against Satan and sin.

**RECRUIT:** Some Muslims I meet say to me: 'Which Bible?' They see many English versions with different translations and use this to dismiss the Christian's Bible.

**CAPTAIN:** This is so; but to mention the Trinitarian Bible Society again, it still has confidence in the **Authorised Version** of the Bible and it's a good policy to keep it. To develop the analogy further, if you think about

the operations of the British SAS, they have been successful because they were precision operations. Each soldier understood his role and orders so that his timing and positioning were exactly right.

Similarly, in the spiritual life, the AV has continuing value in giving us a **precise** understanding of our Lord's will, because it's an accurate translation from reliable manuscripts and its translators employed sound principles of translation. The AV consequently gives us a good understanding of the original Hebrew and Greek as found in faithfully transmitted manuscripts. It may not be the easiest version to read but it gives us the **precision** we need for effective operations in the warfare of faith.

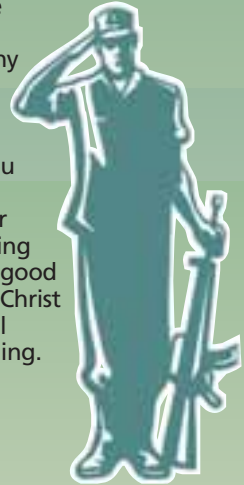
**RECRUIT:** Yes, and doesn't Paul say that the Christian soldier on active service must keep focused on Christ and avoid the entanglements of this world?

**CAPTAIN:** Precisely, and this would include avoiding intellectual adventures with the text of Scripture based upon academic theories that rely upon unproven assumptions!

## 4. MARCHING ORDERS

**CAPTAIN:** Indeed, he's a poor soldier that spends his fighting time dismantling his weapon! We need to go forward with the sword of the Spirit under our supreme

Commander. His orders for the Church are clear: 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you...'.<sup>9</sup> By making available reliable translations of the Word of God for preachers and congregations, the Trinitarian Bible Society helps churches in many lands in their task of carrying out the Great Commission. You help this work forward by your prayers and giving and by being a good soldier of Jesus Christ in your personal witness and calling.



**RECRUIT:** Yes, Sir!

### NOTES:

<sup>1</sup> 2 Timothy 2.3

<sup>3</sup> Romans 3.23

<sup>5</sup> Joshua 5.13–15

<sup>7</sup> 2 Timothy 2.4

<sup>9</sup> Matthew 28.19–20

<sup>2</sup> Matthew 19.17

<sup>4</sup> Romans 3.20

<sup>6</sup> 2 Timothy 2.3

<sup>8</sup> Ephesians 6.17

THE FIELD IS THE WORLD  THE SEED IS THE WORD OF GOD

# THE WORD OF GOD

## AMONG ALL NATIONS

### South America

#### From Essequibo River, Guyana

Greetings in Jesus' great and sweet name. Many thanks for the Bibles and calendars which you so kindly sent me over the years. Many people have been saved and encouraged as a result of reading and studying your literature. Enclosed,



**Amerindians in Guyana receive the Scriptures**

please find a photo of some Amerindian converts who have received some of your Bibles recently. I continue to pray for your ministry. May the Lord bless you real good.

#### From Rio Grande do Sul, Brazil

For the year 2005 please increase the quantity of Portuguese Golden Thoughts calendars you send me to 3000. The year has not yet started and people are already asking me for the calendars. The people interested in reading the Word of God are really happy to receive them and how useful they are in helping them to read the Bible each morning. We are sowers of the Word of God; we have been dedicated with pleasure to distributing the calendars for the last fourteen years. Through the calendars many have come to know Jesus, the only Lord and Saviour.

### Europe

#### From Manchester, Lancashire, England

Thank you so much for sending me three copies of the Golden Thoughts Calendar, following my telephone call to you. The additional booklets, with information about the extensive work of the TBS, were also appreciated. 'Golden Thoughts' has been a real blessing to me during the past few years. My church started to get them in each January and I would take a copy and pin it to my notice board at home. I'm self-employed and work from home. As my notice board is at

the entrance to my home-office, the Golden Thoughts calendar is passed many times each day. There have been lots of occasions when I have felt tired or stressed or just in need of some encouragement, and Golden Thoughts has been there. The short daily texts provide a regular reminder of what is really important. I can so easily make my work the 'be all' of my life! I originally contacted you because last year I had unfortunately discarded my new 2004 calendar and pinned the old one—2003—back on the notice board! When I looked at church for a replacement copy, they had all, not surprisingly, been taken. I thought the story of how Golden Thoughts originally came about was lovely. The lady who originally came up with the concept would probably never have dreamed that so many people would benefit from what she started. Thank you once again. Please find enclosed a donation to your ministry.

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**From a mission in Rhyl, Denbighshire, North Wales, to Eastern Europe**

Christian greetings in the name of God's Son, the Lord Jesus Christ. Just a few lines to let you know that the folk in Eastern Europe were very grateful for both the Bibles and calendars you

**Sharing the Scriptures with Eastern Europeans**

gave us to share with those in the poor countries in that part of the world. There were several folk that accepted the Lord on the mission; others also came for prayer for other needs. May the Lord bless you in the service of King Jesus.

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**From a prison in Bangor, Co. Down, N.I.**

Calendars are distributed to prisoners in Lisburn and also amongst converts in Killarney and Donegal in Ireland. Many have testified of finding continual strength from the daily verse. Some of the calendars are distributed in the Lower Shankill area of Belfast, an area that has seen lots of paramilitary activity over the past thirty years—almost every household has been affected by the political unrest. I also placed calendars in the offices of the local paramilitary groups and was blessed to see them up on the office wall throughout the year. The calendars have worked better than Gospel tracts as every day a new Scripture verse is presented to the reader and the Word of God is being read every day. Also different than the tracts, the calendars are not cast away—they're something to hold on to and as I visit in the Shankill area I see the calendars hanging in the houses I've distributed them to.

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**From Puertollano, Spain**

I'm posting the reply form back to you about the 'Pensamientos de Oro'. Is it possible to order more calendars and the one with pictures as well? Remember the English Bibles you sent out for us? Well, one couple got one each and it's great to see them now walking with the Lord; up to now they have been living together but not married, they are also expecting a baby this month. They have said that they want to now obey the Word of God and get married. It's wonderful to see this happening. Thanks again for your help.





### **From Tirana, Albania**

We would like to thank the Trinitarian Bible Society for their special annual support for the calendars in Albanian. Every year, it's a tradition now that the churches are waiting for the free calendars to distribute to the people, inviting them in the church. The calendars are a good and helpful connection between them and the unbelievers. We received the calendars of this year, the same day we started distribution. We have received thank you e-mails for the TBS calendars from different churches. Below we are citing some of them:

From a pastor who works in Tirana: For the last four years our church has distributed calendars door-to-door to the residents of Laprake during the Christmas season. The calendars are a good tool we have used in the community to spread the message that our church exists and welcome them to our services. Many unbelievers expect churches to come and bring them something or do something for them. The calendars are a way that we give them something they appreciate because everyone needs a calendar. The calendars are also quite attractive with peaceful scenes from nature. Simultaneously we give them the Word of God which is before their eyes 365 days a year. I can only imagine what it means to a person to read 'The wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord' on their wall each day for a month. God's Word does not go forth and return void. The investment you make in the calendar project has been very helpful to us. Thank you for your contribution to outreach in our neighbourhood!

From a church in Elbasan: We really thank you for the free calendars given to us. We are very thankful to all of you that made possible the edition of the calendars, for the precious seed that we have spread with the help of God through you. We feel the obligation to have you in our prayers. For us it was

a blessing and joy to distribute from door-to-door 800 copies proclaiming the name of Christ using the verses from the calendars. God bless your work and service and be in the right time to see your recompense from Him.

From an organisation working in prison ministry: Thank you for the free calendars. We used them for the Christmas evangelization in seven prisons. We are grateful to God for the verses written there because they will guide every prisoner to the gracious throne of our Lord and Saviour Jesus Christ. They were taken with enthusiasm from prisoners and the people working there. The calendars are fruitful missionaries in the Albanian prisons.

### **From Miskolc, Hungary**

It is a joy for me to tell you that I returned from Germany three weeks ago. While I was away I received two packages containing Bibles and calendars. These have already been sent on, partly to Transylvania (Romania) and partly to Carpathian-Ukraine. I only send them/give them to places/people where I know they are needed and where I know they will be read. You brought great joy through these Bibles in both places. Returning to the distribution of the calendars: we try to ensure that each congregation receives some, primarily in Carpathian-Ukraine, but also in Transylvania. This year it was difficult because we did not receive Romanian, Ukrainian or Russian-language calendars, while the Romanian and Ukrainian brothers and sisters were looking forward very much to these. Some of them even accepted the Hungarian language version, simply so that they could have such a calendar. While the calendars are being distributed in a specific place, there is the opportunity for conversations and to witness about God and His love in Jesus. We also distribute calendars amongst the Gypsy congregations, and it is joy to see the calendars on the walls of the Gypsy homes. There



are similar opportunities to speak of the love of God amongst the Gypsies during the calendar distribution. If the calendars arrive to us before Christmas and New Year, then we can distribute the calendars together with the aid packages which we distribute at such times. Here we would like to thank you once again for these calendars and for the Bibles and ask God's richest blessings and protection on this work, and on your lives and families. Regarding myself, it was good to be in Germany, to have a rest, to spend time with the children and to visit many friends. Once again I understood how good it is to be satisfied in the fear of God. In vain do I have 'everything' if I don't have eternal life. But it is also good to be at home again, and with a grateful heart I can do my work.

## Africa

### From Kitwe, Zambia

I would like to thank the Lord for helping me in my evangelism work in my community through Bible distribution. The community and my church say thank you to Trinitarian Bible Society for this wonderful gesture of sixty Ruby Bibles. The Bibles were given to the people free of no charge at all. Some of the people who are not members of our church but also received at least a copy of the Royal Ruby Bible have spoken highly especially after hearing that Bibles came from Trinitarian Bible Society as a grant and we give them free. The church members are also very happy and my church is now picking up in membership, people join the church as a result of this work. This year the number has gone up from fifty people (active) to one hundred and twenty in weekly attendance. Thank you very much for your partnership



**Bibles given to Zambian church members**

with us through these grants and your prayers for us. The church is growing and the community is happy and receive Jesus as their Saviour through your love to us. The news has gone far and many are still in need of Bibles. Please send more Bibles of this kind for people are happy with them, saying 'these Bibles are good for they are easy to carry'. Thank you and may our God bless you and the work of the Trinitarian Bible Society.

### From N'Djaména, Chad

We write to first of all thank you for the Precious Thoughts calendars, French Bibles and ten assorted bookmarks that you sent us. The calendars arrived at the time when we were having an evangelism campaign 'Deaf for Christ' in different churches in Maoundou. We will finish distributing them at the eighth National Bible Camp for the Deaf. People truly have a thirst for these calendars and to read the Word of God

day by day. We have distributed the Bibles to newly baptised deaf people in partnership with our French speaking church. Would it be possible to send us New Testaments in French for use by the small children at our Sunday School? Would it also be possible to

send us Biblical posters or pictures so that they could better understand the Gospel?

### From N'Djaména, Chad

Thank you very much for the twelve parcels containing Calendars which were well received. This year's calendar was greatly received to a point where by ending of February 2004 all the calendars in Arabic, French, Hausa were gone. The Arabic one was and is still much in need. The verse of

January particularly caught the attention of Muslims of Chad. Today you see the calendar proudly hanging in many shops and homes. The Golden Thoughts were adopted by many churches as reading plan for their members. We are grateful that in partnership with you we are supplying strategic tools for national evangelists in the beginning of the year to make friends and share the gospel with those in rural setups where owning a calendar is difficult. Besides, the calendars speak throughout the year even here. For this year although my request comes late, I wish to plead that if possible we be considered again in the grant.

### From Freetown, Sierra Leone

The calendars I give out to people have made impacts in their lives. Some who are Muslims have found their way into some Bible believing churches. Some others are now attending Bible Training Schools. I am appealing that you send me some Bibles. I will also appreciate if you can send me one Reference Bible and one Concordance and any other if possible.

## North America

### From Moncton, New Brunswick, Canada

We thank you very much for the grant that we will carefully distribute. I

am sending you a picture of people that have received Bibles from TBS. They wanted a trustworthy Bible. You can see how happy they are to receive it.



**Canadian couple with their new Bible**

## Central America

### From Yucatán, Mexico

Thank you for the marvellous calendars and tracts with different Bible themes that I received from you for which I am very grateful. I am a preacher of the church of Christ here in Tixcacal Tuyub and I am also distributing Bible correspondence courses. Through this ministry I received an invitation to visit the Christians in Cuba. I was able to make this journey at the end of September 2003. We visited six churches. Three of the churches were in a bad condition with their buildings which were very old. They also have a great shortage of Bibles. We went to Santiago in Cuba to buy two boxes of Bibles to give them but unfortunately we were unable to do so. This bookshop is only open one period in the year which is the first fortnight in February. It has been a pleasure to share with you news of the ministry that I am involved with and to request prayer for myself and those in Cuba. The calendars you send me are very useful to my ministry and I am very grateful for them. I have sent some to those who write to me from Cuba and they receive them with much joy. In addition to the calendars I would also like to receive Biblical tracts or portions, Bibles or New Testaments that I could distribute. Anything you can send me would be useful to my ministry. Thank you.

## Australasia

### From Port Moresby, Papua New Guinea

Please send us some calendars. We did get the request form and were planning to reply but... Just by way of encouragement I know of at least one pastor who uses the chapter that you quote each day as a basis for family devotions. We will get him to distribute this time round.

*Although certain phrases and expressions used in these letters may not be doctrinally accurate or in correct English, we reproduce the letters essentially as received, knowing that the Lord is using His Word to the glory of His Name and the furtherance of His Kingdom as the Scriptures are distributed among the nations of the world.*



# Trinitarian Bible Society

## International Headquarters

Tyndale House, Dorset Road, London, SW19 3NN, England

**Telephone:** (020) 8543 7857 **Facsimile:** (020) 8543 6370

**e-mail:** TBS@trinitarianbiblesociety.org

**Website:** www.trinitarianbiblesociety.org

**Office Hours:** Monday to Friday, 9am to 5pm

**Registered Charity Number:** 233082

**V.A.T. Registration Number:** GB 215 9219 67

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### Auditors:

#### Jacob Cavenagh & Skeet

Acorn House,  
2 Greenhill Crescent,  
Watford Business Park,  
Watford, Herts. WD18 8AH

### Solicitors:

#### Bates, Wells & Braithwaite

Cheapside House  
138 Cheapside,  
London, EC2V 6BB

### Bankers:

#### Barclays Bank PLC

Hatton Garden, London, EC1N 8DN

**Swift Code:** BARCGB22

**Sort Code:** 20-32-29

**Sterling Account No.:** 70023531

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**Euro Account No.:** 72732599

**IBAN Euro Account No.:** GB85 BARC  
2032 2972 7325 99

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## International Branches

### Australian Branch

**National Secretary:** Mr. C. Tuck, B.A.

**Trinitarian Bible Society (Australia),**

G.P.O.Box 777

Sydney 2001, Australia

**Tel:** 1300 303 827 **Fax:** 1300 783 827

**e-mail:** TBS@trinitarianbiblesociety.org.au

### Brazilian Branch

**President:** The Rev. Dr. T. L. Gilmer

**Sociedade Bíblica Trinitariana do Brasil,**

Casa João Ferreira de Almeida,

Rua São Vicente, 230 - Bela Vista,

CEP 01314-010

Caixa Postal, 3352

CEP 01060-970 São Paulo - SP - Brazil

**Tel.:** (011) 3105-7181 **Fax:** (011) 3107-3775

**e-mail:** sbtb@biblias.com.br

### Canadian Branch

**Canadian General Secretary:** Mr. G. den Boer, B.A.

**Trinitarian Bible Society**

259 - 7610 Evans Road

Chilliwack, B.C., V2R 2Z5, Canada

**Tel.:** (604) 858-2354 **Fax:** (604) 858-8326

**e-mail:** tbs@aebc.com

### New Zealand Branch

**Secretary:** Mr. U. Haringa

**Trinitarian Bible Society (New Zealand),**

5 Dryden Street,

Gisborne,

New Zealand

**Tel. & Fax:** 06-863-3700

### U.S.A. Branch

**President:** Mr. J. Stehouwer

**Trinitarian Bible Society (U.S.A.)**

1600 Leonard Street, N.W.

Grand Rapids, MI 49504

U.S.A.

**Tel.:** (616) 735-3695 **Fax:** (616) 735-9373

**e-mail:** TBSUSA@aol.com



### *The Golden Triangle*

This is where Myanmar (Burma), Laos and Thailand meet, and the Kok and Mekong Rivers merge. The photograph is taken from a position in Thailand, with Myanmar on the Left and Laos on the right. It is an area renowned for its outstanding natural beauty, but is sadly also synonymous with the scourge of opium.

## The Aims of the Society

To publish and distribute the Holy Scriptures throughout the world in many languages.

To promote Bible translations which are accurate and trustworthy, conforming to the Hebrew Masoretic Text of the Old Testament, and the Greek Textus Receptus of the New Testament, upon which texts the English Authorised Version is based.

To be instrumental in bringing light and life, through the Gospel of Christ, to those who are lost in sin and in the darkness of false religion and unbelief.

To uphold the doctrines of reformed Christianity, bearing witness to the equal and eternal deity of God the Father, God the Son and God the Holy Spirit, One God in three Persons.

To uphold the Bible as the inspired, inerrant Word of God.

For the Glory of God and the Increase of His Kingdom through the circulation of Protestant or uncorrupted versions of the Word of God.

*For introductory literature and price lists please write to the Society at the address given*



## Trinitarian Bible Society

*Tyndale House, Dorset Road,  
London, SW19 3NN, England*

*e-mail: [TBS@trinitarianbiblesociety.org](mailto:TBS@trinitarianbiblesociety.org)  
[www.trinitarianbiblesociety.org](http://www.trinitarianbiblesociety.org)*

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