



Quarterly Record



The Magazine of the Trinitarian Bible Society

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Trinitarian Bible Society

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

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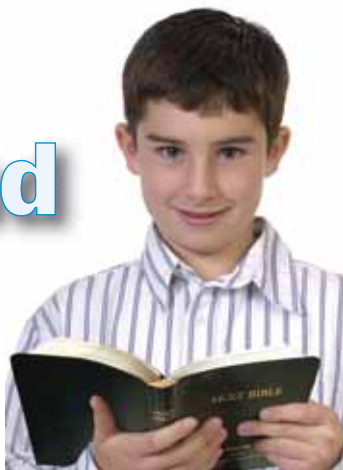
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Sabbath School Learning Prize Fund

**‘...from a child thou hast
known the holy scriptures...’**

2 Timothy 3.15



One thing the Trinitarian Bible Society is doing to encourage and enable children in the study of God's Word is the provision of the Sabbath School Learning Prize Fund. This Fund was commenced a number of years ago to encourage English-speaking children and young people to memorise the Holy Scriptures from the Authorised Version of the Bible. Under the scheme, we provide a list of verses to be memorised by children in two age groups: those ten years old and under and those eleven to fifteen. To the younger children who memorise their verses, we present suitably inscribed gilt-edged, bonded leather text Bibles. For the older children, gilt-edged bonded leather reference Bibles are awarded. Young people aged ten or over who have already received a text Bible for memorising the first set of verses may receive the reference Bible upon completing the work for the higher age group. The Society would encourage all parents, office-bearers and other supporters of the Society who seek the spiritual well-being of the young, whether or not the children under their charge attend a Sabbath school, to request further details of the Sabbath School Learning Prize Fund from Anne Newman (a.newman@trinitarianbiblesociety.org) at our London headquarters, or from any of the Society's Branches (contact details on the inside back cover of this *Quarterly Record*).

From the

Assistant General Secretary

Many of our supporters will have heard the expression ‘an handmaid to the churches’, used by the Society now and again to describe and define our relationship to the body of Christ worldwide. I have been giving some thought lately as to what this means.

There are a number of occasions, and they seem to be increasing, when the Society is presented with a challenge, an opportunity, a request that falls outside the normal parameters of our activities. How should we respond? At such times, it is helpful, I think, to have clear in our mind our primary aims and purposes, our *raison d'être*; otherwise we could easily be lured into paths that will be unprofitable, unconstitutional, and perhaps even sinful. We need more than ever to ‘attend upon the Lord without distraction’ (derived from 1 Corinthians 7.35), for the evil one ever ‘walketh about, seeking whom he may devour’ (1 Peter 5.8), and our time can easily be devoured by unprofitable excursions.

The Biblical expression ‘handmaid’ is translated from either of two Hebrew words that similarly convey the meaning of ‘servant’ or occasionally even ‘bondslave’. Alongside several of the choicest women that have ever lived that are described in this way, or, more often, refer to themselves by this term—worthy women that grace the pages of the Holy Scriptures such as Ruth, Hannah, Abigail, the Shunammite and Mary the mother of our Lord Jesus Christ—we read of others who are far different that are similarly denoted, as the witch of Endor, the Levite’s concubine from Judges 19, and the harlot whose son did not die in the night, in 1 Kings 3. What are we to make then of the appellation?

It is instructive that those fine women mentioned above (in the first list) all call themselves handmaids, when speaking seriatim (variously) to Boaz, the LORD of hosts, David, Elisha and Mary in her glorious prayer of thanksgiving in Luke 1. There is a great sense of meekness and humility in each case—these are not women who were in any literal sense handmaids to those whom they addressed: indeed, in most cases they had only just encountered the one to whom they spoke. We believe that this is the sense in which the Society’s role as handmaid should be viewed, not that we should be at the beck and call of the churches in the sense that whatever we are told to do we should dutifully and unquestioningly do. If that were the case, the Society would certainly depart most often and crazily from its Biblical moorings!

The Society has a vital task to perform, a task that one might wish that the Church of Jesus Christ might carry out itself if it were less enervated and fragmented. Nevertheless, for 178 years it has been our privilege to serve the churches in producing and distributing the Authorised Version and overseeing the translation, production and distribution of editions of similar faithfulness in foreign languages. The Lord has continually provided the resources, and He has seen fit to channel these through the churches and individual supporters upon whom we so much rely, humanly speaking.

The most vital resource is that of prayer, and without many thousands praying for the work day by day, we could not carry on. We too need to trust in the Lord and lean not unto our own understanding. Let us not be like foolish king Asa—when faced with a million Ethiopians he wisely cried unto the Lord his God, uttering those wonderful words ‘*it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee*’ (2 Chronicles 14.11). However, a few years later, when opposed by Baasha, king of Israel, Asa turned to Ben-hadad, the heathen king of Syria; the foe escaped, Asa vented his anger on the seer Hanani who was sent from God to rebuke him, and was afflicted by disease in his feet for the remainder of his days. Even then, he turned to the physicians, not to the Lord his God (2 Chronicles 16.1–12).

How often we can make the same mistakes, even in our work—when faced with a giant problem, we resort unto the Lord, and He mercifully

delivers us; but when we have a more straightforward difficulty, we can tend to rely upon our own strength, ability or experience, and we invariably displease the Lord and risk failure.

As at the time of writing we approach another Annual General Meeting, and the opportunity to reflect back upon another year of the Lord's faithfulness, may we continue to fulfil our primary role, carrying out that task assigned to us and in which our supporters pray for our strength and constancy. Let us perform it with meekness and humility, yet with a steely determination not to be distracted by the wiles of the devil, who has very many specious and 'religious' assignments upon which he would prefer us to spend our time. Although at times it may be appropriate for the Society to speak publicly, it is not the 'spokesman' for the Christian church, nor should it entangle itself unnecessarily in issues not directly related to its work—may others, the local churches, stand up for the cause of Christ in their area, and may the Society continually be enabled to furnish them with the tools to do so, the Word of God which is 'quick, and powerful, and sharper than any twoedged sword' (Hebrews 4.12). Brethren, pray for us!

THE TREASURY

We warmly thank the donors of the following anonymous gifts which have been received since the July *Quarterly Record* went to press. Eastbourne £20; Edinburgh £100; Belfast £100; West Yorkshire £200; Swansea £20, two of £10; Glasgow £300, three of £50; via CAF £100, £25; Stewardship £20; Give As You Earn £80.27, £75.47, £70.67; Charities Aid Foundation £128.21; church donation three of £75; South West Charitable Giving two of £94.44, £80; via Speakers £50, £30, £20, £10.18; direct into the bank £30, six of £25, three of £10, two of £6.25; other £20, £10. **Total £2,266.18.**

We have also received in Swiss Francs direct into the Society's national bank accounts: London Headquarters CHF10,000, TBS (Australia) CHF10,000 and TBS (Canada) CHF10,000; and to TBS (New Zealand) CHF10,000.

God's Holiness & God's Mercy

by the Rev. G. Hamstra, a Vice-President of the Society

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple...

Isaiah 6.1–8

The prophet Isaiah knew God. This knowledge of God was not a mere theoretical attainment. It was a personal, practical and experiential knowledge. The secret of this invaluable knowledge was certainly not of human origin. It was a precious fruit of God's special grace. God revealed Himself to Isaiah by means of an exalted vision. This divine revelation had a profound influence on the Godly prophet. It produced the most fundamental change in Isaiah's life and ministry. Isaiah, as an Old Testament prophet, received an amazing measure of divine grace by means of a vision. In the Christian church the New Testament believer comes to a similar knowledge of God's holiness and of God's mercy. However, this is not by means of a vision, but by the personal application of Law and Gospel as revealed in the Holy Scriptures.

In this vision, the Lord, the pre-incarnate Christ (see John 12.41), revealed Himself as the King, the Lord of hosts. God the King of the entire universe was sitting on His exalted throne and surrounded by sacred seraphim. In humble adoration, these heavenly beings expressed the praises of God's majestic holiness. Moreover, Isaiah saw God as the Lord of hosts. A host is an army or a legion. One of these is the impressive host of angels. God is their sovereign Commander and they are His willing messengers. The angels minister unto God and they swiftly obey His will. Another host under the Lord's command are the numerous stars of heaven. This heavenly starry host bespeaks the splendour of its Maker. 'Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth' (Isaiah 40.26).

Furthermore, Isaiah saw the great majestic King, the Lord of the angels, the Lord of the starry heavenly host, as **the Holy One**. Sacred seraphim lingered in His awesome presence, crying in human language and with sinless lips, ‘Holy, holy, holy, is the LORD of hosts: the whole earth *is* full of his glory’ (6.3). The threefold expression holy, holy, holy, alludes to the singular sovereignty and transcendent perfect holiness of the Triune God. In the presence of this majestic sacred Being and His holy seraphim, the man of God, most deeply impressed, responded. In contrast to the majesty and holiness of God and the seraphim with their sinless lips, he knew himself to be a man of unclean lips. Unclean lips had spoken the language of an unclean heart. He could not join the seraphim in expressing their praises to this holy and majestic God. He only uttered the heart-rending cry, ‘Woe *is* me! for I am undone...for mine eyes have seen the King, the LORD of hosts’ (v. 5).

Isaiah saw himself as a lost and perishing sinner. The sense of his sinfulness and lost condition overwhelmed him. Isaiah’s experience was the Lord’s doing. The Lord, by giving this impressive view of His divine holiness, made Isaiah a penitent sinner.

Isaiah’s wounded heart was deeply grieved. Yet, there was a blessing in his sorrows. Holy Spirit conviction is a fruit of God’s love. When the Lord comes to a sinner with His convicting power, He does it with a purpose. However humbling and wounding this experience may be, it is never altogether without comfort. When the Lord makes a sinner submissive and in agreement with Himself, He makes the wounded heart ready for healing.

One of the seraphim, as a messenger of God, swiftly flew to the burdened sinner. Having a live coal in his hand, which he had taken with tongs from the altar, he touched the lips of Isaiah. The seraph also explained the symbolic action. ‘Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged’ (v. 7). Isaiah’s sins were freely forgiven. Divine pardon on the basis of Christ’s atoning death is the most precious balm to a broken spirit and a contrite heart.

When the Lord asked the question ‘Whom shall I send, and who will go for us?’, with as few words as possible—only two in the Hebrew—Isaiah humbly and willingly replied, ‘Here *am* I; send me’ (v. 8). In other words, ‘I am ready to do Thy will. Send me where Thou wilt and use me as it pleaseth Thee.’

A personal knowledge of God’s mercy in Christ is the primary need of every sinner travelling to eternity. However, the knowledge of divine mercy will never be enjoyed apart from a view of God’s holiness. Let every heart that desires grace, or growth in grace, remember the necessity of an experiential knowledge of God’s holiness and mercy!

NEW ZEALAND

AND THE

MAORI BIBLE

BY C. P. HALLIHAN

INTRODUCTION

The article is to give information about the Maori Bible, in connection with substantial involvement on the part of the Society in the imminent production of a Maori Bible according to its principles of text and translation. Material necessary to place the history of Maori mission and Scripture in a helpful setting will be given, but not an attempt at any full history of Christianity in New Zealand.

GENERAL HISTORICAL BACKGROUND

New Zealand is an island state in the south-western Pacific Ocean, about 2,200km (1,360 miles) east-south-east of Australia. For all practical purposes it consists of two islands, North Island and

South Island, divided by the Cook Strait, and a number of small attached territories in the Pacific—Stewart Island and the Chatham Islands being the only others with significant populations. In terms of latitude, New Zealand lies across 40° south, the general level of the Patagonia region of Argentina, and, of course, Tasmania. Wellington, with its natural harbour at the south end of the North Island on the Cook Strait, is the capital. The South Island is dominated by the Southern Alps—crowned by Mount Cook (Aoraki) at 3,754 metres (12,316 feet)—with glaciers and permanent snow. In the south-west, where mountains meet the sea, flooded valleys and steep fjords combine



to make Fiordland, New Zealand's largest national park. The North Island has areas of remarkable geothermal activity: geysers, hot springs, and several volcanoes, two active. The hill slopes, river terraces and scattered lowlands of the North Island have excellent farmland.

The Islands were first discovered and settled around AD 800–1000 by people now known as the Maori, from the islands of Polynesia. Maori farmers settled mostly on the more kindly North Island. The Dutch explorer Abel Janszoon Tasman, 1603–59, was the first European to arrive, followed one hundred and fifty years later by the British Captain James Cook, 1728–79. Whalers and traders from Australia established settlements on the islands, and in the early 1800s came the missionaries. In 1840 the Maori chiefs, by the Treaty of Waitangi,¹ ceded sovereignty to the British crown in return for protection and land rights, and the following year New Zealand became a Crown colony. Gold deposits found in the 1860s attracted thousands more immigrants. In the North Island farming settlers were increasingly in conflict with the Maori over land rights, and war ensued. Maori resistance was finally overwhelmed in 1870. The colony was granted dominion status within the British Empire in 1907. New Zealand fought in Europe in World War I, notably at Gallipoli, and suffered the worldwide depressions of the 1920s–30s. In World War II New Zealanders provided

expeditionary forces and equipment for service in the Royal Air force and the Royal Navy, with the 28th (Maori) Battalion becoming one of the most celebrated and decorated units in the New Zealand forces. In the postwar period New Zealand sought new alliances with other Pacific nations, the United States and the countries of South-East Asia—the 'Pacific Rim economy'.

Most, some 73%, of the 4.3 million New Zealanders are of European origin, although the Americas and South Africa are well represented; collectively these are known to the Maori as Pakeha, although some use this to cover all non-Maori peoples, such as Asian ethnic groups who make up 8% of the population, and the 6% of Pacific Island origin. The Maori themselves account for a significant minority, 13%, and recently there has been improvement in their legal and social status, enabling them to recover access to and use of ancestral lands. The Maori language has official status and a



*Captain
James Cook
(1728-1779)*



strong following; Maori arts and crafts have been revived along with traditional music and dance.

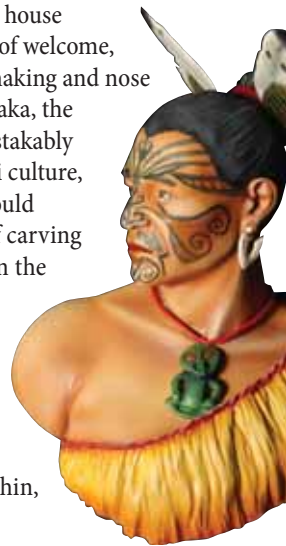
When Queen Elizabeth II made her Coronation year tour of the Commonwealth in 1953, officials in New Zealand were extremely opposed to her meeting any Maori. To her abounding credit she insisted not only on doing so, but pointedly did so at the residence of the Maori chief, acknowledging him as royalty. A half-century on there is more of an acceptance. Maori sportsmen for instance (with Haka) are received worldwide as a rightful part of any New Zealand international squad.

MAORI CULTURE

New Zealand, Aotearoa—Land-of-the-Long-White-Cloud—is home to the Maori, and it is accepted that the Maori originate from Polynesia, the islands of the Pacific Ocean. The Polynesians were master navigators; using the information in star formations, sea bird flight direction, cloud and wave patterns, and the changing colour of the water as guides, they crossed the Pacific Ocean. Great migratory canoes, whaka, had been built specifically to withstand heavy seas and to carry many people with their possessions over great distances. The reasons for the long journey south to the colder seas of Aotearoa, are the stuff of legend, as is the location of the original ‘homeland’, Hawaiki. The Maori adapted to the cooler climate and spread throughout the North Island, developing a culture distinct from the rest of the Pacific—the

distances and ocean conditions discouraged return voyages! Distinct undoubtedly, but theirs is still a Polynesian culture, anchored in a confidence of ‘divine direction’ in all events, rich in song, dance, carving, and weaving.

Before the coming of the Pakeha (Europeans) to New Zealand, all Maori tradition, religion and culture was enjoyed, explored and transmitted to succeeding generations orally. Oratory, then, was one of the most important of arts in Maori society, and the chiefs and priests who were great orators were great indeed. Carving is the ultimate art form of the Maori people, and their pieces portray the entire range of human emotions, the prevailing image being that of the human figure with a protruding tongue. The family record is retold in these carvings in every meeting house. Visiting a ‘strange’ meeting house involves not only speeches of welcome, ceremonial chants, hand shaking and nose pressing but includes the haka, the challenge. The other unmistakably prominent feature of Maori culture, the striking tattoos, one could almost call an extension of carving technique, accomplished in the flesh with specially made bone knives. Full-faced tattoos, moko, amongst the Maori tribes was and is very much for the men; female forms of moko are officially restricted to the chin, upper lip and nostrils, but many females have now extended their tattoos to other parts of their bodies.



Carving of a Maori in traditional dress

GETTING BY IN MAORI

Kia ora — Hello
Kia ora tatou — Hello everyone
Tena koe — Greetings to you (one)
Tena koutou — Greeting to you all
Haere mai — Welcome
Nau mai — Welcome
Kei te pehea koe? — How's it going?
Kei te pai — Good
Tino pai — Really good
Haere ra — Farewell
Ka kite ano — Until I see you again
Hei konei ra — See you later

LANGUAGE

Maori is an official language of New Zealand, and citizens can request to address courts of law in Maori and can ask for a Maori interpreter. Before the 1800s Maori was the only language spoken throughout both islands of New Zealand. A separate, related language, Moriori, was spoken in the Chatham Islands east of New Zealand but has not had any native speakers since the 1930s. A 1996 census indicated about 150,000 speakers of Maori, but other research suggests there may be less than 30,000 fluent speakers. Most truly fluent speakers of Maori are likely to be over thirty years old.

The Maori call their language either *te reo Maori*, the Maori language, or simply Maori. The word means common or ordinary. It is suggested that when the first foreigners asked a Maori who he was, he might have replied, 'tangata maori' —

'ordinary person' or 'human being'. Many words in New Zealand English have been imported from Maori, and Maori greetings and important Maori cultural terms are used in New Zealand English. There are also hundreds of words now in Maori derived from English.

Basic conversational structures in Maori are not difficult to acquire, and Maori does not have the grammatical complexity found in some other Pacific languages. When faced with the seemingly impossible-to-pronounce names, it is reassuring to know that Maori, unlike English, has a logical structure and very consistent rules of pronunciation. Today thousands of people speak Maori as a second language, mainly native speakers of English.

Maori has plenty of words for abstract concepts of all kinds, and has word-forming devices for creating new abstract words. Maori did indeed lack a vocabulary for talking about things like physics, engineering, and linguistics, simply because nobody had ever wanted to talk about these things in Maori. Today thousands of new words have been introduced into the language to make this possible. Computer science, for example, has been taught at Waikato University through the medium of Maori since 1993. There has been a continual increase in Maori language endeavour since the 1960s, and many people have learnt Maori as a second language through universities, polytechnics, and other organisations. In 1997 there were over 12,000 Maori children enrolled in Maori-language early childhood centres, and over 25,000 Maori

children enrolled in some form of Maori education. For many involved workers, not least the churches and Bible producers, it would be good to know whether graduates of such programmes continue to speak Maori and if they will speak Maori with their children.

MISSIONS AND MAORI

THE CHURCH MISSIONARY SOCIETY

Founded in Aldersgate Street, London, 12 April 1799, as the Society for Missions to Africa and the East, it was an Anglican fruit of the 18th century 'Great Awakening' in Britain. Most of the founders were from the evangelical 'Clapham Sect' and included Henry Thornton and William

William Wilberforce



Wilberforce. They were committed to three great endeavours: abolition of the slave trade, social reform at home and world evangelisation. In this they would be loyal to the Bishops and to Anglican forms of liturgy, but emphatic about the role of laymen and women. Their overseas (non-European²) mission work began in Sierra Leone in 1804, but soon spread to India, Canada, New Zealand and the Mediterranean area. Wilberforce's influence is clear to see, and he had already urged the sending of an evangelical chaplain with the 1788 First Fleet to Australia;³ an assistant second chaplain, Samuel Marsden, was sent in 1794. Marsden subsequently came to be regarded as the 'Apostle of New Zealand', in close connection with the Church Missionary Society who worked in New Zealand from 1809 to 1914.

SAMUEL MARSDEN

Samuel Marsden was born, according to reliable sources, on 25 June 1765 in Farsley, Yorkshire. In his youth the Elland Society, an evangelical group of Yorkshire clergymen, impressed by his piety, took him from his Methodist father's blacksmith forge and subsidised his education at Hull Grammar School and Magdalene College, Cambridge. William Wilberforce was much taken with Marsden, and had him marked for Australia. The colonial authorities had serious reservations about Marsden's humble origins and blunt manners, but Wilberforce prevailed. Before sailing, Marsden was ordained a priest of the Anglican Church, and married Elizabeth Fristan of Hull. They arrived in

MAORI TIMELINE

- 1765 Samuel Marsden born
- 1794 Marsden Assistant Chaplain NSW
- 1795 Marsden to Norfolk Island
- 1799 Church Missionary Society founded
- 1807 Marsden to London
- 1809 Marsden returns with Hall and King
Ruatarua meets Marsden
- 1810 Robert Maunsell born in Dublin
- 1811 William Colenso born in Cornwall
- 1814 William Hall and Thomas Kendall in the
Bay of Islands
Marsden's first trip to NZ
- 1815 Rangihoua Mission Station opens
Chief Ruatarua dies
- 1816 Kendall mission school at Rangihoua
- 1819 Second mission station estd. at Kerikeri
- 1822 Kendall dismissed by CMS
- 1823 Third CMS station Paihia
Wesleyan Mission Station opened
- 1824 James Shepherd begins to translate
Scripture portions into Maori
- 1826 William Williams, the linguist, arrives
- 1827 NSW Auxiliary of BFBS publishes
Shepherd's portions
- 1830 Further Maori Scripture portions, etc.,
published in Sydney
- 1832 Colenso to London
- 1834 Colenso to NZ as printer to CMS
- 1835 First Scriptures printed in NZ, Colenso
edition of Williams's Philipians and
Ephesians in Maori
- 1836 First English book printed in NZ: *Report of
the NZ Temperance Society*
- 1837 MAORI NEW TESTAMENT printed
Robert Maunsell begins work on the
Maori OT
- 1838 12 May Marsden dies, Windsor, NSW
- 1839 Colenso prints the Maori Book of
Common Prayer
- 1840 Colenso prints Psalms of David, parts of
Isaiah, Exodus, Ezekiel
- 1842 By 1842 over 3,000 Maori in the Bay of
Islands have been baptised
- 1843 Colenso marries Elizabeth Fairburn
- 1845 Colensos' son, Ridley Latimer, born
- 1848 Maori Hexateuch pub. in London by BFBS
- 1852 New edition of Williams NT
- 1855 Maunsell Maori Judges–Psalms
- 1858 Maunsell Maori Proverbs–Malachi
- 1860 Maori War breaks out in the Waikato
- 1862 New Testament 'corrected' by Elisabeth
Colenso: BFBS London
- 1868 COMPLETE ONE-VOLUME MAORI
BIBLE: BFBS London.
- 1878 William Williams dies
- 1878/9 Maunsell revision of Maori Bible
- 1894 Robert Maunsell dies
- 1899 William Colenso dies

Parramatta, on the river of the same name in New South Wales, in March 1794, six years after the First Fleet.

It must be acknowledged that Samuel Marsden's reputation in Australia is quite different from that in New Zealand. In Australia he is 'The Flogging Parson', famed for severity as a magistrate, brutality in dealings with his convict parish, and indifference to the Aboriginal population; he was also a pioneer entrepreneur in sheep and wool. In New Zealand he is the Apostle and first promoter of missionary enterprise, explorer, recorder and 'civiliser' of early nineteenth century Maori culture, and originator of New Zealand viticulture; streets are named after him. Let us suspend judgment⁴ and follow his Maori connections.

MARSDEN AND THE MAORI

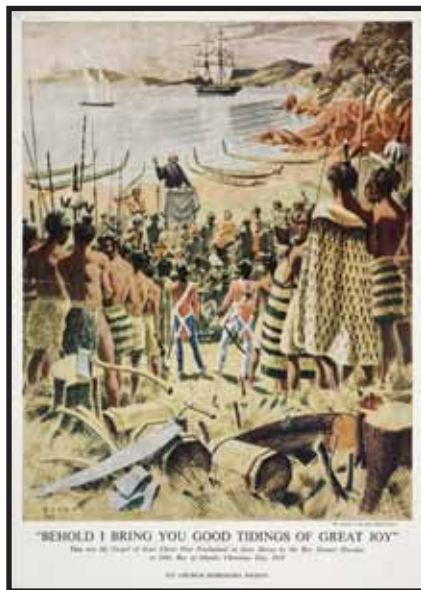
In 1793 two Maori men, Tuki and Huru, a priest and a warrior, had been kidnapped by English seamen and taken to Norfolk Island to instruct the convicts housed there in the Maori procedures of flax-dressing. (Norfolk Island is about one thousand miles north-east of Sydney, and north from New Zealand.) Two years later Samuel Marsden visited Norfolk Island, technically part of his 'parish', to see how this venture was progressing. His interest in the Maori of New Zealand was kindled, and was to endure for the rest of his life. From such contact, Marsden became excited at the prospect of contact with a people whom he could teach and convert to Christianity.⁵ Marsden often had as guests in his house at Parramatta thirty or more Maori, to whom he taught English and displayed his

farming methods. Chief Te Pahi, from the Bay of Islands, travelled to New South Wales to visit Marsden in 1804.

Another significant Maori, Ruatara of Rangihoua, first left the Bay of Islands in 1805, and in 1809 made his way to London. In 1807 Marsden returned to London to discuss the Maori opportunities with the ten-year-old Church Missionary Society, returning to Sydney in 1809 along with practical help: William Hall, a joiner, and John King, a rope maker. In an amazing unfolding of Divine providence, Chief Ruatara was returning from his very unsuccessful, even unpleasant visit to London on the same ship, and friendship developed. Church Missionary Society work in New Zealand can thus be said to have begun.

Just at this time connections between Sydney and New Zealand were very seriously interrupted by the massacre of the crew of the brigantine *Boyd* at Bay of Islands in 1809.⁶ When things were more settled, William Hall and Thomas Kendall arrived in the Bay of Islands, June 1814, and Marsden joined them in December, the first of his seven trips to New Zealand. Samuel Marsden conducted the first ‘public’ Christian service in New Zealand on 25 December 1814. The classic image⁷ indicates the cultural contrast well: the Maori were pleasant, polite, but unimpressed. In terms of trade, religion and ‘civilisation’ they truly felt that they had as much to offer the Pakeha as to receive from them.

The Rangihoua Mission station was begun in 1815,⁸ the year that the friendly



Samuel Marsden conducting the first ‘public’ Christian service in New Zealand on 25 December 1814

Chief Ruatara died. That same year Hannah King, the youngest missionary wife present at Rangihoua, became the first European woman to teach a Maori. By the time of Marsden’s second visit in 1819 Thomas Kendall had made the first steps in publishing a grammar and vocabulary for Maori and had begun a mission school at Rangihoua with thirty-three students, with a second mission station functioning at Kerikeri. A third station, which was to become mission headquarters, was established at Paihia in 1823, the year after Kendall was dismissed by the Church Missionary Society for arms dealing.⁹ A Wesleyan Missionary Society station was begun at Whangaroa under Samuel Leigh, a friend of Samuel Marsden. For our purposes Marsden is

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Creator: Russell Stuart Cedric Clark, 1905-1966. N.Z. Church Missionary Society [1964] Reference Number: B-077-006

now 'off stage.' He made his seventh and last trip to the New Zealand work from February to July 1837, with his daughter Martha, and died at Windsor in New South Wales, May 1838. Marsden's wife had died in 1835, an invalid from paralysis since 1811, and he was survived by a son and five daughters.

HENRY WILLIAMS

Henry Williams was born in February 1782. In 1818, as a retired, half-pay naval officer, he married Marianne Coldham, sister-in-law of Edward Marsh. Marsh was an influential member of the Church Missionary Society, and enthused him to become a missionary. Williams had every intention of working as a 'lay' missionary,

Henry Williams (1782-1867)



but the society was anxious for ordained men to serve abroad. He complied and sailed for Sydney, June 1822.

In Australia Henry met Samuel Marsden and accompanied him on his fourth visit to New Zealand in 1823. The mission was then at a low ebb: no Maori had yet confessed Christ, and the work was beset with problems; missionaries were still dependent on Maori for food and supplies and were disrupted by bitter personal disputes. The need was for a capable leader, a need supplied when Williams settled at Paihia. Firearms were much valued among the Maori and missionaries had at times traded muskets for provisions. Williams insisted that the practice should cease. Furthermore he had no taste for Marsden's view that Maori should be educated and civilised as a preliminary to conversion. Henry Williams insisted that conversion should come first, and refused to accept converts for baptism unless fully persuaded of a spiritual reality. Being a low church evangelical, he deprecated the Oxford movement and feared that his superior Bishop Selwyn,¹⁰ whom he believed to be of that movement, would have an ill effect on the work of mission.

Williams was not popular with the Crown authorities in New Zealand, and the influx of his countrymen taking place at this time caused him anxious dismay. He feared that their example of life would contradict much of the mission's work, and that their wild land speculations would bring dangerous complications. In 1840 Williams used his unique influence with the Maori, persuading them in their interests to sign the Treaty of Waitangi; his

concern for native interests made him the more distrusted by some of his countrymen. Henry, now archdeacon, survived much slanderous insinuation, but in 1846 the Church Missionary Society objected so strongly that he was dismissed from its service. Reinstatement in 1855 effected no great healing, and the last years of his life were further darkened by the Maori War and its harmful repercussions on the missionaries' work. He died on 16 July 1867 at Pakaraka, Bay of Islands.¹¹

BIBLE TRANSLATION

By 1820 a systematised written form of Maori was completed by Samuel Lee, the Church Missionary Society's linguist from Cambridge University, working with Chief Hongi Hika and his nephew Waikato. James Shepherd, a Missionary Society worker in New South Wales, Australia, began to translate Scripture portions into Maori in 1824, and the written page was named amongst the Maori, with unerring instinct, as 'the linen that speaks'. Two years later Henry Williams's brother William arrived in New Zealand. He was specifically a linguist and began work to produce extended passages of Scripture in the Maori language. At about the same time a young Cornishman, William Colenso,¹² born 1811, became apprenticed to a printer and bookbinder near his home, and took up with the Methodists. Later, his apprenticeship complete, he travelled to London and became aware of the Church Missionary Society.

As the translator William Williams plunged into the Maori Bible work, so the



A watercolour by Henry Williams showing the Mission House at Paihia

living God, across the world, was making all things ready to the provision of their publication. William Colenso came to New Zealand as the Church Missionary Society printer, arriving in December 1834. Within a year the first Scriptures ever printed in New Zealand¹³ appeared—Colenso's edition of Williams's translation of Philippians and Ephesians in Maori, 1835. It was followed by Williams's Gospel of Luke in Maori, printed by Colenso together with the previous two Epistles. (In 1836 the first English book printed in New Zealand appeared, *A Report of the New Zealand Temperance Society*.) Then, at last, in 1837, the Maori New Testament was printed. It was largely Williams's work, with assistance from James Shepherd and William Puckey.

Colenso managed the press and printing. Each day's work for him would have begun by conducting divine service and classes. Envisage him after that at the press, hand-setting the type, with Williams, the proof reader, distant at a day's journey by Maori foot messenger.

The labour of printing on a small hand-press the whole of the New Testament, 356 pages and 5,000 copies, was no small thing. Colenso bound some copies in calfskin as New Year's gifts to the missionaries.

Work on the Old Testament was begun by Robert Maunsell, a Hebrew scholar. In 1839 Colenso printed the Maori Book of Common Prayer, followed the next year by Maori Psalms of David, then parts of Isaiah, Exodus, and Ezekiel. Elizabeth Fairburn and William Colenso were married at Otahuhu in 1843, and in 1845 their son was born, Ridley Latimer Colenso. Translation work was going on at pace, and the Maori Hexateuch (Genesis through Joshua) edited by J. Telford of the Church Missionary Society was published in London by the BFBS in 1848. Hannah King, the young teacher of Maori women mentioned above, died in 1851; surely she would have welcomed and used these early Maori Scriptures. There was a new edition of the Williams New Testament the next year, and one corrected by Elisabeth Colenso issued by BFBS in 1862. Various lengthy Old Testament portions appeared, building on from the Hexateuch, and in 1868 the complete one-volume Maori Bible was published in London by the BFBS, followed ten years later by Maunsell's revision of the whole Maori Bible.¹⁴

Robert Maunsell was a dedicated translator, with great love of the Word of God—and very poor eyesight. At one point all his work was lost by fire, but within a month, scorched hands notwithstanding, he resumed the work, and made enough corrections to what he recalled of the earlier work that he gave thanks to God that the work had never reached the printer in its first draft. Having lost two wives in childbirth he continued under appalling conditions and the terrors of the Maori wars.¹⁵

From the time the Maori language took written form, Maori people became avid readers. With the printing of the New Testament in Maori, the book was in incessant demand. In the goodness of God, amidst many unworthy servants, the combination of a printer of Colenso's competence with such a 'natural'

linguist as Williams laid a solid foundation of Maori

Scriptures. Colenso was later free to accomplish other printing tasks, including editions of William Williams's *Dictionary and Grammar of the Maori Language*. Williams also wrote *Christianity Among the New Zealanders*, an account of the early work of the Church Missionary Society in New Zealand.

He died at Napier in February 1878, leaving two sons and six daughters.

Twenty-one years later

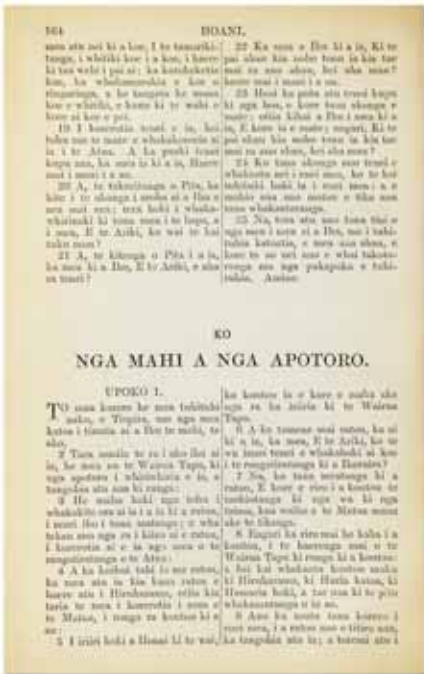


*William Williams*¹⁶

William Colenso died too, and the great first chapter of Maori Bible history was ended.

You may well expect that the 19th-century change in textual issues relating to the Scriptures affected editions of the Maori Bible. An edition of 1887 was so tied to the forms of the English Revised Version of 1885 that it proved almost unsaleable amongst the Maori. Another revision in 1925 was so full of typographical errors that the Maori could not receive it as a true Bible—for them the Bible was worthy of much more care and respect! The move away from a ‘Received Texts’ basis is complete in the 1958 edition, comprehensively reflecting the English

The first chapter of Acts from an 1852 edition of the Maori New Testament



Revised Standard Version. The TBS *Textual Key to the New Testament*, although dealing with the later Greek Critical Text problems, would reveal the same unworthy abandonment of clear testimony to the Person of the Lord Jesus Christ if applied to the 1958 Maori version. A later two-language edition is absurdly confusing, since alongside the text of the Received Text-based English Authorised Version is placed the Maori 1958 Critical Text-based edition.

TRINITARIAN BIBLE SOCIETY

The Trinitarian Bible Society had an Auxiliary in Sydney, Australia, from 1887, but not in New Zealand for another one hundred years, 1987. One plea from the New Zealand Branch has been for a thoroughly reliable Maori Bible. This is a great need! Alongside the inevitable arrival of most Protestant denominations in New Zealand, such movements as the Jehovah’s Witnesses multiply. The Maori appear to identify their culture strongly with aspects of the Old Testament, so that the Mormons have increased rapidly, almost as much as the home-grown Ratana movement.¹⁷

The need for a sure Word in all such dark places is a burden keenly felt by the Society in New Zealand and here in Tyndale House. Therefore, we are grateful to the Lord that our Maori Bible, based upon the 1868 edition and evaluated to ensure textual and translational accuracy, has now been typeset and is at this writing being proofread by our Maori associates in New Zealand, with a view to printing in

KO TE

RONGO PAI A MATIU

1 KO te pukapuka o te Whakatupuranga o Ihu Karaiti o te tama a Rawiri, ko ia nei he tama na Aperahama.

2 Whanau ake ta Aperahama ko Ihaka; whanau ake ta Ihaka ko Hakopa; whanau ake ta Hakopa ko Hura ratou ko ona tuakana ko ona teina;

3 Whanau ake ta Hura raua ko Tamara, ko Parete raua ko Hara; whanau ake ta Parete ko Heteromo; whanau ake ta Heteromo ko Arame;

4 Whanau ake ta Arame ko Amimama;

Haratiere; whanau ake ta Haratiere ko Toropapere;

13 Whanau ake ta Toropapere ko Apiuru; whanau ake ta Apiuru ko Eriakimi; whanau ake ta Eriakimi ko Atoro;

14 Whanau ake ta Atoro ko Haroko whanau ake ta Haroko ko Akimi; whanau ake ta Akimi ko Eriuru;

15 Whanau ake ta Eriuru ko Ereatara; whanau ake ta Ereatara ko Matana; whanau ake ta Matana ko Hakopa;

16 Whanau ake ta Hakopa ko Hohepa ko te

Part of Matthew chapter one in the TBS Maori Bible

the new year. Please pray for this endeavour, that the Lord would bless this work to Maori readers worldwide, as He so signally did in New Zealand when the

Maori Bible was first published in 1868. From this long-awaited fresh publication, may we see a great outpouring of God's Spirit amongst the Maori people.

ENDNOTES

1. This established a British governor in New Zealand, recognised Maori ownership of their lands and other properties, and gave Maori the rights of British subjects. However the English and Maori language versions, and therefore interpretation, of the Treaty differ significantly—to this day!

2. It had been expected that Church of England clergy would come forward as missionaries. This didn't materialise and the Church Missionary Society turned towards mainland Europe: their earliest missionaries were German Lutherans.

3. The Australian auxiliary of the Church Missionary Society was formed in 1825.

4. 'No stronger or more dynamic personality than Marsden's was ever in New Zealand. His untiring efforts to bring the New Zealand Maoris within the Christian fold, pursued to the limit of his great physical vigour and with unflinching personal bravery, had great direct and indirect effects on the history of New Zealand. Among the direct ones were the success of the mission itself, the interest in New Zealand as a sphere of British influence and settlement which this occasioned, the inland explorations which Marsden carried out, and his introduction of key personages in Henry Williams

and other outstanding early missionaries. The indirect ones were the effect—not entirely happy—of these accelerations of European impact on the Maori themselves, and the invaluable factual contributions to Maori ethnology with which Marsden's writings endowed New Zealand's early literature. Marsden himself was not sympathetic to much of the Maori culture, thinking, under the influence of his stern evangelical creed, that many elements in it were of the Devil. Nor was Marsden always tolerant or merciful toward what he conceived to be human error, whether of thought or deed. On balance, however, Samuel Marsden must be set down as the outstanding European figure in the history of New Zealand in the decade from 1814 to 1823.' Charles Andrew Sharp, 'Samuel Marsden', *The 1966 Encyclopaedia of New Zealand*, www.teara.govt.nz/en/1966/marsden-samuel/1.

5. One cannot help but exclaim, 'What about the convicts and the Australian aboriginals, your appointed task!?'

6. See, for instance, Judith Sidney Hornabrook, 'Massacre of "Boyd"', *The 1966 Encyclopaedia of New Zealand* (www.teara.govt.nz/1966/B/boydMassacreOf/boydMassacreOf/en) for fuller information (not for the squeamish). Complete cross-cultural miscommunication was at the root, as had happened to Ruatara in London, but without such drastic results.

7. 'Samuel Marsden's first service', *New Zealand History Online*, www.nzhistory.net.nz/culture/missionaries/samuel-marsdens-first-service. Updated 18 March 2008. Ministry for Culture and Heritage.

8. You can perhaps imagine just how remotely far away New Zealand seemed from Europe, and Europe from New Zealand, in the opening decades of the 19th century: Napoleon, Waterloo, Moscow, Congress of Vienna...

9. There were other concerns! He had abandoned his wife for the daughter of a Maori priest, and dabbled in Maori religion.

10. Ironically, when Selwyn divided his diocese in 1859, Henry's brother William became Bishop of

Waiapu. A son and a grandson followed him in that position.

11. The next day two Maori 'armies' were about to join battle when news of his death reached them. They were so deeply grieved that they dispersed peacefully.

12. Colenso was a fairly common name in Cornwall, and appears extensively in early 'colonial' settlements (tin was in slow decline), notably Australia. I have not been able to establish, or to disprove, any direct connection between our William and the infamous Bishop Colenso in South Africa.

13. Shepherd's portions, you may recall, had been printed and published in Australia. Many consider this to have been the first real book printed in New Zealand; William Yate's work a few years earlier was so unprofessional that it did not merit the term 'printed'.

14. Although we do not have information regarding the Biblical language texts used for the work, the original 1868 Bible appears to conform well to the Greek Textus Receptus and the Hebrew Masoretic Text.

15. Both Maunsell and Williams received doctorates from their respective universities, Trinity Dublin, and Oxford, in recognition of the Maori Bible work.

16. © New Zealand Electronic Text Centre (modified) creativecommons.org/licenses/by-sa/3.0/nz

17. Ratana is a Maori 'Biblical-Political' movement. In the early 20th century, Tahupotiki Wiremu Ratana had a vision in which he was directed to share the Christian Gospel with the Maori people. This movement was initially viewed as a revival of true Christianity, but by 1924 Ratana's religious views had become increasingly unorthodox, particularly in terms of such issues as faith-healing. In 1925 he founded Te Haahi Ratana (The Ratana Church), of which he was the self-proclaimed mouthpiece of God. In time the religious aspects of the church took a backseat to the economic, social and political concerns of the Maori people. The Ratana movement's influence is still widely felt in society and government, and Pa Ratana, celebrating the birth of Tahupotiki Wiremu Ratana, is celebrated annually in many areas.

The Word of God Among All Nations

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.

Europe

From Hitchin, Hertfordshire, England:

Last week we were out and about in the streets of North London and chatted for a while to about seven builders on a house site. At the end we offered them New Testaments and Psalms. They all refused, except one young man at the top of a ladder. He shouted down that he would very much like one and came down the ladder to receive it in front of all his mocking mates, which really took some doing, we could see! May the Lord bless the reading of it and through His Holy Spirit guide this dear young man to faith in Him.

Then we saw a group of firemen standing by their engine. We went and spoke to them and offered them three New Testaments. They all gladly received them and said, 'We have two more mates in the cab, can they have one also?' We

were so very pleased that all five went off holding their Testaments and with big smiles on their faces.

May these wonderful encounters be an encouragement and blessing to you and your staff who labour daily at Tyndale House.

From Hitchin, Hertfordshire, England:

We need some more of the large print Bibles if it is possible to have some. We give them to care homes and nursing homes, and they are very happy to receive them, but we have now run out. The one volume Bible is the best as the other is difficult to lift. We hope and pray that TBS may be able to help us with these. We are also getting a very good response to the offer of Bibles for the schools, which is great as the Gideons are experiencing rejection from many schools; so we will get as many in as possible before it's too late. Legislation gets more wicked by the day, but we must keep looking up, for our Salvation draweth nigh!

Last week we visited a ‘Resource Centre’, which is used by many people in the Kingsbury area. The ladies running it were Christians and were very pleased to take two sets of Hebrew Scriptures for the many Jewish people who use the Centre, and also a large print TBS Bible. Later we had a phone call and the lady said that later that day an elderly lady visitor had been in tears when she saw the large print Bible, and asked if they could possibly get her a copy of her own which she would be willing to pay for! We are going to take her a copy of her own.

Many people are thinking more about what the Bible says; especially the Bus Posters. These have prompted much thought amongst ordinary people.

See QR 586, page 6 for details of TBS’s Bus Poster Campaign in London. The following letters were received following

our Bus Poster Campaign, which displayed the text ‘The fool hath said in his heart, there is no God’—the Lord’s retort to the British Humanist Association’s bus slogan ‘There probably is no God, so stop worrying, and enjoy life’.

 **From Ascot, Berkshire, England:**

Just wanted to say we were so impressed with your ads on the buses in London. How can we get Bibles for outreach purposes?

 **From Catford, London, England:**

I just saw your advert on the London buses, and I quite agree with you that only fools say in their heart there is no God. Can I have a Bible to improve my faith?

A London bus displays the Word of God



 **From London, England:**


This is to acknowledge receipt for the two beautiful Bibles which my wife and I received today. Thank you and may the Almighty reward you abundantly. I also want you to pray for us as we study them.

 **From London, England:**

Thanks very much, I have received a new Bible. I believe I have a new life today. God bless you.

 **From London, England:**

When I saw the message on the bus, I was very inspired by it. I will continue to pray for you. I pray that you will continue doing the Lord's work. The devil thought he could come against us by putting messages on buses that would confuse people and send them on the wrong path; but we serve a great big wonderful God, and He is in total control. It made my day to see that message on the bus.

 **From Corby, Northampshire, England:**

I was impressed and blessed yesterday when I saw your Bus Poster. God bless you and increase you. I am writing to ask for a Bible.

 **From London, England:**

Thank you so much, we received the Bible in the post today. It is for my twelve-year-old son and he is pretty excited about receiving it. Lately he has expressed an

interest in reading the Word, but I could not afford a Bible for him. He has been using mine and is now very happy to have his own copy.

 **From Herne Bay, Kent, England:**

I am very interested in the history of the Biblical Middle East, the wondrous grace and beauty of Christianity. Would it be possible to request that a Bible and separate New Testament be sent to me? If possible, also could you send the King James Version?

 **A ministry to Zambia from Chippenham, England:**

Our first mission trip this year was to the village situated about 115km from Kabwe, where Christians from different churches gathered together to hear the Word of God. The seminar was held at Malambanyama Baptist Mission in Chibombo district. Many people gathered from the villages around and others travelled long distances on foot and bicycles to come and hear the Word. On Saturday, we had rains from about 10.00 to 15.30, but still people braved the rains. The building was filled to capacity; those who came much later had no place to sit. Therefore they had to listen to the teachings while standing outside the building under their umbrellas.

This was a gathering which brought together more than six churches and denominations for the first time in their history to hear the Word of God. We taught about 'The Word of God and the Love for it'. The response was

overwhelming. Our hosts never expected such a large crowd would turn up to hear the Gospel of our Lord Jesus Christ. We give God all the glory for His grace, “Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God” (2 Corinthians 3.5).

During this seminar we gave out 110 English Bibles. We did not have any Bibles in local languages with us. The need for Bibles is increasing as we go out on mission trips to teach the people God’s Word. Many folk in the villages do not have Bibles. There is a great need and hunger for the Word of God. It is my prayer that the Lord will continue to provide and meet the needy Christians with Bibles.

 **From Sochi, Russia:**

On January 31st I went to the Post Office. It was in fact my birthday and I was told that there was a parcel for me from Britain! As if you knew it was my birthday! Right there in the Post Office I gave praise to God and thanked Him for you and all the believers in your country. I delivered the parcel to our church and we all fervently prayed and thanked the Lord for responding to our prayers.

Beloved, we give you a strong, strong hug and we pray that the Lord will give you the wisdom to bear the light of Truth to everyone who doesn’t know the Lord. We thank you from the bottom of our hearts for your active love to a small church of old and elderly believers. We hold our gatherings in homes and sometimes in my old, small saman house. Saman is a mixture of clay and straw. It is shaped into big bricks which were used in old days for building houses.

Throughout the years of persecution under Soviet power almost all of us had been in bonds. I had been sentenced twice. However, the Lord kept us and we are still around spreading the Good News.

Thank you ever so much in the Lord for your labour of love.

 **From Bârlad, Romania:**

Thank you for the sent calendars—seven hundred for the 2009 year. We send you a picture. Always we pray for all of you. May God bless you with physics and spiritual health in the work of Him. For 2010 we would like to receive eight hundred calendars.



Calendar distribution in Romania

 **From Romania:**

We want to thank you from the bottom of our hearts for the effort you put financially in order to print these

calendars and also for their free distribution (and transportation). We distributed around 350 calendars mainly to unbelievers, so that their simple message with the Bible verses may be read. We strongly believe that God can soften and transform men's stony hearts with a single verse from the Scriptures.

Africa

From Kara, Togo:

Many thanks for the Bible tracts. One Roman Catholic man was converted whilst reading John 4.23-24 in the booklet 'The Church of the Living God'. He writes, "It is marvellous. I believed I was a fervent Roman Christian in the Roman Catholic Church. However, in reading John 4.23-24, I understand that I was simply naive. I finally discovered the true worship of Jesus Christ and I am no longer a Roman Catholic. I recommend this booklet to my Roman Catholic friends. May God bless the Society that wrote this tract'.

From a prison ministry in Nairobi, Kenya:

Greetings in the precious Name of our Lord and Saviour Jesus Christ. We especially want to thank all who have prayed for the work in Kenya. We continue to rejoice in the love that you have shown to the Lord Jesus Christ by helping us in the Gospel. Your gracious and precious gift of 500 Bibles was highly appreciated and we praise God.

We have witnessed tremendous blessings in our Prison Ministry which involves Bible Correspondence Courses, the distribution of Bibles and New Testaments and other Scriptural Materials, and Evangelisation programmes aimed at bringing hope to prisoners who are rejected, condemned, isolated and neglected. The prison ministry also equips prison authorities and prisoners with information on HIV/AIDS prevention, and promotes voluntary counselling and testing.

This year God enabled us to send 10,610 Bible Correspondence Courses, 1,301 Bibles and 8,250 Bible portions to different prisons throughout Kenya. Most important are the 550 who confessed Jesus Christ as their Lord and Saviour after hearing preaching and reading Scriptural materials. The saved prisoners have since joined Prison Fellowship Meetings and Bible Study Groups.

Our visitation to each prison in Kenya has been very productive for the Lord. We are permitted to visit all the 93 prisons in Kenya housing over 250,000 prisoners. We have been sharing the Word of God with the prisoners on each visit as we distribute Bibles and Bible portions, and we have been eye witnesses of how prisoners give moving testimonies and dedicating their lives to Christ. The prisoners who have graduated from our correspondence courses are now very bold to share the Word of God with other prisoners and even with unsaved prison warders. Please pray for these precious souls in different prisons.

The demand for Bible courses, Bibles, New Testaments and Bible portions far

exceed our current supply. Your continued support will greatly help in fulfilling the Great Commission in this Prison Ministry.

 **From Bulawayo, Zimbabwe:**

The 9,000 Ndebele New Testaments (paid for by TBS Canada) and the Golden Thoughts Calendars have arrived in Bulawayo. On behalf of the people here, who are going to receive the grant, I'd like to pass on our sincere thanks for such a generous donation. May God bless you for doing this, the TBS that has facilitated this, and the people who will soon be reading God's Word in their own language in a pure form.

New Testaments arrive in Zimbabwe



 **From a prison, Kenya:**

Two years ago I was imprisoned for possession of narcotics. For several years I was enslaved to drugs, alcohol, and prostitution. While I was in prison, before I received salvation, I acted like a tyrant, and other prisoners were afraid of me. The Prison Catechist shared Biblical truth with me. It was like a beam of light in the dark. In prison I have received a true salvation.

Within a few months, I was freed from my addiction, and I became a preacher of the good news in prison. Several criminals have changed their lives and become my spiritual brothers.

 **From Serrekunda, Gambia:**

I am greatly amazed at the havoc done to the original Word of God by the so-called new translations. Thanks to the TBS literature for opening my eyes. There is nothing so dangerous as seeking the truth through the wrong source. Wrong Bible versions are wrong guidelines to truth seekers.

 **From Shalom University, Bunia, D. R. Congo:**

I recently came across a copy of your Hebrew and Greek text Bible published as a single book. This looks like it could be a great answer to prayer. We provide five years of post-secondary theological education for pastors in the Democratic Republic of Congo. We teach five years of Greek and four years of Hebrew to our Biblical Studies students who number about twenty each year. For the last ten years since the war began in Congo, it has been very hard to get Hebrew and Greek texts for our students. A number of our students have become Bible translators.

I am wondering if you might have any programme for theological students in Africa which could help our students get a copy of the Bible in the original languages so that all the training we do might be of permanent benefit to them.

We need a large number, at least 100 but preferably 200, so that we can catch up with the post graduates who need a copy and have some on hand for the next couple of years.

 **From Nairobi, Kenya:**

Hope you are well and blessed by the grace of our Lord and Saviour Jesus Christ. I had a mission two weeks ago in Mombasa, and I am really sorry that I didn't write earlier, but I have been sick with malaria, but now am well. I thank God for the mission because I have seen the Lord move and bless people. Many Muslims listened each day, and over twelve of them gave their lives to the Lord Jesus. I thank you for your prayers and encouragements, your booklets and Bibles. It is a blessing and a privilege to serve Him, over forty people got saved on that mission. I have attached a picture for you from that mission. God bless you for all your support.

Street preaching in Nairobi



 **Asia**

 **From Quezon City, Philippines:**

'Thy word is very pure: therefore thy servant loveth it' (Ps. 119.140). When the Customs Inspector opened one box, he found the Bibles and asked me if I could give him a copy. When other customs employees heard, a group of them came to me asking for Bibles also.

One box of Bibles went to the Maximum Security Prison in Muntinlupa City. One prisoner, who was formerly confined to death row, has now had his sentence commuted from death to a life sentence. He writes, 'My life was as violent as the place where I grew up. Ironically it was called "the Land of Promise": in my case, a promise to obtain what you want by hook or by crook, a place where guns and spilt blood abound. On two occasions I was shot, two bullets entered my thigh and one entered my back exiting in my right chest. In my town, murders are no news at all! Strafing, bombings, kidnappings, and massacres were but ordinary news. At the age of twenty I was accused and charged with double murder, convicted and sent to death row. There, I met with the LORD Jesus Christ through the preaching of a fellow inmate. On death row, I listened to his teaching, and started a course of Bible studies. It was here I met the presence of God, His glory and His power. I pray and ask the Lord to strengthen me. "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3.12)'.

Another box were distributed to the policemen in the camp. There are more cries to have more Bibles in the Policemen Bible Studies.

 **From Kerala, India:**

Greetings in the Name of our Lord and Saviour Jesus Christ. Thank you for your valuable prayers and help for our valuable ministry amongst Muslims and Hindus. We distribute English King James Bibles and Gospel Calendars from the Trinitarian Bible Society. We are facing many troubles from Muslim terrorists. Muslim organisations are propagating their Islamic doctrine and compelling many to join with terrorism to attack Christians and non-Muslims. Our Muslim seekers are secretly reading the Bibles. Please pray that

many may accept the Lord Jesus Christ as personal Saviour.

 **Latin America**

 **From Ouro Branco, Brazil:**

Dear brethren, in the picture are a group of brothers who hold evangelism, distributing Bibles in the Portuguese language. Every day we worship at lunchtime and many souls have accepted Jesus Christ as their Saviour.

 **From Brazil:**

Dear brothers, we received today 2,000 Calendars and 100 Portuguese Bibles. Thank you for your valuable assistance.

Calendars given to musicians in Brazil



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.



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