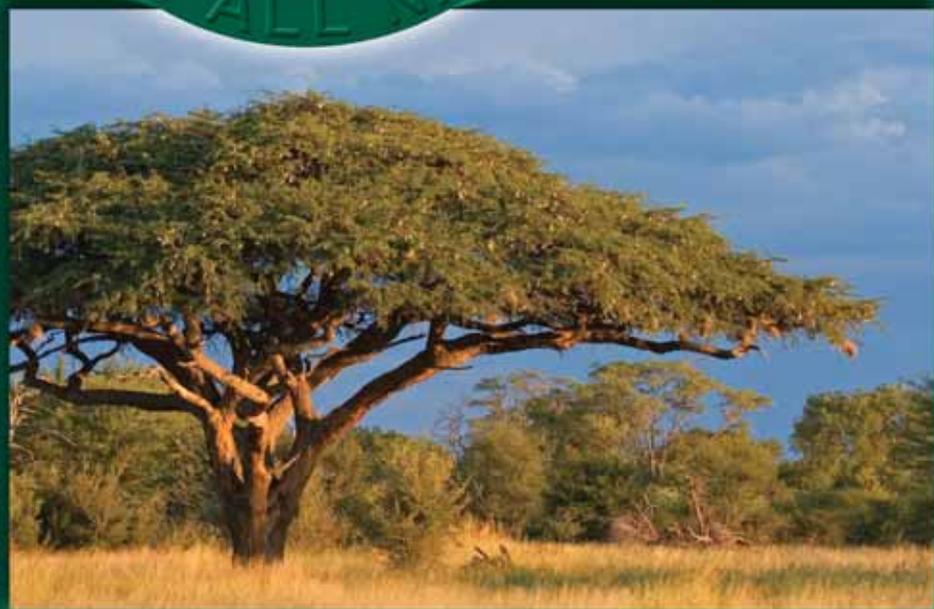


THE WORD OF GOLD
AMONG ALL NATIONS



Quarterly Record



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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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ADVANCE NOTICE

179th Annual General Meeting

will be held, God willing
commencing at

11.00 a.m. on Saturday, 25th September 2010

at the Metropolitan Tabernacle,
Elephant and Castle, London, SE1

The Rev. W. J. Malcolmson
Minister of the Congregational Reformed Church, Belfast
is expected to preach

All are welcome



Open Day



The Society's next Open Day at our London Headquarters is scheduled for **12th June from Noon until 5.00 p.m.**, God willing. We anticipate a full afternoon of displays, guided tours and talks—including a presentation by Dinu Moga from Romania on his translation work—along with opportunities for fellowship, as we once again present the work of Bible translation, production and distribution. Those who are able to be present, please mark your calendars and make plans to join us.



From the desk of the
General Secretary

Words and expressions such as ‘Budgets’, ‘Cutbacks’, ‘Previous Surpluses’, ‘Deficits’, ‘Economic Slowdown’ and ‘Diminishing Markets’ are not terms one normally associates with a Bible Society. They are words that would usually be employed in connection with commercial and industrial institutions, and how they relate their present financial reports and forecasts to earlier reporting periods and to anticipated wider social and economic developments.

Nevertheless, these terms also have a clear use, relevance and application to the Society. In dependence upon the Lord, the Society operates as a Christian business. Of course, it does not have the same commercial orientation of profit goals, etc., that are normally associated with most enterprises involved in the production and distribution of tangible commodities or the supply of services. Our work is different—we are involved in the seeking of the glory of God and the spiritual well-being of our fellow sinners through the translation, publication and distribution of the divinely inspired and preserved Holy Scriptures. Nonetheless, the Society always has to operate in a prudent business manner.

The Society, like many organisations, has not been exempt from the effects of the worldwide recession: with some of which we all (as churches, families and individuals—to a greater or lesser extent) have been acquainted. Thus far, in the Lord’s goodness, the Society has been brought through this difficult time in a most remarkable manner, and we desire to render praise to the Lord for all His goodness.

Nevertheless, in recent years, the Society’s historic customer base has become a ‘Diminishing Market’ in many different parts of the world; the international ‘Economic Slowdown’ has forced us to reduce the production of items that are not immediately required; and ‘Previous Surpluses’ of funds—wonderful provisions of the Lord over the past ten or so years—that have been in excess of our immediate needs, have now all been expended. And, as in all ‘Budgets’ (business, church, family and personal), where the anticipated outgoings are greater than

the resources available, there have to be certain ‘Cutbacks’ in activity in specified areas. Our outgoings need to be carefully scrutinised, and budgets adhered to, as we continue to wait patiently and humbly upon the Lord for the supply of all the resources the Society needs (Philippians 4.19).

As all our friends are aware, it is our continuing desire to conduct all the affairs of the Society prayerfully, and in the fear of God. This necessitates our observing with humility His gracious guidance, as He is pleased to open and close doors in His sovereign will and purpose. Sometimes we can see clearly the way the Lord appears to be leading us. At other times, however, the clarity of our understanding of His will is not so evident, especially when there are competing demands on our limited resources. Always, like the Lord’s people in their individual pilgrimages, we need to walk by faith and commit our way unto the Lord, praying that He might be pleased to overrule in all the decisions that are made, to His glory and for the good of the work.

The remarkable provision of finance the Lord was pleased to make during the last decade enabled the Society to extend substantially its activities in certain specific areas, notably in the granting of Scriptures free of charge to those in need, which is one of the core activities of the Society. Regrettably, the level of activity in this area has now to be reduced for the present. God willing, it will be again increased and even further extended as soon as is possible.

Our members and friends are urged to join with us each day as in our various offices, and alone, we draw near to the Throne of Grace on behalf of the work in which we are engaged. There, together, as humble and wholly dependent supplicants, may we petition the all-glorious and ever-blessed Majesty of Heaven—He who has all resources at His hand, for the advance of His Kingdom—to supply our every need, as He has graciously done in the past.

As indicated above, we have seen, in recent years, the hand of the Lord provide remarkably for the work, as the donations, the collections and the legacies we have received from our friends and supporters clearly testify. The funds received by the Society are expended in the day-to-day work of the Society. Apart from the ‘Golden Thoughts’ Calendar Fund, which is a Permanent Endowment Fund held in trust and administered by the Society (the capital of which may not be touched), the Society uses the funds entrusted to it directly in the furtherance of the Lord’s work. The Society does not seek to hold monies in its General Fund in long-term investments to generate an income, but year-by-year uses the donations, collections and legacies it receives to supply the Word of God for distribution among the nations of the world.

It is wonderful to note that over the years the Lord's gracious care and provision for the Society has not only been evident in financial terms, but also in many other ways. There have been most remarkable, and repeated, openings in providence in different parts of the world in connection with various aspects of the Society's worldwide work, that have enabled the Society to obtain considerable help and assistance from those whom the Lord has brought to our attention. The Lord, we believe, has thus been providing for the future of the work.

To continue in our work, and to prosper in the activities in which we are engaged, the Society does, of course, need finance; but also, it needs suitably qualified and experienced men and women of God in its employment and service. And here, over the last year or so, we have seen a most remarkable development whilst we have been discussing 'Budgets', 'Cutbacks', 'Previous Surpluses', 'Deficits', 'the Economic Slowdown' and 'Diminishing Markets'. The Lord has been pleased to draw to our attention, one by one, personnel whom He has been pleased to qualify (spiritually and intellectually) for the very specific activities of the Society's ministry—personnel which we need, and whom He has graciously drawn to the work. This, again, has been most encouraging.

We believe that the Almighty Lord God of heaven and earth is not only the Divine Author and the Divine Preserver of His Word, but that He is also Himself the Divine Sower. As the Sower of the Good Seed of the Kingdom, He oversees in minute—and yet comprehensive—detail, the distribution of His Sacred Truth, including all the various means, and all the individual personnel, He proposes to employ in that work.

Our readers will recall that during the past few years almost each edition of the *Quarterly Record* has made reference to the several vacancies that we have not been able to fill for some time. Now, in the Lord's great goodness, we have been in a position to add suitable personnel to the Society's staff, for which we are exceedingly thankful.

It has been most humbling to see how, over the years, the Lord has inclined individuals, in different parts of the world, to apply for positions with the Society. Their applications have not been merely to have a 'job' with the Society. Rather, some of the applications that we have received are from those who are willing to leave senior positions in their previous employments and spheres of labour, to be engaged in the service of the Lord through the work of the Society, understanding keenly the costs and other implications this will

have for them and their families. Wonderfully, many of those working for the Society have expressed their belief that they were called of God to seek employment with the Society, to bring the specific gifts and abilities they have been given by God, to the work. We believe that these gifts and abilities are unquestionably necessary for the future development and growth of the Society and its activities, if it is the Lord's will further to use the Society in the coming years.

We are, of course, very thankful to the Lord for all the Society's staff and personnel in the UK, in Australia, Brazil, Canada, New Zealand, the USA and wherever else they work, and wish to take this opportunity of expressing again our sincere thanks to all who so prayerfully and devotedly serve the cause of Christ through the work of the Society. Their individual gifts and abilities are recognised and acknowledged not only by ourselves, but (and most importantly) by the Master, whom they serve.

The following are brief pen portraits of the personnel who have recently joined the Society, or are in the process of joining full-time during 2010.

● **Larry Brigden**

Mr Brigden was originally qualified as an academic research chemist and worked as a Lecturer in Physical Chemistry, but some twenty years ago he discovered a strong thirst to know intimately the Biblical languages. After studying Hebrew and Greek at a theological college he pursued Classics (Latin and Greek) at a University where he later worked as a Lecturer in Classical Greek and pursued Ph.D. studies on the Greek text of Josephus' *The Jewish War*. He has gradually acquired an ability in a number of other useful languages such as Aramaic, Syriac, Arabic, German, French and Italian. Mr Brigden, who has been working for the Society part-time as an Editorial Consultant for the last year or two, will be joining us full-time in September, the Lord willing. Working from his home in Australia, he will be overseeing the technical aspects of the Society's translation work. Consulting with our translators, revisers and editorial staff throughout the world, Mr Brigden will be giving help, advice and direction where necessary, seeking to maintain consistency of approach in all our language projects.

Mr Brigden is married and he and his wife have four daughters. Mr Brigden wholeheartedly adheres to the Westminster Standards as a Reformed Presbyterian (Covenanter).

● **David Broome**

David Broome is a qualified accountant who for a number of years has occupied senior positions in local government. He commenced full-time work with the Society at the beginning of March, and is now fulfilling the role of Financial Director. His activity within the Society is to be broader than that latterly undertaken by our Consultant Accountant, David Cooke (and so ably overseen by Mark Wilson during the last fifteen months), and will extend to encompass activities and business development in different areas of the Society's work, as well as giving specific help and support to the General Secretary and Assistant General Secretary. Mr Broome is married with a family of five children. He is the deacon at The Halve Strict Baptist Chapel in Trowbridge, Wiltshire, England.

● **Philip Hopkins**

God willing, Philip Hopkins joins the Society in April, to undertake the role of Editorial Administration Manager. Following his studies at Oxford University, Mr Hopkins entered industry where he gained significant management experience. This experience he will be bringing to the Society, where he will be employed overseeing the wide array of varied and complex activities of the Editorial Department, which role will complement the technical expertise and activities of Larry Brigden. (This will thus relieve Dr Debra Anderson of the role she has most capably and helpfully filled for many years, and release her to concentrate on applying her Hebrew abilities to the important work being undertaken on the Translators Manual, the draft of which she and her husband, George Anderson, will be preparing.) Mr Hopkins is married with a family of three children. He is the Assistant Minister of Biddenden Strict Baptist Chapel, Kent, England.

● **Adrian Stoutjesdyk**

Adrian Stoutjesdyk officially commenced his role as Canadian General Secretary on January 1, 2010, in a part-time capacity. God willing, he will be keen and able to devote more time to the role later this year. Until last year, Mr Stoutjesdyk had been the Principal of the Mount Cheam Christian School in Chilliwack, BC, Canada, a position he had held since the founding of the school in 1980. He has seen the school grow from forty-seven pupils to three hundred and twenty over that period, and is now using his gifts and abilities in extending interest in the work of the Society throughout the large country of Canada. Mr Stoutjesdyk takes over from Gary den Boer, who most ably and sacrificially filled the role of General Secretary in Canada for so many years. (Mr den Boer has now been

made a member of the Board of Trinitarian Bible Society [Canada.] Mr Stoutjesdyk is married with a family of nine children, and is a member of the Chilliwack Congregation of the Reformed Congregations of North America.

We are very humbled in observing the way that the Lord has caused, in His sovereign goodness, the work to go forward, and in acknowledging this, our one aim is to render praise unto the Lord for what He has enabled the Society to accomplish.

In concluding this article, mention needs to be made of other personnel. First, reference must be made to our late dear friend the Rev John MacKenzie of Adelaide, Australia, who passed away towards the end of last year. Mr MacKenzie was a faithful supporter who was for many years very closely associated with the work of the Society in Australia, acting as one of our main distributors in Australia, and serving for a number of years as President of TBS (Australia). We convey our sincere condolences to his wife, Christine, and pray that she may be upheld by the God of all grace and consolation. Secondly, mention needs also to be made here of the Rev Brian Felce, a long serving member of the Society's General Committee, who was recently made a Vice-President of the Society. Sadly, Mr Felce's wife, Marion, passed away a few weeks ago, and we accordingly again record our sincere condolences, and pray that he may be supported and comforted in his loss.

Brethren, pray for us!

THE TREASURY

We warmly thank the donors of the following anonymous gifts which have been received since the January *Quarterly Record* went to press. Eastbourne £25; Edinburgh two of £100, £30; South-West Wales three of £10; cash via member of staff £50; Inverness £25; Glasgow three of £100, £50; Sabbath School Learning Prize Fund £70; in memoriam £30; box donation £9.16; Give As You Earn £70.27, £65.47, £60.67; Charities Aid Foundation £750, £128.21, £10; church donation £100, three of £75; South-West Charitable Giving three of £54.44; direct into the bank £30, six of £25, £20, three of £10, £6.77; other £50, £10. **Total £2,688.87.** Our Canadian office also received Can\$40.00 cash.

GOD'S SWORD AND God's Hand

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

Awake, O sword, against my shepherd, and against
the man *that is* my fellow, saith the LORD of hosts:
smite the shepherd, and the sheep shall be scattered:
and I will turn mine hand upon the little ones.

Zechariah 13.7

The sword of God is first mentioned in the Bible in the Genesis narrative of the fall of man. Our first parents, having disobeyed the commandment of their Maker, received the wondrous promise of salvation. By God's mercy, Adam and Eve again became children of hope. Yet they were expelled, even driven forth from their delightful home. A flaming sword, guarded by cherubim, prevented fallen man from re-entering the Garden of Eden. This sword points to God's righteous indignation against sin.

God ordained the greatest of all wonders, a way of deliverance for sinners. No human mind can fully comprehend the mercy of God. The Old Testament promises of mercy, centred in the Messiah, are in themselves a great marvel. Their fulfilment in the fullness of time never ceases to amaze the subjects of this infinite compassion.

Prophetically enlightened, Zechariah, like other Old Testament servants of the Lord, prophesied regarding the substitutionary sufferings of the Redeemer from sin. With the light of the New Testament, we have the unique privilege to consider these prophecies in their

glorious fulfilment. May we do so pleading for the Lord's special grace and favour, that He may enlighten our hearts and minds.

The prophecy under consideration applies to Christ and in particular to the Father's wounding and smiting Him, when in self-denying love He bore the heavy penalty for the sins of His children. The Saviour referred to this prophecy when He forewarned His followers of His impending arrest in the Garden of Gethsemane (see Matthew 26.31; Mark 14.27).

The Lord of Hosts, the Judge of all the earth, commands the sword of His vengeance to awake and to smite with deadly blows. Awesome and terrible is the command of the Most High. The time to satisfy God's justice has arrived. Who must be smitten? Who are the guilty? The sheep of the flock have sinned and come short of the glory of God. Not one of them is righteous. How often they have transgressed the commands of Heaven!

Will the Lord now execute His vengeance? Will He in His holy wrath smite His enemies? Will His sword devour the wicked? Indeed, God's sword smites in holy indignation, but the flaming sword does not smite the guilty flock, the hell-deserving sheep! The heavy, deadly blows fall on the innocent Shepherd! He is smitten for the sins of His sheep. Greater wonder will never occur.

God the Father calls the Messiah 'My Shepherd'. The Father's Fellow or most intimate Companion agreed to bear in a human body His Father's wrath against sin and so to be our Mediator and Surety. The Innocent, the Good Shepherd, was smitten by the sword of divine vengeance. God loves His justice; therefore He could not let sin go unpunished. In smiting the Shepherd, God maintained His justice and gave His grace a sure foundation. In Christ alone God can be just and forgive the guilty.

In the dark night of His bitter sufferings, when Christ approached the Garden of Gethsemane, He applied the words of Zechariah's prophecy not only to Himself, but also to His guilty flock. 'All ye shall be offended because of me this night: for it is writ-

ten, I will smite the shepherd, and the sheep shall be scattered' (Mark 14.27). When the Good Shepherd was taken captive in the garden, His sheep forsook Him. Not one of them remained faithful. They fled; being without their Shepherd, the sheep were scattered. They were indeed, as they are called in the prophecy, 'little ones,' little in understanding, little in strength, and little in faithfulness. Yet this is Heaven's wonder, in and through Christ: the Lord turned His compassionate hand to these little ones, not to wound or to punish, but to heal and to save. Think of His love on the day of His resurrection, His love to Mary, to Simon Peter, and to all His little ones.

The contrast is amazing. God's sword turns in justice against the innocent Shepherd and smites Him. God's hand turns in mercy to the guilty sheep, His little ones, and saves them. The latter is the gracious consequence of the former. These little ones are not only the sheep who were scattered at the time when the Shepherd was smitten. Each sheep of the flock of Christ is included. Christ turns His hand in mercy to the little ones of all ages.

These sheep are little before a holy God. When they look into the mirror of God's law, they know that they deserve God's wrath. They are humbled when they consider that they are called to serve God with a perfect heart. They are truly little when the burden of their sin and guilt is lifted by the gracious hand of Him whose sword smote the Shepherd in order to save His sheep.



OF MASHONALAND



THE SHONA

Peoples, Mission and Bible

(or ZIMBABWE, PART 2) by C. P. Hallihan

Introduction

'Mashonaland' refers to the ancient homeland of the Shona peoples in the central and eastern part of southern Rhodesia/Zimbabwe. In the TBS *Quarterly Record* 578, January-March 2007, there were articles on Zimbabwe and on the Ndebele Bible revision project. The Shona peoples were mentioned, but very scantily. Now a project for the revision of the Shona Bible is in hand and the imbalance of information must be redressed. There are more than forty different peoples in Zimbabwe but the largest group is the Shona, 71%, and only then the Ndebele, at 14%. There are about twenty languages

spoken in the country, including Afrikaans and Gujarati; but Shona predominates, even though English is the official language. The Shona language has a variety of dialects, though only five are officially recognised, and is spoken by over ten million people in Zimbabwe and parts of Mozambique, Botswana and Zambia.

Geography & General Description

Zimbabwe is a land-locked country of south-central Africa, bounded on the north by the Zambezi River, and by the Limpopo River four hundred and four miles to the south. North of the Zambezi is Zambia,¹ to

the east Mozambique,² to the south South Africa and west is Botswana. The capital Harare, thirteen hours from Heathrow, is at the centre of Mashonaland, central and eastern Zimbabwe, on similar latitude to Brasilia in Brazil, and Cairns in Queensland, Australia. Bulawayo is the chief town of the western part of Zimbabwe, Matabeleland. In an area of 150,804 square miles there is a population of about 11.5 million, projected to reach 15 million by 2025. (But it is suggested that the AIDS-related death rate is such that the 2025 figure will be nearer nine million.) Present life expectancy is forty-six for men, forty-five for women, infant mortality runs at 32%, and unemployment runs at over 80%.

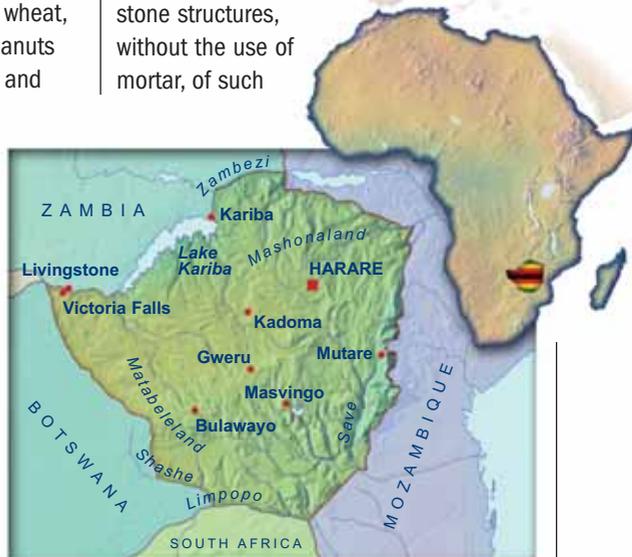
Mining accounts for 40% of exports, chiefly gold, but coal, copper, and other minerals abound. Two-thirds of the population depend on agriculture, mostly subsistence farming. Corn, cotton, wheat, coffee, sugarcane, tobacco and peanuts are cultivated; cattle, sheep, goats and pigs are raised. Light and heavy industries combine with tourism to contribute to the economy; but the highest AIDS infection rate in the world, together with political and economic instabilities, seriously hinder present use and future development of all these resources. After seeing the Baobab³ tree, the great attraction for safari-type tourism is elephants, a lure to ivory poachers from time immemorial.

In 2001 figures indicated that there were sixty-five thousand elephants, but current estimates run to over one hundred thousand—way beyond the capacity of the parks.

★ Shona History

★ Great Zimbabwe

The very name Zimbabwe is taken from the stone enclosures of 'Great Zimbabwe'⁴ near the modern city of Masvingo. These massive ruins, built between 1200 and 1450 by ancestors of the Shona people, were abandoned over five hundred years ago. Great Zimbabwe itself was the all encompassing hub of a large and thriving early Shona state, which had eclipsed an earlier culture centred on Mapungubwe, where the Shashe River joins the Limpopo. By 1400 the builders of Great Zimbabwe were erecting elaborate stone structures, without the use of mortar, of such





The Walls of Great Zimbabwe

height as to be unique in the whole of Africa. Additionally, their management and engineering of water resources was remarkable. This was the hinterland anchor of a prosperous gold trading route, east through Manyikeni to Kilwa, an offshore island trading city on the Swahili coast—a medieval African ‘Hong Kong’ to match the Zimbabwean ‘El Dorado’. Such was the splendour and technological sophistication of Great Zimbabwe that later European settlers refused even to consider that it could have been constructed by Africans.

When the Great Zimbabwe culture waned—too many people, not enough salt, goats or firewood—along with Kilwa, the Mutapa people separated and settled north and east of Great Zimbabwe. This Mutapa state was the principal Shona power when Portuguese traders, following travellers’ tales of fabulous wealth in the Zambezi hinterland, came seeking.⁵ Large birds carved in soapstone were found in the ruins of Great Zimbabwe, and are now incorporated in the Zimbabwe national flag. Everything that made Europeans—from Portuguese in the late 15th century

to Rhodes and the 19th century ‘scramble’ for South Central Africa⁶—covet the region, was known to and used by the earlier great cultures. There was farming, cattle-keeping, ivory-hunting, mining of copper and gold; the Limpopo, Save and Zambezi rivers provided routes to the east African coast, and trade with Arab *dhow*s from the north and ships from India.

★ **Rhodes**

The late 17th century had seen the beginning of Dutch and English settlements in the Cape region. Their hunger for land and for control of resources put enormous pressure on the indigenous peoples to resist or to move north. Zulu and Matabele in particular felt this thrust of the Dutch and English from the south, and some fiercely unlikely associations were formed in the cauldron of South Central Africa. While the Shona of Mashonaland were squaring up to resist the northward push of the Matabele, the English, under the impassioned, calculating leadership of Cecil John Rhodes, had an eye to the possession of the land and control of its rich resources. They were convinced that only European management and technology would realise the mining potential.



Colonial soldiers of Rhodes’ day

Lobengula, the Ndebele king at that time, was the greatest single obstacle to this endeavour, and in 1888 L. S. Jameson,⁷ as an agent of Rhodes, made a disingenuous agreement with him. Expecting only a handful of prospectors, Lobengula found the heavily armed Pioneer Column setting about the colonisation of the whole land. His capital, Bulawayo, fell to the Maxim guns of the Column in 1893. Despite strenuous attempts by the Ndebele and the Shona to resist, the land became a new country. This began under the management of the British South Africa Company, and was eventually to be colonial Southern Rhodesia. It was after the arrival of the Pioneer Column of the British South Africa Company in Mashonaland in 1890 that several mission stations were opened in Mashonaland and Matabeleland.

★ **Smith and Mugabe**

Fort Salisbury became the capital of the new country and, as plain Salisbury, the seat of white minority government for ninety years. Resistance and resentment were ever at work, and in 1957 limited political rights were extended to the African majority population. The Ndebele people generally supported Joshua Nkomo and the Zimbabwe African People's Union, whilst the more numerous Shona formed the Zimbabwe African National Union, subsequently led by Robert Mugabe. The Rhodesian Front party, led by the white politician and former fighter pilot Ian Smith, pressed for independence from the British Crown under continuing minority

rule. This was not sanctioned, and Smith announced his Unilateral Declaration of Independence. Bitter and cruel guerrilla warfare ensued. An all-party conference was held in London, followed by free elections in Southern Rhodesia in February 1980, and on 18 April Robert Mugabe became prime minister of the newly independent Zimbabwe, with Canaan Banana the ceremonial president. Salisbury became Harare.



Robert Mugabe

Thirty years on, Zimbabwe is frequently in Western news reports. Cities have swelled with hundreds of thousands of rural migrants looking for jobs, and poverty-packed township settlements have multiplied. In the last decade hyperinflation became the highest in the world—a Z\$100 trillion note was produced in 2009! With shop shelves empty, people were not able to buy basic foodstuffs; and coupled with drought, living conditions became extremely difficult for all. Because of contemporary economic and political crises, millions left the country—a diaspora. They helped their families by sending them money, but the loss to the medical, educational and industrial sections was serious.

In January 2009, dollarisation was legalised bringing improved conditions for those who could afford to buy, and the coalition government made for more

stability. Zimbabwe is now potentially an industrial and economic powerhouse, with a 91% literacy rate, and the financial figures are improving—indeed, salaries now run at some US\$200 a month, and current inflation would be the envy of many Western nations.

However, Operation World reports that the AIDS calamity in Zimbabwe is one of the world's worst cases.⁸ Combinations of government neglect, lack of healthcare resources, promiscuity, institutional and social reluctance to undertake the drastic measures required to correct the problem, are the root causes. In this sorrowful context, it is a great gladness to report that throughout the last one hundred and twenty years there has been, and abides, a rich Gospel history, Christian testimony, and record of much good works and faithful witness.

★ Mission

★ Shona Religion

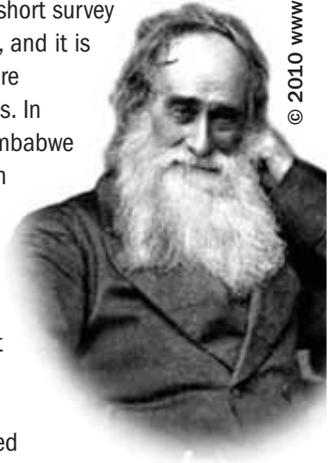
The supreme being in Shona religion is Mwari—'He who is', believed to be active in the everyday lives of people, and even in politics. There is no meaningful distinction between religious and nonreligious aspects of the communal life of the Shona clans. Communication with Mwari is through the deceased ancestors, the *vadzimu*, an invisible community within the community of the living. Spirit mediums communicate with the *vadzimu* on behalf of the people, a vital part of Shona culture and religion.

This traditional religion still has a strong hold in contemporary Zimbabwe, an integral part of the everyday lives of the Shona. The power of the Gospel to deliver whole families from this endless helplessness (not all the *vadzimu* are benign!) is a delightful fruit of mission work.

★ Christian Mission

Many, varied, and rewarding are the records of the Gospel and mission in Zimbabwe, and South Central Africa generally. There was a short survey in the 2007 *QR* article, and it is here extended with more Mashonaland emphasis. In Southern Rhodesia/Zimbabwe the first mission station was opened in Inyati, near Bulawayo, in 1859 by the London Missionary Society in connection with Robert Moffat. Anglican and Wesleyan Methodist missionaries established churches and schools throughout

Southern Rhodesia during company and colonial times (1890-1965). Other mission groups worked in particular regions: Dutch Reformed missionaries in the south-east, American Methodist missionaries in Manicaland⁹ in the north-east. Evangelical Lutherans of the Swedish Mission, with African evangelists from Natal,¹⁰ founded a church in Mashonaland in 1903. Beyond these 'identifiable' missionary bodies there was an increasing proliferation of groups



Robert Moffat

undertaking Christian mission work throughout the 20th century. African and mixed race evangelists from South Africa came independently to Mashonaland in the mid-20th century.

For brevity, I intend to concentrate on only two things: first the work of the Wesleyan Methodist missionary John White, and then on the labours of the Free Presbyterian Church of Scotland Mission in Zimbabwe, working more recently among the Shona.

★ John White

A party of Wesleyan Methodist missionaries, led by Owen Watkins and Isaac Shimmin, arrived at Fort Salisbury from Transvaal on 29 September 1891. John White, a young man fresh from England, was posted to fill the gap in Transvaal. He was one of those missionaries who attracted the distinguishing title of their working sphere—John White of Mashonaland (as, Mary Slessor of Calabar, Grenfell of Labrador, et al.).

Born as the eldest of seven at Roe Farm, 6 January 1866, John grew up there, near Workington in Cumberland. His parents were sincerely committed to Christ and to the life of the Wesleyan congregation in the village; John, though obedient in life and chapel attendance, was not so inclined. In his teens, however, listening to a mission preacher, in the heritage of John Wesley he ‘felt his heart strangely moved’, became committed to

Christ, to early rising prayer, and soon to the burden of mission.

Although of limited education, John was accepted at Didsbury College, Manchester, in 1888 to prepare for service abroad. Willing to go entirely at his Saviour’s direction, he considered Australia, then China, but was directed to the Transvaal to replace Watkins and Shimmin. From the boat to Africa he wrote ‘The one thing that keeps me from sheer despair is to know that I am on the path of Providence. Surely, if God has called me, I need not tremble. He can qualify the most seemingly unfit. My hope is in God’.¹¹ After two years of labour in Pretoria, which made the first inroads upon his health, he was directed to Mashonaland, and trekked across the Limpopo, 6 May 1894.

At that time the Shona were declared to be timid, unwarlike, and in need of protection from the Matabele by the occupying colonial forces. This provoked the ‘Mashona Rebellion’ in 1896.¹² Political matters are best avoided in articles like this, but you should know that John White became involved for the rest of his life in contention with the Colonial powers. He protested that whilst he, with other missionaries, preached the Gospel of Christ, the ostensibly Christian settlers and authorities were not behaving in a Christian manner;



Fort Salisbury 1890

all his life he maintained that humanity and integrity on the part of the settlers would have obviated the Rebellion. Whilst the Shona called him ‘Baba’, Father, the settlers regarded him with ill-will and hostility—newspaper cartoons pictured him as a *kaffirboetie*, or ‘friend of the natives’. Nevertheless, he accomplished the work of an evangelist, preaching the word in season and out of season throughout Mashonaland, always yearning to carry the Gospel north across the Zambesi but never quite achieving that.



Salisbury in 1930

In 1903 John White married Emma Rogers, sister of a Wesleyan minister in Cape Province. They laboured together for almost thirty years until his return to England, gravely ill, in 1932; he died 7 August 1933. White travelled endless miles, often on foot, preaching Christ and doing good; Shona tribes-people professed salvation, churches were gathered, and evangelists emerged from amongst the Shona. His friendship with the missionary-poet Arthur Shearly Cripps was a great strength to him.¹³

John White soon established principles for his work, a three-part strategy: the

Gospels must be translated into the Shona language—the written Word understood and read continually by the Mashona tribes in their own mother tongue; the heart of mission effort must come from local evangelists; and the Christian message must be integrated into the social life of Africans, rather than being a foreign, exotic thing.

In his records of his journeying we learn of his translation efforts. From as early as 1894 he used his journey breaks to address the need for the Gospels in Mashona. With his wagon driver, Jonas Chiremba Chihota, to help with vocabulary; a packing-case table, soapbox seat, a fruit tin ‘escritoire’; and his Greek text to one side and an English Bible on the other, they began on Mark’s Gospel. In 1898 *‘Ivangeri ya Marako* (Mark’s Gospel) translated [*into Shona*] by John White, a Missionary with the W.M.S. at Salisbury’, was published in London by the British and Foreign Bible Society. This was in the Zezuru dialect, but in 1897 Andrew Louw, of the Dutch Reformed Church in southern Zimbabwe, had completed the Gospel of Mark in ChiKaranga, the southern Shona dialect. These are the first Scriptures for Mashonaland; we will return to them in a later section.

★ **The Free Presbyterian Church of Scotland Mission: work among the Shona**

The mission was begun by John Boyana Radasi, a Fingo from Transkei in South Africa. His remarkable path to becoming



Road to the Ingwenya Mission¹⁴

ordained in the F. P. Church of Scotland was outlined in the 2007 article. When he arrived in Bulawayo in December 1904 it was conversation with an African Wesleyan minister which opened the path to work amongst the Ndebele and with the Ingwenya Mission.

The F. P. Church Mission extended to Mashonaland in 1981 when Zororai Mazvabo was ordained and inducted to work among the Shona people, based in Zvishavane. For information and shared insight in all of this I am deeply indebted to our friends at the Ingwenya Mission, spearheaded for me by Trycot Mwedzi, who is of a family 'totally Shona', and involved in the translation work for a new Shona Bible. He told me of Mazvabo, born in 1940 into a family of the Evangelical Lutheran Church, and who, as a young lad, got a place as a pupil at John Tallach Secondary School at Ingwenya Mission, in Matabeleland.

The young Zororai Mazvabo had not been keen to go there, having heard of their great emphasis on Bible teaching, but there the Gospel was blessed to him.

Leaving Ingwenya, Mazvabo trained as a teacher, but then joined Ebenezer Scripture Mission of the F. P. Church at Thembisio Children's Home. He was by that time a family man and his family was in Bulawayo (Matabeleland). To prepare for ministry of the Word in the Free Presbyterian Church, he left his wife and children at Mapedza, Zvishavane (Mashonaland), near relatives.

After training for the ministry, Zororai joined his family at Mapedza. While he was still wondering about his path, Mike Rufasha approached him with news that four miles from Zvishavane an aerodrome was being built, but there was no Gospel provision in the area. Many who had been relocated to the area wanted him to preach there. His answer was yes, and that was the founding of New Canaan Mission.

As preaching continued, problems arose. Regrettably the problems were coming from other Christians.¹⁵ Zororai, coming with mission work from Matabeleland, became an obvious target for political and tribal dissidents too, so *kraal* heads and local leaders were always against him.

People were coming to services from as far as 8 miles, and two more preaching centres were started. A schoolboy attended services and enjoyed the truth so much



Traditional Shona hut

that he desired the Gospel to be preached in his own area, about 34 miles from New Canaan. When he became a man he brought the issue to his Chief, who wrote to Zororai Mazvabo inviting him to preach in his area. By this the Gospel was brought to Trycot Mwedzi's doorstep,¹⁶ and marked the birth of the Maware congregation, now with over a hundred people attending services.

Zororai returned to his rural home in Mberengwa about 51 miles from New Canaan and another place of worship, Chiedza, was begun, and then at Chiwara and Akori. Since he was first ordained to the Shona Mission in 1981, there are now ten places of worship of the Free Presbyterian Church and Rev. Mazvabo visits each congregation at least twice a month, for Lord's Day and midweek prayer meetings. There are five elders to help him, and Zororai Mazvabo is seventy years old, visually handicapped, but still very active.

The Scriptures

Missionaries had arrived among the Shona peoples in the 1890s but it was over fifty years before the first complete Bible was translated into the Shona language, the Shona Union Bible. Shona is a Bantu language, and there are five currently recognised dialects. Karanga, in the southern region (where Lutheran and the Dutch Reformed missions operated), is the dominant Shona dialect. Zezuru is spoken in the central region of the country; Manyika is mostly spoken along the eastern Mozambique border, with Ndau

also in the east and Korekore in northern Zimbabwe. There were, of course, many more. All the early translators, working in relative isolation, would inevitably use the dialect that was spoken around them and by their helpers—after they had devised a script, that is.

Translation happened in piecemeal stages, each missionary or mission translating different Biblical portions and other material for church use.¹⁷ We have already noted Andrew Louw's Gospel of Mark in ChiKaranga in 1897 and John White's Mark in Zezuru in 1898. In the Manyika dialect the Gospels and Acts were translated in 1905 by E. H. Etheridge, and a Shona New Testament was published in Ndau dialect at Mount Selinda mission before 1910, at which time there were four versions of the New Testament in Karanga, Manyika, Zezuru and Ndau dialects. Curiously, early editions published by BFBS were described as 'Shona' or 'Mashona', whilst SPCK styled it 'Chino' or 'Chiswina', the latter, regrettably, an insulting term used by the Matabele of the Mashona people.

Because of different dialects and also the different underlying theology of the translators, these four versions differed not only in Shona vocabulary, but also in theological influence as well. Whilst Roman Catholic translations would render 'prophets' as *masvikiro aMwari* (God's spirit mediums), bowing to Shona cosmology, the Dutch Reformed missionaries did not translate the word but opted instead to transliterate it as *vaprofita* (prophets).

Missionaries soon realised that the parallel translation of the Shona Bible in different dialects did not make sense, neither financially nor for mission. Thus from the beginning of the translation of the Mashona Bible, the need for a 'common' version of the Shona Bible was

recognised. But for this to be achieved there was the need for common procedures and principles. Agreement on orthography was attained, with difficulty, and Louw's New Testament was published to this standard in 1941, and in 1946 a whole Bible.

Dialect problems resurfaced¹⁹—if they had ever sunk—but for those of our persuasion with regard to Bible translation, there were much more troublesome issues. Scripture translation is a difficult task; the missionaries among the Shona were not native speakers of any Shona dialect, nor markedly skilled in the Biblical languages, but they began to translate into 'their' Shona within months of arriving in Mashonaland. The need is so great that we can sympathise, and yet it is difficult even today to convince Christians that enthusiasm alone is a precarious path, and that solid commitment to languages and principles is needed.²⁰

John White gives us the clue to it all. Earlier I described his translating equipment—'a packing-case table, soapbox seat, a fruit tin "escritoire" with his Greek text to one side and an English Bible on the other', but what I did not then reveal was that his English Bible was the 1885 Revised Version, leaving his choice of Greek text uncertain but possibly one equally 'modern'. Additionally, his helper, Chiremba, made contributions from a Zulu Bible in difficult places. Across this mission field, there were workers who were themselves still just learning both the language and the customs of the people,

MAPISAREMA

22. 17—24. 7

u nama-
gu ose;
anidza;
u pakati
oro pe-
ure neni;
umidzai
nondo;
aba re-
umba;
a ndiri
uhama
pevu-
bidzei;
kudzai;
Israeri.
usema
zwa;
kwaari
ngano
mberi
nuru-
noku-
garira
mata

Jehova mufudzi wangu.

Pisarema raDavidi.

- 23** 1 Jehova ndiye mufudzi wangu;
Hapana-candingashaiwa.
2 Unondivotisa pasi pamafuro manyoro;
Unondisesedza pamvura inozoro-dza.
3 Unoponesa mjeya wangu;
Unondifambisa panzira dzokururama nokuda kwezita rake.
4 Zirokwazo, kunyange ndikafamba mumupata womumvuri worufu, Handingatogoty zakaipa; nokuti imi mune'ni;
Tsimbo yenyu nomudonzo wenyu zinondinyaradza.
5 Munondigadzirira tafura pamberi pavadziroisi vangu;
Makazodza musoro wangu nama-futa; mukombe wangu unopfakuka.
6 Zirokwazo vunyoro nenyasha zican-ditevera mazuva ose oupenyu bgangu;
Ini ndicagara mumba maJehova mazuva namazuva.

Simudzai misoro yenyu, masuvo!

Pisarema raDavidi.

- 24** 1 Nyika ndeyaJehova, noku-zara kwayo;
Nyika yose navagere'mo.
2 Nokuti wakaiteya pamsoro pamakungwa,
Nokuisimbisa pamsoro penzizi.
3 Ndiani ungakwira mugomo ra-Jehova?
Ndiani ungamira panzimbo yake tšene?

Psalm 23 in the BFBS Shona Bible¹⁸



Teus Benschop and Trycot Mwedzi

and translations of the Bible in English and other European languages were used to produce Shona Bibles.

Little wonder then that our Shona translator, Trycot Mwedzi should write,²¹

The mostly used translation was done in 1946 by the British and Foreign Bible Society [and is now published by the Bible Society of Zimbabwe]. This has faced criticism from many people following the wrong order of words, wrong choice of words, difficult phrases to comprehend and wrong punctuation leading to change of meaning. This translation has been revised by the Catholics in line with the Zimbabwe Bible Society. However, the translation became worse with exaggerated emphasis, paraphrasing and use of words belonging to other religions, especially traditional religions. There is more of preaching than translation in the translation... After all this, it was seen necessary to come up with a reliable, accurate, beautiful and clarified Shona Bible. This translation seeks to retain the

original Hebrew, Greek Bible in the Shona language: a translation without change of words, change of meaning, change of word order where possible and no exaggerations of emphasis. It is therefore our prayer to the Lord that His own Word be preserved as it is.

Trycot also answers the question of why we need two Bibles in Zimbabwe: Shona and Ndebele.

The Ndebele-speaking people coming from the south and Shona-speaking people coming from the north met in the Midlands Province of Zimbabwe. This has led to the people of Midlands being able to speak both languages. However, Ndebele contains many clicks which the Shona-speaking people



Harare's Unity Park

find it very difficult to pronounce. For many people in Zimbabwe, Ndebele remains completely strange to the Shona and Shona completely strange to Ndebele. This is true both in speaking and in writing. Therefore the Shona can never rely on the Ndebele Bible and the Ndebele can never rely on the Shona Bible.

We thank God that the work of producing a reliable Shona Bible now follows on, after the production of a reliable Ndebele Bible. Please do pray that the Lord would maintain this work, and all true Gospel work in Zimbabwe, and strengthen and encourage all involved in such work, there in Zimbabwe and here at TBS.



 **Endnotes:**

1. *Quarterly Record* no. 548, July-September 1999.
2. *Quarterly Record* no. 538, January-March 1997.
3. Arabic 'bu hobab'—'fruit has many seeds'. Giant specimens are reputed to be one thousand years old, and honey from Baobab-frequenting bees is a great delicacy.
4. *Zimbabwe*, from Shona *dzimba dzamabwe*, 'stone buildings'. There were several lesser 'zimbabwes', or 'stone-towns' as distinct from 'GREAT stone town'.
5. They also brought maize from the Americas, tobacco and tomatoes, to become part of everyday life in those parts, lemons from India as well as Jesuit missionaries, into Mashonaland as early as the 16th century.
6. In 1924, the last year of his life, Joseph Conrad labelled the colonisation of Africa as 'the vilest scramble for loot that ever disfigured the history of human conscience and geographical exploration'. Conrad, 'Geography and some explorers' in *Last Essays* (London & Toronto: M. Dent and Sons, 1955), p. 17.
7. Later Sir Leander Starr Jameson, 1st Baronet, and Premier of Cape Colony 1904-8. It is intriguing to think that around the time of the Boer Wars, Rhodes, Jameson, Baden-Powell and W. S. Churchill were all in the same area of southern Africa: did they meet?
8. 'Zimbabwe', *Operation World*, www.operationworld.org/country/zimo/owt.txt.html.
9. The Manyika people are a Shona tribal group.
10. Which, curiously, approximates to the homeland of the Matabele before the Zulu pushed them north.
11. Referred to in most Web site information about John White, but I first saw it on page 11 of *John White of Mashonaland* by C. F. Andrews (London, England: Hodder & Stoughton, 1935): very readable and informative, Wesleyan and moving toward ecumenism at the end.
12. The preceding exercise in the south and west had sparked the Matabele War.
13. Cripps had turned away from his (ordained) association with the Anglican Society for the Propagation of the Gospel in Rhodesia because he felt that institutional or state help and funding compromised and Westernised the Gospel; his path was thereafter very lonely and he had much in common with the Whites. His best known poem is probably "The Black Christ":
'(Not)...Christ throned and crowned,
But marred, despised, rejected,
The Divine Outcast of a terrible land,
The Black Christ, with parched lips and empty hand'.
14. Reproduced by kind permission of the Free Presbyterian Church of Scotland.
15. At one time some of the members of the 'Church of Christ' openly told him that if he had been there in slightly earlier times they would have burnt the building. Mission work in Zimbabwe was very territorial.
16. Trycot's own account of deliverance from traditional ancestor worship to salvation is delightful—but space precludes my telling! Another time, God willing.
17. Psalm 23, The Lord's Prayer, and John 3.16 were favoured starters.
18. Reproduced by kind permission of the Bible Society.
19. The problem of dialect differences was only resolved with a glossary of words in other dialects as an appendix to the Bible.
20. Carey, Judson and Morrison, for instance, became steeped in the languages and embedded in the cultures: Indian, Burmese and Chinese.
21. Private correspondence with the author.

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 Dagenham, Essex:

I thank you for spreading the Word of God, it certainly caught my eye that day, from the advert on the bus. I would be grateful if you could send me a Bible.

From London:

On Saturday 3rd October 2009, I was waiting at the terminal bus station in Holborn for a 98 bus when across the road I saw a parked 171 bus. Since I had quite a long wait, I noticed the advertisement for the Trinitarian Bible Society on the side of bus 171 with the free Bible offer. But as soon as I was half-way taking down the details a driver suddenly appeared in the bus 171 and drove off. Since I had got most of the details down, I telephoned the number. I decided I would get in touch to request a copy of the Bible. Although I am making a request for a copy of your free

Bible offer, I can't commit to attending meetings with a Bible Society. If you can, still send me a copy without any obligation.

From Sandes, Belfast:

On behalf of the Chairman and Committee of Sandes Soldiers' and Airmen's Centres, I would like to thank your Society for the plain Bibles and the crested Bibles which we will be sending to the Royal Anglians in Afghanistan. The Regimental Crest has come out very well on the front cover. Sandes continue to be busy with the parcel ministry, and the letters back from soldiers in Afghanistan are very encouraging. We hope that in some way the soldiers have been blessed and trust that the Scriptures and tracts will be effective in ministering to them in the midst of their difficulties. This is a really worthwhile ministry and our intention is to continue sending boxes for as long as we can find the support. Our centres in Northern Ireland are welcoming troops home following a very difficult deployment with heavy casualties. We will continue to do all we can

to help them and their families as they try to come to terms with their time in Afghanistan and resettle into normal family life.

 **From a nursing home in Derbyshire, England:**

I received my Trinitarian Holy Bible today and I am so overwhelmed. It is beautiful and so easy to read. I cannot thank you enough as I have been praying for a Bible. God bless you in your work, and I thank you from the bottom of my heart.

 **From the Netherlands:**

Dear brothers and sisters, we would like to thank you very much for the 2,000 Russian Bibles we received from you for distribution among the Jewish people. We are spreading them among the Jewish believers in Germany. Their number has increased substantially. A Bible in their language is a very precious gift! It helps them to grow closer to the Lord and to understand more about the things to come. Thank you again for your generosity. United in His love for Israel.

 **From a prison in London, England:**

Dear Sir, since I came to prison I have found God in my life by reading the King James Bible and meditating upon it. Reading the Bible, and praying and going to the Chaplaincy to hear the Word of God from men of God has made me have a strong confidence in God, and I came to know that Jesus Christ is real. Coming to prison has really made me get closer to God. I have found what I have been missing for many years.

 **From an English ministry to the Eastern Bloc:**

I was visiting some Eastern Bloc countries in the course of my ministry and was able to collect some of your Bibles. In the course of my travels I went to Romania, Croatia and ended up in the Ukraine. I distributed the Bibles to Jewish people in all these countries, especially Kharkov, many of which were holocaust survivors. They were very blessed by the donation and one family found the Lord and took one of the large print Bibles as the family Bible on their return to Haifa in Israel. I have been asked to return to Kharkov in the spring to do a further series of Bible studies. Thank you from the bottom of my heart for your willingness to share with me in this ministry. Thank you for your generous and exciting offer of more Bibles for my spring tour. I have sent a few photographs of my travels which I hope will also be a blessing. This was taken in the foothills just outside Cluj Napoca in Romania with a small family there.



Distributing Scriptures to the Jews

 **From Krasnodar, Russia:**

I am writing to you and to all believers in London and Britain. Throughout this year we have been down on our knees praising our Lord and praying for you dear brothers and sisters of the TBS. Wherever I am, I pray for all of you, my dear brothers and sisters. We thank our God for our mutual love and because you love us by word and deed. We live far away from one another, but the Lord has brought us together, and has made us related by Blood. We thank you, beloved, for being so good to us; you have helped us very much this year by sending us the Word of God. We do not ask for anything else from you because all we need are the riches of the Lord: 'Seek ye first the kingdom of God and all these things will be added unto you'. This outgoing year will never be back, but throughout the year we have walked in the presence of God with fear and trembling, praising, praying and glorifying His holy Name. We need your calendars to place in our small homes and in the church. Also we ask for 10 large and 10 medium Bibles. Sorry for the burden we put on your shoulders, but there are no mercenary motives, only a genuine need. May the Lord bless you again in the New Year and give you the strength to remain faithful to His cause.

 **From Borehamwood, Herts., England:**

Please find enclosed an order for 'Words of Life' Calendars to be distributed around our place of worship.

When we undertook this exercise last year we found ourselves with a small stock of surplus calendars, which we have used in our children's work throughout 2009. Each month we have worked with our children to commit the month's verse to memory. Each new child has been given a calendar on arrival, and encouraged to hang it in their bedroom. Since most of our children come from non-Christian homes, they get no real encouragement from their parents to learn Scripture. So we pray God will use this venture to His glory and their good. This year we have included an additional 100 calendars in the order specifically for this purpose.

 **From a ministry in Dublin, Ireland to Russia:**

Enclosed please find a photo of Russian believers here receiving copies of your Russian Bibles and some other literature.

Russian Bibles for believers





Lithuanian believers receive Words of Life

 **From Vilnius, Lithuania:**

We want to send you some photographs and to show our receipt of your calendars.

 **Africa**

 **From Liberia:**

Warm Christian greetings to you from Liberia once again! God bless you and thank you very much for the Scriptures and related materials you sent to us for free distribution earlier this year. We have just completed the distribution, and it was a very successful exercise. We were very cautious with the distribution process, making sure that only those who really needed your Bibles and materials and cannot afford them, received them! Some who did are:

A pastor whose church was torched with fire and burnt down by rebels in Maryland County, 450 miles away from Monrovia. In

the photo he is standing in the shell of his church. His congregation lack Bibles, yet they worship in this burnt down building every Sunday rain or shine. They desperately need Bibles and related materials.

A Prisoner in front of South Beach Prison Compound in Monrovia was excused to go out of the Prison Compound in order to receive a Bible from me.

Bibles were distributed in a church in Grand Gedeh County, 450 miles from Monrovia. Fifteen years ago, rebels entered this church, seized their Bibles and burnt them to ashes. Those who refused to surrender their Bibles were slaughtered like goats.

One of our pastors carried some Trinitarian Bible Society Bibles and related materials from our ministries in Monrovia for distribution in Sinoe County, some 550 miles away from Monrovia. During the war, Sinoe County was a battleground and many Christian centres and churches were destroyed. Many Christians were killed by the rebels trained in Libya. The rebels put some Christians and pastors in sacks, tied the tops and threw them into the many

The pastor in the shell of his burnt-out church



rivers in Sinoe County. Today, after the end of our war in 2004, most of the churches in Sinoe County are rebuilt. As believers gather for Bible study, they lack Bibles because they cannot afford \$5 US (£3 UK) to purchase one. Everybody goes to church in Sinoe County, but they lack Bibles, the Word of God. Please send us more Bibles and related materials to enable us to send them to Sinoe County.



A new Bible, Liberia

An old lady received a TBS Bible from me. It was the second time she ever owned a Bible of her own. The first Bible she owned was looted by government soldiers when they entered her home and raped her in 1996 during the heat of the war. She gladly posed for a snapshot after giving thanks to God because our soldiers did not kill her during the war. She said, 'My first Bible was looted by rebels during the war. My Father in Heaven has given me this Trinitarian Bible today'.

Another lady now owns a Bible for the first time in twenty years. She does not have the earning power to purchase a Bible. The population of Liberia is 3.5 million but only

half a million people can afford to own a Bible of their own. Three million people were devastated by the war, to the extent that they live on 50 cents or less a day. When will such people save US\$5 to buy a Bible?

Members of the Church in Bokay Town, Grand Bassa County, 330 miles away from Monrovia, are overwhelmed with joy when they received TBS Bibles. They caught their breath and covered their hearts with their hands when they received your beautifully bound Bibles and began to sing songs of praises! Before this distribution, they only had and read from photocopies of portions of the Bible. All that has changed now.

Burnt down churches are being rebuilt everywhere in rural Liberia. Where there is one burnt down church, we now have three churches being rebuilt. No one can end Christianity by burning down a church. The church is made up of the body of believers, not a building. Also, no Muslim rebel, either trained in Libya or Afghanistan, can end Christianity by murdering pastors or Christians. Jesus Christ is the true Head of the church. In rural Liberia are examples of abiding faith that has been tested by the fires of persecution from Muslim rebels trained in Libya and Afghanistan.

From Addis Ababa, Ethiopia:

I am writing to express our sincere gratitude for the gift of more than 400 English Bibles for our Theological College. These have been distributed to our academic staff, but principally to our students, most of whom are from poor backgrounds without their own Bible. We are extremely grateful for this gift and hope we can consider our association with you for the benefit of future

graduating students. We also have contacts with church dioceses throughout the country, and would be interested to discuss with you ways to distribute Bibles to other preachers, teachers and key workers in these dioceses, if your resources permit.



Asia

From Cebu, Philippines:

Sorry for the very delayed response regarding pictures of the Bible you lovingly sent for us here. I have attached a picture of how the Bibles have been truly a blessing. There are still many of them that are blessed by having the Bibles in their hands and read it freely in their homes and schools. We are giving the Bibles to those who showed interest in learning more about Jesus and we are careful and see to it that we are making use of the Lord's blessings wisely.

English Scriptures in the Philippines



From Pilar, Bolinao, Philippines:

Greetings from the church here in Pilar! God's work here has been growing and is continuing in carrying on its mission. I would like to thank all the staff of the Trinitarian Bible Society for all the Bibles you have sent. They have been a great use in believers' maturity as they enjoy their daily prayer and Bible reading. Last May a strong typhoon hit our place which ruined the houses and properties of the majority of our people and sad to say even the Bibles that we have given to them were not salvaged as they run for their lives with nothing in their hands but the clothing they wore that night, and their loved ones! Months have passed until we really recovered from the disaster that ruined our place. For more or less two months we live in poorly repaired houses without electricity. But through it all, God has been faithful. He didn't let us suffer more than what we could bear.

Thank you so much for your prayers and for sharing God's Word. I would beg if you would please send some Bibles again, more than what we asked for before. If you would please send us some 50 plus King James Bibles for those who have lost theirs during the typhoon, and also for new converts. Thank you so much for the great aid that you have given us. Thank you for allowing God to use you and extend your ministry even to the farthest place like ours.



North America

From Kansas City, MO, USA:

Thank you for your quick response and help. I received a letter from Grand Rapids, Michigan, today! It contained the "Memory

verses for the Sabbath School Scripture Learning Prize Fund” and a letter introducing the rules. God bless you for laboring to hide the Word of God in our children’s hearts. By the Lord’s grace some of the church school teachers will accept this challenge. Even so, if only one child memorizes these verses it will be a great success! Please keep me informed about memorization programs for children 15 and older. Thank you.

There is resistance to the Authorized version in our church. The pastor wants to be inclusive towards all people and Bible versions they use. He preaches from the Authorized Version rarely now. I’ve been attending this church for 8 years and growing in the spiritual fruits of temperance, meekness and longsuffering. I still have a long way to go. These are important fruits that the Lord knew I needed to grow in. Patiently the Lord is gracious and merciful to me as I conform to his Holy ways.

In my heart I know God has called me to uphold the Word of God, specifically “for such a time as this” to distribute his Word and uphold the necessity and blessing of the Authorized version. Not by my intellect and fleshly striving (for those efforts have produced little gain), but by our prayers and fasting for the pastor and this congregation, by God’s grace I can present information about Bibles to our church. I’m searching for resources to educate the pastor and lay people.

The pastor is a man of God and needs our prayers and support to stand firmly on God’s Holy Word. I attend a church in Kansas City. I understand very well the falling away of virtually all mainstream

denominations in America. In America we have lost the authority of the Scriptures in mainstream denominations. Any support you can extend to a fellow servant of the Lord would be greatly appreciated.

Please forgive me for writing such a long letter. But after reading the TBS 2009-quarterly report I felt relieved to find this worthwhile organization. I’m convinced becoming a member will be very worthwhile.

 **From Parma, OH, USA:**

Warmest greetings to you in our Saviour’s Precious and Exalted Name! “Jesus the Messiah is Lord!!” (Phil. 2:9-11). The LORD is truly wonderful!! I pray this email finds you well and encouraged in the Lord, and knowing His blessing.

Thank you very much for your continued prayer help and fellowship, as we prepare to reach out (throughout this year), in the love of the Messiah with the Word of God in the Hebrew language, to an increasing number of very orthodox rabbis for their salvation. We can praise our blessed Lord that we have the Treasure of His Word and are greatly honored to now present this WORD to the Jewish people, that they might also find Him “precious” through the reading and studying of His words which give “life” and “light” to the eyes and to the heart, and to the feet, leading the Jewish soul to believe on THE LORD JESUS, THE MESSIAH. This brings joy to the Saviour’s heart and to the Father’s heart and to our hearts who are in Christ.

I rejoice to share with you that we have just received news of a wonderful conversion of an ultra-orthodox Rabbi to

the LORD Jesus the Messiah in the past three months. Praise our risen and exalted Lord!! While I was in New Jersey speaking in meetings, a complete Hebrew Bible was requested by a believer for this Chasidic Rabbi. His sect of Chasidic Judaism is the most difficult to reach. In answer to prayer and the faithful sowing of the LORD's precious Word in Hebrew his heart was brought to the Knowledge of The Truth. He and another Chasidic Jewish friend sought to prove the New Testament as being false, but they made a sacred pact with God that whatever they found to be true they would embrace. After carefully reading and studying THE HEBREW NEW TESTAMENT they both came to understand that they were wrong, and that the New Testament is God's truth. The friend of the Rabbi said, "I understand the New Testament is true, but I cannot embrace the truth, for this will cost me too much."

The Chasidic Rabbi repented of his sin of unbelief and embraced the LORD Jesus the Messiah as being "The Great I AM" and the New Testament (His words) as the truth. He told his wife and children, and then told his synagogue that he found the Messiah. When asked who the Messiah is, he confessed the LORD Yeshua openly in his synagogue on Saturday. On Sunday when he opened the synagogue for prayers he was beaten (his jaw was broken), his religious fringes were ripped off him (saying he is no longer a Jew and no longer a part of the Jewish community) and his shirt was ripped over his heart (saying he is now counted dead). He lost everything for Christ and has proven faithful to Him.

His wife divorced him. One orthodox Jewish man told him with great anger that he wished he could kill him. He has been sharing his testimony in churches since his conversion to the LORD Jesus, the Messiah. A Christian couple has taken him into their home. He wants to go to Israel to distribute the Hebrew New Testament that reached his heart. He said, "Now I understand why my people have not embraced the New Testament—because they have never read the New Testament in Hebrew!" He said, "If my people had the Hebrew New Testament they would also know the New Testament is pure, as I have found His words are pure!"

Going to Israel to give the Hebrew New Testament to his sect of ultra-orthodox Jews could mean physical harm and even death. Please pray for his protection, for God's richest blessing and comfort to be given to him, for the Lord's will and guidance in his life, and for much fruit to result from his salvation in the LORD Jesus, the Messiah. Please also pray his wife and children and other very orthodox rabbis will be saved through his testimony and the reading of the same Hebrew New Testament that reached his heart.

I would encourage you to regularly pray that many of these very orthodox Jewish men, women and rabbis would be able to receive and study/read carefully THE BOOK, the Hebrew New Covenant—"the entrance of thy words giveth light" (Psalm 119:130). Pray they would receive the right Book and receive His words into their hearts from us and come to see their Messiah and know His great mercy, grace and love.

You will also find attached a picture of my wife Joy and our son Samuel, showing them holding the complete Hebrew Bible and the Hebrew New Covenant Scriptures which our good friends at Trinitarian Bible Society graciously sent to us recently as a grant/gift in a large shipment for prayerful distribution among rabbis and Israelis.

I share this picture to help to remind you to kindly pray these Bibles and New Testaments out of the offices here into Israeli hearts and rabbis' hearts to their salvation. This picture of Joy and Samuel was taken on the day that we received the large shipment of Bibles and New Testaments that is pictured behind them. Please pray the LORD will richly bless the Word of God that is being sown in Samuel's young heart, as he memorizes Bible verses and that he and Joy will experience and know the LORD's presence in very wonderful ways as they help me serve in the office. He is a very good worker and is a "missionary helper" to his Daddy and Mommy.

We need your daily prayers for God's wisdom and the LORD's guidance and strength, and much favour/His blessing to be given as we reach out to more Jewish people with

precious copies of His Word. I ask for your prayers also for the LORD's protection over my wife, Joy, and young son Samuel, and over the other sons and daughters Julie, Janice, Justin, Jeff and Jennifer in our family, and for myself, as I go into Satan's stronghold and territory among very orthodox rabbis (a good number among the ultra-orthodox are into the occult and witchcraft).

Joy and Samuel holding the Hebrew Scriptures





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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.

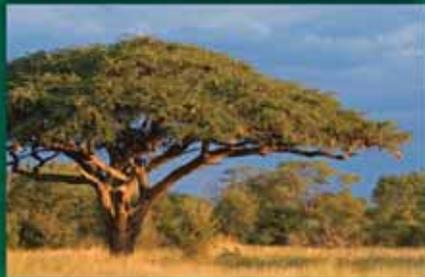
To uphold the doctrines of reformed Christianity, bearing witness to the equal and eternal deity of God the Father, God the Son and God the Holy Spirit, One God in three Persons.

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 catalogue please write to the Society at the address given

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Evening light, Zimbabwe



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