The Word of God Among All Nations

QUARTERLY RECORD

THE MAGAZINE OF THE TRINITARIAN BIBLE SOCIETY

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April to June 2006
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

175th Annual General Meeting

to be held, God willing,
at 1.00pm on Saturday, 23rd September 2006
at the Metropolitan Tabernacle, Elephant and Castle, London, SE1

The Rev. David Silversides
Pastor of Loughbrickland Reformed Presbyterian Church
and a member of the General Committee of
the Trinitarian Bible Society
is expected to preach

Please note:
Copies of the Minutes of the Society’s Annual General Meeting held on 10th September 2005 have been dispatched to Members. Should any other friends/supporters wish to receive a copy, please do not hesitate to contact Mr. D. Larlham, Assistant General Secretary, Trinitarian Bible Society, Tyndale House, Dorset Road, London, SW19 3NN (d.larlham@trinitarianbiblesociety.org)

OPEN DAY

The Society’s next Open Day is scheduled for 10th June, from Noon until 5.00pm, God willing. We anticipate a full afternoon of displays, guided tours and talks, along with opportunities for fellowship, as we once again present the work of Bible translation, production and distribution. Please mark your calendars and make plans to join us.

June 2006
Consider the following texts of Scripture, all from our Saviour’s own lips, and all recorded by the Apostle John:

‘…the words that I speak unto you, they are spirit, and they are life.’ John 6.63

‘He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.’ John 8.47

‘… If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.’ John 14.23

‘For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.’ John 17.8

‘Sanctify them through thy truth: thy word is truth.’ John 17.17

All these texts emphasise the importance of words, specifically, and uniquely, God’s words. As we register our belief in the verbal and plenary inspiration of Scripture, we are affirming that God gave us individual words, each one vitally important, nothing superfluous, nothing remotely incorrect, every one not only necessary but possessing the power to confer everlasting life, as John 6.63 states.

One of the hallmarks of today’s ungodly society is the accelerating decline in the importance of the spoken and written word. Whether it is the broken promises of politicians, the indecent haste with which marriage vows are set aside, the alarming increase in illiteracy even of those leaving university and presenting their badly spelled *curricula vitae* to uncomprehending employers, or the proliferation of that recent bane, the text message—where worldly youngsters, for example, with their mobile phones, can...
only communicate in almost unrecognisably mangled and abbreviated language, the electronic equivalent of the grunts and gestures of their unsaved parents at that age—we see everywhere around us that precision of language seems to mean little any more. We are aware, of course, that believers who are au fait with the latest technology can make good and wise use of such things, but the danger of losing the facility to communicate precisely and clearly must be recognised.

Also, in the realm of words and accuracy, we deplore so much of the writings appearing on the Internet, a technology which has no discipline of editorial scrutiny and is thus susceptible to the most beguiling and misleading claims that cannot be substantiated. There seem to be thousands of people out there who appear to devote their lives to foisting their obnoxious or aberrant views upon all who will read them, often unwittingly, and often unsolicited—how often have you been the recipient of enormous and strident e-mails peddling ridiculous theories or ‘solutions’ and wondered how you came to be on the address list? Certainly here at Tyndale House, were it not for the ‘junk mail filter’ certain staff would do nothing else all day but remove such offensive material from our computer screens. Inventors of computers will have a lot to answer for one day at the judgment seat of Christ, as so many of the innovations of today have the overall effect of rushing people into more hasty and ill-considered, if not downright sinful, activity, the opposite of the caution, patience and waiting upon the Lord advocated by the Word of God!

Sadly, there are many who should know better who adopt a compromising attitude to this latest manifestation of the devil’s way with words—or you might almost say nowadays ‘without words’. The evil one, who has never ceased in his attempts to undermine the statements of God—from the Garden of Eden when he cunningly misrepresented the words of God to Eve, to the wilderness when he tried the same trick with our Lord and Saviour in misquoting and wresting out of context the Holy Scripture, and ever since—now seems to be attacking the very medium of communication itself.

Many in the churches of Christ seem to be saying ‘If you can’t beat them, join them.’

Some Christian publishers now seem more concerned with their image and their marketing than with the pure Word of Truth. Not for them the ‘loins girt about with truth’ and ‘the sword of the Spirit, which is the word of God’ (Ephesians 6.14,17), but carnal weapons favoured by the world. ‘What’s in a word?’ and ‘Sticks and stones may break my bones, but words will never hurt me’, could be quotations from the book of Proverbs as far as they are concerned, and as the knowledge of the Holy Scripture diminishes amongst many of the people of God, and Bible translations become ever more ‘racy’, there is all the more likelihood that they imagine that they are!

Amongst all this wreckage, the Trinitarian Bible Society intends to cling to the mast of uprightness. You will find in this issue the following articles and features that cry out that words are important, and God’s words never more so, in this generation where the image is seen as the all-important thing:

■ The second part of Peter Hallihan’s article ‘The Road to the AV’
Carrying on from 1453, Peter tracks the wonderful way in which the Spirit of God harnessed the new process of printing, the Protestant Reformation, and a whole series of remarkable providences to bring to the world the Word of God in English (and then and since in many hundreds of other tongues). The darkness of priestcraft was banished by the light of the Word, as millions could now read, for the first time in their own language, what God said.

"From our Vice-Chairman, the Reverend Brian Felce, a succinct critique of Dr David Norton’s *New Cambridge Paragraph Bible*

Whereas Dr Norton would like Christian scholars to abandon various well-known and well-loved words and phrases in the Authorised Version in favour of the language used in the first edition of 1611 (but which has been improved since in the four subsequent revisions), this Society believes that God’s people are better served by that which we now have, in the providence of God.

The latest article from one of our Vice-Presidents, the Reverend Gerald Hamstra

In focusing upon the broad and narrow ways, and how different are the occupations and preoccupations of the travellers thereon, Mr Hamstra highlights the necessity of consulting God’s Word ‘for instruction regarding the way in which eternal life may be obtained’.

In addition to these features within these pages, we want to draw attention to several other matters that bear upon the vital subject of the accurate words of Holy Scripture. Two of these relate to Resolutions of the General Committee, two to items of immense significance in recent news bulletins worldwide, and two to recent episodes that have hampered us in our work, where the devil has objected to the Word of God faithfully set forth.

**Resolutions of the General Committee**

Firstly, let me deal with the Resolutions of the General Committee:

1) In the course of agreeing the final version of the Statement of Doctrine of Holy Scripture and Word List (to be incorporated in a new edition of our booklet *An Introduction to the Society’s Principles*, and Constitution, bound together as one handy volume for ease of reference), the members of the General Committee agreed that in future all Managers newly taken onto the staff will be expected to approve the Statement and Word List as reflecting their own personal views.

The documents will soon be sent out to all the Society’s Branches and Auxiliaries for the approval of all the appropriate officers; the Deputation Speaker and all of the Regional Representatives have already approved them, and all the current staff here at Tyndale House are, at the very least, being requested to affirm that they accept the documents as stating the principles of the Society and to adhere to them in all their dealings with third parties, and to renew that pledge on an annual basis.

Further, it has been unanimously resolved that in whatever capacity they write or speak (in the English language), all Committee members or Branch or Auxiliary personnel or Deputation Speakers or Regional Representatives representing the Society should exclusive-
ly read, preach, write or teach from the Authorised Version (except by inference when exposing the errors of other versions).

2) One of the expressions used frequently within the Statement and the Word List is Received Text (or the Latin Textus Receptus). There has arisen a tendency within the arena of debate over the text of Holy Scripture for this term to be narrowly confined to printed editions, most famously of course to the second edition of the Greek text of the New Testament published by the Elzevirs in 1633 (from the preface of which the phrase ‘textus receptus’ is taken).

The Society’s own published edition is that of Prebendary F. H. A. Scrivener compiled in 1894; in the preface of our edition it is stated that the title ‘Textus Receptus’ came to be associated in course of time with the 1550 edition published by Robert Stephens.

There is a sense in which it may be said that the Received Text, preserved and conveyed down through the centuries as manuscripts, etc., eventually found its most refined expression in the printed editions of the 16th and 17th centuries. This term can therefore be used in a strict, narrow sense, and also in a more general sense. When used in this latter way, it may require comment or explanation. However, it is a legitimate use of the term and takes into account the doctrine of providential preservation.

Recent News Bulletins

I come briefly now to those two matters that have featured most prominently in the news of late. Firstly, we rejoice that the UK Government’s proposed Racial and Religious Hatred Bill has been amended, so that Christians faithfully going about the business of preaching the Gospel are now extremely unlikely to face prosecution. In the course of such preaching it is necessary at times to denounce various false ‘ways to God’, including other religions and belief systems, and to declare the uniqueness of Christ as the Way, the Truth and the Life. It is most heartening to the Society that those supporters who preach in the open air, particularly, will be able to set forth the Word of Life to those who most need to hear it, without fear of accusation and unlawful arrest.

Secondly, we note a fascinating by-product of the modern craze for images rather than words, mentioned earlier in this article. The publication of cartoons depicting the false prophet Muhammad, originally in a Danish newspaper and reproduced across Europe, have incensed Muslims worldwide, leading to vehement denunciations, protest rallies, rioting and violence, even death. How bizarre all this is! There is a belief amongst many observers that the dramatic voting on the Racial and Religious Hatred Bill only days earlier and the current unrest in this country are connected, for the cartoons have been in the public domain since September without much fuss, and the Muslims in the United Kingdom were unashamedly lobbying the Government for protection under the Bill as originally drafted, believing that the existing law did not afford adequate protection. Nonetheless, we find it hard to believe that the newspaper editors would have dared (or found it worthwhile) to publish words criticising the Islamic prophet, so here is a case of the deplorable downgrading of communi-
cation by sensible words leading to an enormous uproar! One is reminded of the uproar at Ephesus occasioned by perceived threats to the idolatrous worship of Diana, and instigated by those whose silversmith craft businesses were in jeopardy as a result. At least there, it was the words of Paul and his companions that had originally incensed the idolaters… (Acts 19.23-41).

**Episodes that have Hampered Our Work**

Speaking of those who are incensed brings us closer to home: we now mention for your prayers two situations that have recently occurred, threatening different aspects of the Society’s work.

The first concerns the distribution of Bibles free of charge throughout the schools of Aberdeenshire, Scotland. One of our supporters had been most conscientiously engaged in this work for some years, but in 2005 he met unexpected opposition from the local Education Authority. Triggered by a complaint from one parent who had looked up the Society’s Web site and concluded that we are anti-Roman Catholic, anti-Semitic and anti-Unitarian, a ban was imposed upon all Trinitarian Bible Society Bibles and Scripture materials within the numerous schools under that Authority’s jurisdiction. No formal reference was made by the Authority to the Society prior to their taking such prescriptive action, so we were unaware of it until it had been enforced.

The part of the Web site that had caused offence was a quotation from page 5 of our *Introduction to the Society’s Principles*, wrenched out of context. Under the heading ‘The Need for the Trinitarian Bible Society’, reference was made to our policy of non-cooperation with other Bible publishers who involve Roman Catholics, Unitarians and Jews in their translation committees. Whilst we have no intention of changing that policy, we would have been able to demonstrate, if asked, that in the general sense we are only too keen to ensure that as many as possible of those persuasions, particularly children, are in possession of accurate translations of God’s Word. Much work has been done in Israel and amongst the Jews worldwide throughout our history, and this continues today. Wherever we can, we will be only too happy to distribute amongst Roman Catholics and Unitarians.

Although, in theory, the schools could merely have obtained their Authorised Version Scriptures from another supplier, and we would not have been too concerned at that, in the event we understand that they obtained New King James Version Bibles, and that does concern us. Representations to the Education Authority have been made by the local Aberdeen Auxiliary, so far to no avail. Having now seen the guidelines issued by the Scottish Executive under which the Education Authority took the view that we were infringing their ‘inclusive’ policy on ‘religious observance’, we are appalled that the Authority interpreted these in such a draconian fashion, which is certainly not laid down or necessary thereunder.

As yet the General Committee has not had the opportunity to consider the text of the guidelines and to determine what action, if any, should be taken, so please pray that much wisdom will be granted...
in this matter.

The second recent example of opposition to God’s Word came from an atheist, who, not surprisingly, took umbrage to one of our Railway Posters at Clapham Junction Station, in London. The text was Psalm 53.1, ‘The fool hath said in his heart, There is no God’. If the man had merely complained to us in a courteous fashion, that should have been the end of it—indeed a similar complaint two years ago, about the very same text, was not upheld by the Advertising Standards Authority since the words were recognised as being from the Bible and it was not thought that the words were likely to offend any substantial number of the travelling public.

However, on this occasion, we only heard about the complaint from the advertising agency that had put up the poster on our behalf, at some fifteen sites around the country. Because one traveller had complained, this company took it upon itself, again without prior reference to us, to curtail the remainder of the month-long campaign featuring that poster, in all the sites involved, and then to ban the rest of the year’s displays as well, without even knowing what the subsequent texts would be!

When challenged, the advertising agency tried to have us believe that the Rail Operating companies for whom they act have a policy of ‘no religious advertising’! In that case, why did they sign a contract with a Bible Society? Why had they done the very same last year? Why had another company acting for the same Rail Operating companies quite happily displayed our text posters for many years? We are pleased to report that after prayer and our robust challenge to their ruling, the advertising agency relented and will now display the posters for the remaining five programmes this year, although they will ‘monitor the situation’. Please join us in praying that there will be no unnecessary difficulties at renewal later this year, or in the meantime. Please pray, too, for the soul of the atheist, that he might at last come to acknowledge that God exists, has a claim upon him, yet can save him.

Once again, Satan’s opposition to the unadulterated setting forth of God’s Word has surfaced. Indeed, even since this article was first compiled, another attack on God’s Word has erupted—please see page 27 below.

Finally, may I draw your attention to the record in this issue of the passing of two fine servants of the Lord. Each spent very many years in the service of the Society. Mr Charles Farncombe, one of the Vice-Presidents of the Society, has gone to be with his Lord and Saviour after an earthly pilgrimage of 99 years, during which time he has been greatly used to promote and further the work. Mr William Taylor, long associated with the Halkirk Auxiliary in Caithness, Scotland, has also been called home at the age of 87. Both of these dear servants of God will be greatly missed on earth, but have been greatly welcomed, we feel sure, home in Heaven. May the Lord Who chose them, saved them, used them and brought them at last into His Holy presence for evermore when the time was right, bless and comfort those they left behind, and encourage others in the work by their selfless examples!
Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. 

Matthew 7:13, 14

Human life is like a journey and every person like a traveller. Each journey has a beginning and an end. So it is with man’s journey through life. We know that we have begun it, and that we are travelling. Do we also know where we are going, where our life’s journey will end? There are only two possibilities: the end will be either heaven or hell. Where we will be when our journey ends depends on the way we travel. Christ speaks to us about this solemn truth in a very serious manner. The Saviour declares with a sacred and tender concern that those who travel on the broad way will certainly end up in eternal misery, and those who travel on the narrow way will reach a destiny of eternal bliss.

The broad way is the way of sin. The majority of the travellers on this road may easily be recognised. They thoughtlessly journey without love for their great Maker and gracious Provider. These travellers are indifferent and careless about their precious souls. With their minds full of worldly thoughts, there is no room in their hearts for Christ; they do not appreciate and value God’s redeeming love. Many of them have wilfully set aside the commandments of God. They are at home on the broad way and love the ease of its empty pleasures. They are of the world and care not for true religion.

Nevertheless, not all travellers on the broad way are without religion. Religion has its own place here, too, and even in numerous forms. On the broad way, where Satan has his sway, religion in various superficial forms often goes hand in hand with worldly wisdom and pleasures. However, true religion and the world do not belong together, they are mutually exclusive. Surprisingly, not all religion on the broad way is entirely superficial in nature. Some
religious travellers are rather orthodox, and in their own way quite consistent, but they are still on the broad way. This was certainly so in the days when Jesus was here on earth. This is rather evident from the manner of the Saviour’s teaching on the necessity of the New Birth. Just consider how the Lord dealt with Nicodemus and the Rich Young Ruler; and these two religious men were no exceptions, for the Lord declared, ‘Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity’ (Matthew 7:22, 23). Also in His parables the Lord Jesus frequently emphasised the danger of self-deception, as in the parables of the ‘The Pharisee and the Publican’ and of ‘The Wise and Foolish Virgins’.

The road to eternal ruin is broad and easy because the devil does not disturb them that walk on it. Satan deceives and wants sinners to believe that all is well with them while they are travelling without concern to an eternity of woe. And man’s deceitful heart is readily inclined to follow blindly. What an awful deception! How much better is it to be in earnest and to give heed to the faithful, loving warnings of Christ, than to give in to the deceptive ease of the father of lies! Christ plainly declares that those who are on this broad way go down into eternal destruction.

The blessed Saviour also marks out the right way. That way is narrow and the travellers on it are few. It is true, there are difficulties on this way, but it is nevertheless a blessed way. The pilgrims on the narrow way have learned to realise the great importance of travelling to an eternal destiny. Consequently, they have searched and continue to search the Scriptures for infallible direction and guidance. They dare not be mistaken on such a weighty matter. Therefore the Bible is their favourite book. The travellers on the narrow way carefully survey the truths of God’s Word for instruction regarding the way in which eternal life may be obtained. This exalted concept of everlasting life is of the utmost significance to them. The concern of these travellers is understandable and the neglect of such an important matter is most unreasonable. By the Word of God the pilgrims on the narrow way learned that all men by nature, without exception, have forfeited eternal life, and that this is so on account of sin. They saw how this truth affects them personally. From the Word of God they know that sin is not a trivial matter, for it estranges the sinner from God, and brings him under God’s displeasure. So the question arises, how do we escape the wrath to come and how do we lay hold of eternal life?

The travellers on the narrow way learned to realise that they cannot settle this question satisfactorily by their own wisdom. They needed help, they needed grace from above. They discovered that despite all their concern they were totally helpless. They could not save themselves. Therefore they cried to the Lord for His grace and power. The realisation of their spiritual blindness caused them to pray with the psalmist, ‘Open thou mine eyes, that I may behold wondrous things out of thy law’ (Psalm 119:18). This sense of one’s dependency is not known on the broad way. The travellers on the narrow way did become acquainted with the plague of their heart. Christ is our great need. How do we find Him? How does He become ours? How do we lay hold of Him? How do we embrace Him?

Most travellers on the broad way never ask these questions, and those who do show some interest have often answered them before they are ever asked. But the pilgrims
on the narrow way could not deal with their spiritual needs in such a way. They knocked and they knocked until the door of grace was opened. However narrow the way was found to be, the narrowness of the way was and is not their complaint, as long as they might only find favour in the sight of God. On the narrow way we learn something, in our own spiritual experience, of the burden of our sin and guilt, of the depravity of our nature, and what it means that Christ saves and speaks of peace and pardon to our troubled hearts. Travelling on that way that leads to life, we also learn to know the power of the Lord’s sanctifying grace by which we walk in ways of holiness and truth. At the beginning of this journey we were taught our dependence on the Holy Spirit’s grace and we never outgrow our need of the Spirit’s guidance.

Each child of God reflects with gratitude and joy on the rich grace of God that made him see the danger of that broad way on which he once travelled, and that placed his feet on the narrow way to eternal bliss. Traveller on the broad way, remember Christ’s urgent appeal: Strive—that is, agonise—to enter in at the strait gate. Delay not, let not a moment be lost. Consider the danger of remaining on that deceptive broad way with its eternally-fatal destiny. Escape for your lives. Wrestle earnestly with God in prayer, that He may give you His Holy Spirit, to guide you and to work in your heart repentance unto life, and faith in Christ, that by God’s grace you may so travel on the narrow way to heaven.

A New Home for TBS (USA)

After six years in the the property on Leonard Street, space was running short and our Branch in Grand Rapids, Michigan, needed more room. A sizeable donation was received several months ago, confirming the Lord’s guidance in their search for a larger facility. In the providence of God, excellent premises have been found and our USA Branch is now fully functioning in its new home. The premises at Alpine Commerce Park are enabling them to store more Bibles and Scripture portions for distribution throughout the USA and abroad. Their new address is:

927 Alpine Commerce Park
Suite 100
Grand Rapids, Michigan 49544, USA
fax: (616) 785-7237
E-mail and telephone number remain the same.

…and for TBS (Brazil)

Our Brazilian Branch has also moved to better premises. Their new address, as noted in the last Quarterly Record, is

Rua Julio de Castilhos, 108/120
Belenzinho
03059-000 São Paulo, SP, Brazil
Telephone: (011) 6693-5663 Fax: (011) 6695-3635
e-mail: sbtb@biblias.com.br
Home with the Lord

MR. F. C. FARNCOMBE

Mr. F. Charles Farncombe, one of the Society’s Vice-Presidents, was called home to be with the Lord on 25th January 2006, aged 99.

Mr. Farncombe came from a family which prayerfully and practically supported the work of the Society. The Tamworth Road Strict Baptist Chapel, Croydon, of which he was a member and a deacon for many years, was also (and continues to be) most supportive of the work. Therefore, it was not surprising that Mr. Farncombe was appointed to the Committee of the Society’s Croydon Auxiliary in 1947, and served as its Secretary and Treasurer from 1950 to 2001.

On taking early retirement in 1969, Mr. Farncombe joined the Society’s staff as its Accountant, a position he held until 1975. On retirement from the Society he ably served on its General Committee and was made Honorary Treasurer in 1979, and served in this office until 1989 when he was made a Vice-President.

It seems most fitting that our last Quarterly Record magazine contained Mr. Farncombe’s ‘Centenary Reminiscence’, the original of which Mr. Farncombe had enclosed with a warm, spiritual and most encouraging letter addressed to the writer of this brief obituary.

All who knew Mr. Farncombe deemed it a privilege to have enjoyed his astute judgement and active interest in the Society’s work. Mr. Farncombe was truly a Christian gentleman, whose gracious wisdom and prayerful support were clearly evident and useful (under the hand of God) in the work of the Society over the many years he was associated with it.

The Society extends its sincere condolences to the family.

Precious in the sight of the LORD is the death of his saints. Psalm 116.15

General Secretary

We have also learned of the death on 9th November 2005 of MR. WILLIAM TAYLOR of Thurso, Scotland. Mr. Taylor, an elder in the Caithness congregations of the Associated Presbyterian Churches, was a long-time supporter of the Trinitarian Bible Society. He was the sole surviving member of the Halkirk Auxiliary, the first TBS auxiliary established in the British Isles after the Second World War. We hope to have a fuller tribute in a forthcoming issue of the Quarterly Record, God willing.
The year 1453 marked not only the first printing of the Bible, but also the overthrow of the city of Constantinople. This city on the northern shore of the Bosphorus had been called Byzantium, and today is Istanbul. For a thousand years, Byzantium had maintained an Empire, derived from the Roman Empire, nominally Christian and wholly Greek in language, literature and culture. The burgeoning strength of the Ottoman Muslim Empire under Mehmet II, centred in Anatolia (modern Turkey), laid siege to the waning culture of Byzantium. In fifty-four days the city fell. So huge were the effects of this event that some historians have used it as marking the beginning of 'Modern' history.1

For the history of the text of Scripture the significance is that Greek scholars, scholarship and literature surged westward
seeking refuge. On the European stage, the scene was set for the flowering of the Renaissance; for the Western Churches the original language texts of the New Testament were brought again to mind, with men capable of instructing others in them. Many of these displaced scholars went to Italy: that is, from New Rome (Constantinople) to Old Rome. The first part of the Bible to be printed in Greek was a Greek and Latin Psalter of 1481 in Milan, but work on the printed New Testament was soon in hand.

John Colet, 1467–1519, will serve us well to illustrate events of those times. He was the eldest son of the Lord Mayor of London, Sir Henry Colet, and was educated at St Anthony’s school and Magdalen College, Oxford, earning an MA in 1490. In 1493 he went to Paris and then to Italy, where he was able to study the rudiments of Greek sufficiently well later to assist Thomas Linacre in the production of the first printed Greek grammar in England. This journey to France and Italy, seeking the New Learning, and return to London, Oxford and Cambridge to spread it, was a familiar path at that time. During his years abroad, John Colet became acquainted with the teaching of Savonarola, and with Erasmus whom he strongly influenced and drew to England.

Colet’s most significant contribution to the English Reformation was his reading the Greek New Testament with his students at Oxford, a momentous lecture series on Romans which ‘swept away centuries of turgid and often fantastic pedantry’ by expounding the text in accordance with the plain meaning of the words. Such activity was strictly forbidden by the church, but subsequently
Colet went even further, reading the Scriptures, in English, in public, at Saint Paul’s Cathedral. In this open violation of the church’s ‘Latin-only’ policy Colet demonstrated the hunger for the Gospel in English, tremendously fuelling the growing fire of the Reformation.

Now we have the appointed conjunction of the printed book, the renewal of Greek learning, the availability of Greek New Testament manuscripts, and the Christian scholars’ need to translate anew from a clear ground-text. Furthermore, the appetite for Scripture in the common tongues of Europe was growing wherever opportunity allowed. Erasmus of Rotterdam and Ximenes of Complutum (Spain) were working towards the printed text of the New Testament in the dawning years of the 16th century. Ximenes completed his Polyglot a year before Erasmus printed his Greek, but did not publish, so that the first printed Greek New Testament actually published was that of Erasmus in 1516. None of these three men, Colet, Erasmus, or Ximenes, ever made the needful break with Rome, and yet in the sovereign providence of God they gave provision to complete the Reformation task—paper, print, and the Greek New Testament. The English Reformers fell gladly on this provision, the better to learn of Christ and the Truth as it is in Jesus, and to preach the Gospel plainly, becoming mighty through God to the pulling down of strongholds. And, that the Gospel might not perish with them, they used this Greek New Testament to be the sound basis of the New Testament in English, translated and printed for the use of preachers, ploughboys and kings.

Tyndale to Hampton Court

At the risk of oversimplifying, I would suggest just five steps in one hundred years: (1) the printed Greek New Testaments, 1516ff.; (2) the Tyndale/Coverdale Bibles, 1525ff.; (3) the Geneva Bible (with Coverdale in the picture still), 1560; (4) the Bishops’ Bible, 1568; (5) the Authorised Version of 1611. It is not the purpose of this article to examine anew these historic versions. Tyndale and Coverdale are well known in their labours (see QR 528 for Tyndale, and QR 567 for Coverdale).

The Geneva Bible should be noted, in our context, as being a Bible produced by exiles from Mary’s persecution under almost ‘specimen’ conditions, removed from the immediate fear of hostile force,
by men of great experience combined with time for the task. Its robust presentation of Truth, in both text and notes, earned the approval of the 'stronger kind of Protestants' and the disapproval of most religious authorities. (The significant appearance of the printed page of the Geneva will be taken up in an appendix.)

You may be surprised to see the Bishops’ Bible included in these steps—but in the wisdom of God, it became a crucial part of the Road to the AV. The Geneva Bible and its swift acceptance amongst English Protestants was highly disturbing to the ecclesiastical authorities. Archbishop Parker put in hand a revision of the Great Bible, to be done by eight Bishops and certain other scholars. Poor communication or lack of cooperation amongst the team led to a very uneven result, despite Parker’s supposed general oversight. The Bishops’ Bible, although appointed to be read in churches, did not displace the Geneva Bible from homes or studies, or even from some pulpits. Two years after its last printing in 1602, the insufficiency of the Bishops’ Bible was a huge factor in the acceptance by King James of the need for a new translation at the Hampton Court Conference of 1604. (Please see QR 566, 'Kings and Puritans, Bishops and Bibles', for this background, and for the conclusion of it in the Authorised Version of 1611.) Sovereign providences had brought together the Greek Text, the English language, and the technology of paper and print, and had brought to the kingdom for just this hour men of urgent calling and ability in the way of Bible translation. The labours of William Tyndale and Miles Coverdale had put in place the last part of the Road to the AV.

‘Mere English’: Miles Smith

This phrase, ‘mere English,’ was dear to Elizabeth I, using the word ‘mere’ in its primary, though now rare, meaning of ‘pure, unmixed, exactly right’. She meant it of her loyal people, her triumphant sailors, her accommodating church; but in contemplating Bible translation labourers from Tyndale and Coverdale to Hampton Court, the phrase comes much to mind in connection with the English Bible. They pursued a ‘mere English’ New Testament that was just right, pure, simple; in textual authority—the Greek New Testament; in profusion and yet stability of copy—printed; and in accessibility—the common English tongue, not the religious-authority tongue of Latin, nor the elite-authority tongue of French.

The names and the distribution of tasks amongst the 1604–11 Translation
Committee are reasonably well known, but the overall finishing work of Miles Smith is often lost from view. Miles Smith was born in Hereford, son of a butcher, and educated at Oxford; he graduated with BA in 1573, MA in 1576, BD in 1585 and DD in 1594. Wanting ‘nothing but books’, and of widely acknowledged humble demeanour, he nonetheless became chaplain of Christ Church, vicar of Bosbury, prebendary of Hereford Cathedral and of Exeter Cathedral, then rector of Hartlebury. Dr. Smith earned a widespread reputation for his knowledge of ancient languages. Chaldaic, Syriac and Arabic were reportedly as familiar to him as his own native tongue. In that age of blossoming in the study of ancient languages, he probably engaged directly with the Scriptures in Hebrew and Greek, and only in English as need arose. His 1632 biographer gives the following story of an event at Evensong one day in Hereford Cathedral:

‘Being requested by the dean of the same church to read the first lesson, he yielded thereunto, and having with him a little Hebrew Bible, he delivered the chapter from it in the English tongue plainly and fully to that learned and judicious auditory.’

It is no surprise then that he was named to join the Translators, and not only that, but he was one of two required at the end to supply the editor’s role and examine the whole work for consistency and integrity—the task which Parker had signally failed to accomplish for the Bishops’ Bible. We have it again from the 1632 biography:

He began with the first, and was the last man of the translators in the work; for after the task of translation was finished by the whole number set apart for that business, being some few above forty, it was revised by a dozen selected ones of them, and at length referred to the final examination of the learned Bishop of Winchester and Doctor Smith, who happily concluded that worthy labour.

It is probably from Miles Smith that we have the page and chapter headings of the 1611 editions of the AV.

We also learn that Dr. Smith ‘was commanded to write a Preface, and so he did in the name of all the translators, being the same that now is extant in our church Bible’. This substantial manifesto gives a comprehensive, scholarly and robust review and justification of the task and methods of the translators. It abounds with memorable and relevant material, my own favourite being, ‘But now what piety without truth? What truth (what saving truth) without the word of God? What word of God (whereof we may be sure) without the Scripture? But the style of the Preface is
so different from that of the 1611 Bible that I offer this sample of Miles Smith in the pulpit—and hoping that you will agree with me that this is more the style of our beloved Bible, herein are the echoes of Tyndale, Coverdale and the Geneva Bible:

…Our sins do threaten God’s vengeance upon us, our consciences do accuse us, the law containeth matter of indictment against us; all the creatures of God which we have abused, all the calling of God which we have neglected, do witness against us. Hell opens her mouth wide, being ready to swallow us up. The world forsaketh us, our friends have no power to help us. What is to be done in this case? What shift shall we make, what place of refuge shall we fly unto? Only this, that the son of God became the son of Man to make us the sons of God; vile he became, to exalt us; poor, to enrich us; a slave, to enfranchise us; dead, to quicken us; miserable, to bless us; lost in the eyes of the world, to save us. Lastly, partaker of our nature, of our infirmity, of our habitation, to advance us to his kingdom and glory, that is, to be unto us according to his name, Emmanuel, God with us. God to enlighten us, God to help us, God to deliver us, God to save us…

As with many of the 1611 translators, preferment followed, and Miles Smith became Bishop of Gloucester in 1612. Four years later there was a new Dean of the Cathedral, William Laud, the rising opponent of Puritans and plain religion. What a difficult working relationship it must have been, but that, as we say, is another story! Miles stood with his convictions, shared generally by the 1611 translators; and another clergyman of Hereford, preaching the funeral sermon in 1624, told how Bishop Miles would ‘discourse sweetly of the certainty of salvation, and of perseverance in grace: comfortable truths so much opposed by papists, Arminians, and carnal gospellers’. I think of him, with affection, as carrying the mantle of his namesake, Miles Coverdale, in these last miles on the Road to the AV.

Résumé

The labours of the 1604 committees, editorially finished by Miles Smith, had given to the English-speaking world a printed, durable translation of the Scriptures, faithfully founded on the original language texts. Full use was made also of almost one hundred years’ labour, drawing not only on English but other European languages, too. Certainly in the New Testament more than ninetenths can be traced directly to Tyndale;
the homeliness and vigour, the directness of style, owing so much to the initial wordsmith craftsmanship under God of Tyndale’s Anglo-Saxon vocabulary. It is no surprise that of the eight thousand word vocabulary of the Authorised Version, words of Saxon derivation make up the same proportion, nine-tenths. Add to that the inescapable, unconscious seasoning of the stately rhythms of the Latin which was the working scholarly accomplishment of all these men, and the majestic, vibrant, persuading, memorable cadences of the English Authorised Version are gone into all the world.

Whatever popular opinion may now say about the English Authorised Version, there can be no doubt that it towers above all other works as a benchmark of ‘mere English’ Scripture. It is not in embellished courtly style: read the Dedicatory Epistle to James for an easy comparison. It is not in the densely worded and complexly structured Establishment style: read the Translators to the Reader for comparison. It is not in the colloquial style: read a few scenes from Shakespeare for contrast. In this I intend no denigration of the material mentioned, but desire the outstanding quality of the 1611 English language Bible to be recognised as a signal gift of God, able to serve the saints and churches of God from generation to generation without being tied to passing styles, high or low. A slight misquotation from Shakespeare’s Julius Caesar serves the AV well: ‘Why, man, he doth bestride the narrow world like a colossus and we petty [versions] walk under his huge legs, and peep about to find ourselves dishonourable graves’.

Remember as you reach down your Authorised Version, that one of the infallible test questions for revealing a ‘heretic’ in the Middle Ages was whether he or she possessed, or knew, any part of the Bible in their own language! The Waldensians and the Lollards suffered much from this procedure. As late as 1539 Thomas Forret was burned outside Edinburgh Castle. Arraigned in court for teaching his congregation the Lord’s Prayer and the Commandments in English, he had quoted the words of Paul from 1 Corinthians 14.19 in defence. ‘Where finds thou that?’ his accuser cried. ‘In my books, here in my sleeve’, was the answer. The book, a Testament, was snatched from him and triumphantly waved at the court. ‘Behold, Sirs, he has the heresy book in his sleeve—Know thou, Heretic, that it is contrary to our acts and express commands, to have a New Testament or Bible in English, which is enough to burn thee for’, which they then did. Truly, the Road to the AV is marked with suffering and death as well as diligent labour and extraordinary gifts—‘other men laboured, and ye are entered into their labours’ (John 4.38). Thanks be unto God!
APPENDIX:

THE ‘PRESENTATION’ OF THE BIBLE

Early printed books resembled the manuscript book in physical appearance, and there was no reason to change what was generally familiar and acceptable. Just like the codex manuscripts described in part one of this article, they were simply gatherings of parchment or paper sewn and bound between covers. Printed editions were rarely more than one thousand copies; the average was about two hundred. Gutenberg designed a type-face that looked as similar as possible to the handwritten style of the scribes and copyists, the grandfather of the ‘black letter’ typeface, popularly called ‘gothic’. He also retained the 42-line, two-column format of medieval manuscripts. Fairly soon, however, printers developed a lettering that was lighter and they began to use it on well-spaced, well-arranged pages. The effect of this on Bible presentation, as the possibilities of the new technology were slowly realised, is illustrated here.

Compare this page of a Wycliffe manuscript Bible (above) with the pages from the Gutenberg printed Bible (left), and you will see the imitative nature of the early printed page—by no means easy to read.
Next is a detail from a **Coverdale edition** *(above)*, which begins to look a little more familiar:–

There are page headings, chapter and folio numbers, but no verse numbers.

There are actually chapter contents also, but all at the beginning of each book. It is still black letter typeface.

Now see a detail from a page of the **Geneva Bible** *(below)*:–

Here is a ‘proper’ Bible! ‘Roman’ typeface, page headings, chapter contents, verse numbers, margin notes to help in difficult places, a practical size: it is a Bible presented not for liturgical reading but for personal study, the ease of reference inviting shared study. This, in general, is the shape of the pages of Bibles ever since.
The Treasury

We warmly thank the donors of the following anonymous gifts which have been received since the previous Quarterly Record went to press. Tonbridge £250; Lancaster £10; Peterborough £3,000; Exeter £35; Stornoway £50; Bolton £25; Edinburgh £100; Liverpool £1,000; Inverness £60, £30, three of £20, two of £10; Scriptures for the Poor £5,000; anon via Charities Aid Foundation £128.21, £20.47; Give as you Earn £185.27, £175.67, £26.34; Church Donation three of £50; South West Charitable Giving three of £33.69; Direct into the Bank £59.83, £30, four of £25; via Speakers €20, £10; Other £25, £15, two of £10. Total £10,686.86 plus €20.00.

Endnotes:

1. That usage is not in favour now, but still has a lot to commend it.
2. At a trickle rate this had, inevitably, been going on since the Crusades, but now became a significant influence: this surge to Italy also explains why so many important Greek manuscripts came to rest in the Vatican, where Pope Nicholas V was an eager bibliophile (he left a library of 5,000 items at his death).
3. There is a difference of opinion as to Colet’s competence in Greek, or even whether he knew it at all! Researching this conflict has occupied a disproportionate amount of time. My conclusion was that he had some Greek, workable if not wonderful; able, if not adept. (Something like me!)
4. People were so hungry to hear the Word of God in a language they could understand that within six months there were 20,000 people packed in the church to hear him, and at least that many outside trying to get in!
5. We can only mention in passing the huge labour of designing and casting the fonts for the new print technology. Typography has begun, and another area of creativity and beauty is helped into being through connection with the Scriptures.
6. I gather together Matthews, Taverner, Rogers, Cranmer, Cromwell and the Great Bible, as one tranche with Tyndale/Coverdale.
7. And seemingly still is, as in this recent (1998) remark by an Anglican writer: ‘The Bishops’ Bible, [was] created by the Elizabethan hierarchy to avoid the use in church of the tendentious glosses of the Geneva, and its contentious translations. . . .
8. See TBS Article 115 ‘The Learned Men’.
9. Quotations here and following taken from Canon John Tiller, Chancellor of Hereford Cathedral, “In the Steps of William Tyndale: Miles Smith as Bible Translator”, A Paper given at Gloucester Cathedral, 6th October 1998. How different from Tyndale’s time, when, it is said, scarcely a handful (i.e., fewer than five) in England had any knowledge of Hebrew; and how different from Colet’s bold English readings scarcely one hundred years before!
10. There is the delicious irony of all fourteen Scripture quotes in the Preface being from the Geneva Bible, Smith’s study Bible. But until the AV was actually published, what else should he use?
11. The florid contribution of Thomas Bilson, Bishop of Winchester, not Miles Smith.
12. Act 1, scene 2, line 134; Cassius speaking of Caesar.
13. Popular taste brought about the printing of some few ‘black letter’ editions of the Geneva; such are the foibles of men that these now command a significantly greater price on the secondhand book market. The Douai-Rheims Bible, 1582/1610, was in Roman type, but the AV started in black letter.
On the back of its dust jacket The New Cambridge Paragraph Bible describes its purpose:—'The New Cambridge Paragraph Bible gives the reader as closely as possible the exact text that the King James translators themselves decided on.' This text therefore does not have all the improvements made in the translation since 1611. In fact, David Norton, the editor of this Bible, says that there are 1,550 significant variations from today's King James Bible. These variations are in wording or the spelling of names—about one per chapter of the Bible.

David Norton tells us on page 131 of the companion volume, A Textual History of the King James Bible, that he has two main principles in his revision of the KJB (hereinafter to be called the Authorised Version [AV], as is common practice although the KJB was never officially authorised). The first principle is that the text should be that of the translators, not that of subsequent revisers. The second principle is that the text should be modernized; by which he means its spelling and punctuation. However, 'thou' is not to be changed to 'you'. There are no italics, to the great loss of accuracy, because the English reader can no longer discover so much about the words used in the original Greek and Hebrew.

What was it, then, that later editors were trying to do? Usually, says Norton, they were 'making the KJB a still more literal representation of the originals: the editors test the text against the original languages and make changes where they judge that the translators were loose in their treatment of the originals' (p. 86). This is surely exactly what believers want. We want to know exactly what God has said. A rough approximation of God's holy Word will not satisfy us. This is where modern translations fail—they are not accurate enough. They also fail to copy the AV in giving us, not the English of 1611, which the AV never was, but English influenced by the original Hebrew and Greek languages. For proof of this note how English was used in 1611 as seen in The Epistle Dedicatory found in the front of most editions of the AV.

There is some value in discovering what the translators of 1611 decided was the correct translation. But since 1611 editors of the AV have made what they believed were corrections and improvements. These changes have been made under the providence of Almighty God. The church and modern believers do
not want or need to go back to the 1611 translation. What we have today in the AV is the best available translation of the original Hebrew and Greek of the Holy Bible. None of the modern translations of the Bible is as accurate as the

Following are ten examples of places where the AV of today is more accurate than the AV of 1611:

<table>
<thead>
<tr>
<th>Passage</th>
<th>Hebrew/Greek &amp; AV</th>
<th>Norton AV</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Deuteronomy 26.1:</td>
<td>‘the LORD thy God’</td>
<td>‘the LORD’.</td>
</tr>
<tr>
<td>2 2 Chronicles 6.27:</td>
<td>‘send rain upon thy land’</td>
<td>‘send rain upon the land’.</td>
</tr>
<tr>
<td>3 Ezekiel 48.8:</td>
<td>‘ye shall offer.’</td>
<td>‘they shall offer’.</td>
</tr>
<tr>
<td>4 Hosea 4.4:</td>
<td>‘thy people.’</td>
<td>‘this people’.</td>
</tr>
<tr>
<td>5 Hosea 6.5:</td>
<td>‘Therefore have I hewed them by the prophets.’</td>
<td>‘Therefore have I shown them by the prophets.’</td>
</tr>
<tr>
<td>6 Mark 5.6:</td>
<td>‘he ran.’</td>
<td>‘he came’.</td>
</tr>
<tr>
<td>7 John 11.3:</td>
<td>‘his sisters.’</td>
<td>‘his sister’.</td>
</tr>
<tr>
<td>8 1 Corinthians 4.9:</td>
<td>‘appointed to death.’</td>
<td>‘approved to death’.</td>
</tr>
<tr>
<td>9 1 Corinthians 12.28:</td>
<td>‘helps, governments.’</td>
<td>‘helps in governments’.</td>
</tr>
<tr>
<td>10 1 Peter 2.1:</td>
<td>‘all evil speakings.’</td>
<td>‘evil speakings’.</td>
</tr>
</tbody>
</table>

AV. Nor is this new edition of the AV as accurate as the ordinary version of the AV which you can buy in the shops today or from the Trinitarian Bible Society.

The advertising on the dust jacket of A Textual History claims that this two-volume set ‘will be indispensable to scholars of the English Bible’. That is exactly what this new edition of the AV is: it is a Bible for scholars only. It is not for the general Christian public.

The AV is not perfect. But a succession of editors have done their best to translate as exactly as possible the original Hebrew and Greek of the Old and New Testaments to give us the most accurate Bible available today. There is no point, except perhaps to aid scholars, in going back to the 1611 AV, which is less perfect than the AV which we already have. In God’s good providence we have the AV as the best and most accurate Bible for the church and the individual Christian.

Endnotes
1. Norton terms it ‘King James Bible’—KJB—rather than ‘King James Version’, as it is more commonly known today.
A favourite hymn of assemblies we attend in France is ‘À toi la gloire, O Ressuscité! À toi la victoire pour l’éternité!’ which translates as ‘Thine is the glory, O resurrected One! Thine is the victory for eternity!’ Our Lord Jesus Christ is head over all things to the church, and we saw His hand at work in France. Reports in the press of the rioting in France certainly painted a very black picture; the rioting was still going very strongly about a week before the exhibition was due to commence and could have had a very detrimental effect on the exhibition, but this was not the case.

When we arrived at the hotel in Noisy-Champs on Saturday afternoon, having travelled there by Eurostar and by the RER (Réseau Express Régional), we did not see any signs of either the rioting or the burnt-out cars and any other damage it may have caused. Even in the afternoon and evening when we again went shopping in the centre of Paris, there was no evidence of the riots.

In the evening we returned to the hotel, and feeling hungry we went to the hotel restaurant, ordered food, and told the waiter our room number and our surname of Cook, which one who passed by heard and said out loud, ‘not more Cooks’. I recognized the wife of the man who spoke, as I had spoken to her last year at our stand. The couple were missionaries with the Baptist church, and have the same surname of Cook, and they joined us at our table. It was they who told us that the riots began in the area where we were staying.

That was not the only coincidence: listening on the next table was another English-speaking Christian brother who heard the other Mr Cook say that they were involved in radio work and that his name was Roger. The latter noticed
him listening and so he spoke to him. The brother then introduced himself, saying that he was with Trans World Radio.

We were all relative strangers one to another, but that did not inhibit our conversation at all, and the next evening we all shared the same table, feeling very much at home though we were away from home. Furthermore, we were indebted to Mr and Mrs Cook for warning us of the impending French Railway strike on the Tuesday—that it was affecting the RER—and who very kindly gave us a lift early in the morning to the exhibition.

The assembly in the north of Paris, which we have always attended during our past visits, warmly welcomed us on the Lord’s Day morning for the breaking of bread. They love having visitors and for a visiting brother to minister from the Word of God at the end of the meeting. Though my French is not as fluent as I would like, yet I was able to share a few thoughts about the glory of Christ, whilst speaking in French. There were two brethren at loose ends, so we invited them to join us for lunch. One was an Algerian refugee who spoke hardly any English and was finding living in Paris financially difficult; it was also hard being away from his family. The other was an elderly Englishman from Stafford, who liked to involve himself in personal evangelism.

It was a busy time on the Monday, in which we spoke to many people. Amongst the first was a pastor from an Armenian church in Paris who wanted Armenian Bibles. These we could not provide, but he was quite happy with Armenian New Testaments, of which we had only two copies. He would have taken many more if we had them; however, he took a catalogue and said he would order. Although he had asked for Bibles in western Armenian, as many of his congregation came from areas where it is spoken, it did not seem to bother him that ours are in eastern Armenian.

Again we had a visit from a gentleman who runs a bookshop in la Réunion. He had found that the carriage costs were cheaper for him if he ordered our products from an outlet in France, but now this had become expensive. The problem he had with ordering from us had been that carriage by bulk surface mail had been very slow and unreliable. The problem now is where to find a carrier that offers a rapid service at an economic price!

Another visitor to the stand was a manager of a Paris bookshop, who has made three large orders of our products since April 2005 and who is keen on the Textus Receptus, and therefore keenly interested in our Society. He said there was good demand in France for ‘reformation’ translations of the Bible, and our translation was very popular. He stressed several times that we need to print our French translation in a bigger print, similar to that used for our English Concord Reference Bible which we had on display, if we are going to keep and expand our market. In times past, he said, there had been hardly any interest in textual criticism in France; however, there is now much interest in it.

There was a request, which is a common request, for a bilingual French-English Bible, to assist Bible teachers who teach in French-speaking countries in Africa and other parts of the world. Another request was for small, low-cost French Bibles suitable for evangelising.

A man from an organisation dealing with Bible programs asked who he should
The Magazine of the Trinitarian Bible Society

approach regarding the copyright of our Hebrew/Greek Bible (The Holy Scriptures in the Original Languages) which he considered to be good value for money in book form; they were interested in putting it in digital form on CD. Other requests were for a Telugu Bible, a Czech Bible, small Spanish Bibles and Italian calendars.

I had a surprise in that a Paris bookshop made a purchase. In the past we had sent them several catalogues but they had never responded, yet they bought the only two copies of the Portuguese Bible that we had. During neither of the past two exhibitions had there been any interest for them. Not long before the exhibition closed another lady purchased forty French Words of Life Calendars on behalf of her church, taking practically all that was left on the stand of French calendars. Our most popular calendars in France, though, are undoubtedly the French Golden Thoughts.

The train strike kept many away on the Tuesday, and our work in dealing with customers was fairly leisurely. This was quite different from the previous day when we often had to deal with several customers at a time; nevertheless, we still sold quite a lot and sales over the two days were almost twice that of last year.

Repacking all the exhibit in the boxes is always quite a long task as they need to be packed well enough for the journey home by lorry, and it is not possible with the facilities available to pack them quite as well as in the TBS Packing Department.

Most exhibitors have either cars, vans or lorries in the car park outside, which makes it an easier operation for them. Certainly, with the train strike, having a car would have made it easier for us.

In spite of the strike it was no problem getting back to our hotel at Noisy-Champs, and it was good to be able to relax knowing all had been accomplished, and that assuredly the Lord had made it all possible. Going home by the RER was fine and without delays; the only delays were on the Métro due to the strike, and a forty minute delay on Eurostar due to some operational problem at Gare du Nord.

It was good meeting so many friendly and lovely Christians; many of them we had met in previous years but there were also many new faces. Each year it has been different and unpredictable, with interest for different publications!
For three decades, they have created a little corner of Christianity on a residential street. But the two posters of Biblical quotations displayed on the outside wall of a house are no longer regarded as inspirational. Instead, they are apparently advertisements. The owner of the property has been ordered to remove them or face court and a £2,500 fine. No one has complained about the poster boards, originally put up by a previous owner, who preached at a nearby Congregational church. The current owners of the house, Hindu optician Anil Chakowa and his wife Aziza, a Muslim, agreed with the church to continue displaying the posters when they moved in with their three daughters in 1993. Then, thirteen years later, they received a letter from the local council threatening court action over their failure to apply for planning permission for the ‘advertising hoardings’.

Mrs Chakowa, a pharmacist, said: ‘I am not a Christian, but it’s a positive message for the community on those posters. They have been there for a very long time and I see no reason why they should be taken down.’ The council gave the couple twenty-one days to take the boards down. But Mr Chakowa is still refusing to dismantle them, even though the authority is preparing...
I could understand if I was profiting and making money by them being there but I’m not. It’s for Him above,’ he said.

The council has no respect for God. The sign was there before I moved in, it’s been around as long as people can remember. It isn’t doing anyone any harm and it’s for the church. It’s ridiculous.’

The move comes weeks after another council charged a church £75 to put up a cross which it classed as an advertising billboard.

The poster boards were erected on the house in Hackney, East London, by a GP who preached at the Highbury Quadrant Congregational Church around 1970. When he sold the house, parishioner Ann Barbara-Brenells took on the responsibility, updating the posters every month. Highbury Quadrant minister Robert Stivey is preparing a petition against the decision to take the posters down.

He said: ‘These church posters have been displayed there for more than thirty years. They do no harm—this is bureaucracy gone mad.’

Under the Town and Country Planning Act 1990, any structure that displays posters is classed as providing advertising.

It is the duty of the local planning authority to regulate them. If the church can prove that the posters were put up before 1974, planning permission is not required.

A spokesman for Hackney Council said: ‘The deadline for this couple has now passed and the council is taking the appropriate action.’

In 2000, the council described Christmas as potentially ‘offensive’ to non-Christians and told staff to tone down celebrations.

A spokesman for the Office of the Deputy Prime Minister, which is responsible for the legislation, said: ‘Local authorities do have the power to take enforcement action if someone has put one up after 1974 without permission.

‘But there is a right for individuals to appeal against discontinuance notices and then government planning inspectors will look at the case.

‘Individuals can also apply for planning consent for adverts which could cost less than £100.’

Earlier this month, Dudley Wood Methodist Church in the West Midlands was told it had to pay £75 to erect a six-foot wooden cross in its grounds. Council planners claimed religious symbols counted as advertising.

The church’s minister, the Rev Paul Nzahayao, said the rules ‘made money out of a symbol of faith.

He added: ‘The only thing we want to sell is the word of the gospel. This rule is ridiculous.’
From Cosne-sur-Loire, France

Many thanks for the four parcels of calendars, received in good condition so quickly. I am glad to have the opportunity once again to distribute these calendars; they are greatly appreciated by many people in the villages here in Central France. There are several villages in the mountains where the gospel was preached in the past by the Huguenots. It is not easy for me (84 years old) to climb. A Swiss brother helps me to put these calendars in every home. Thank you for your prayers and your precious help. May God bless you, dear friends.

From a Ukrainian ministry in Liphook, Hants., England

Just a little note to thank you once again for all the calendars TBS so kindly donated to us. They were such a blessing, each of them lovingly and prayerfully distributed throughout the district of Ukraine to which the Lord has called us. I thought I must tell you of our time with the mayor of one of our cities. During our time with him, he invited us to a very special concert of music, which he said we would like. We said we were very sorry, but we had another appointment at the time of the concert. He enquired about our appointment, then picked up his telephone, cancelled our appointment, turned to us and said ‘Now you are free to come with me to the concert’. You can guess how we were feeling. As we left our meeting with the mayor, we gave him a Words of Life calendar. Later that day, at the concert, which I must say was very good, the mayor had to make a speech, and he started his speech by saying to the hundreds who were there, ‘this morning I had two friends from England in my office; as they left they gave me a cal-
The Magazine of the **Trinitarian Bible Society**

**From Wembley, London, England**

One hundred Urdu Calendars were distributed in Wembley at the beginning of the year. The Wembley assembly has the unique privilege of being situated in a shopping area where 15,000 people, mainly of Asian origin, visit each week from all over the country. Once Muslims saw their own language they quickly took copies, and some women came back for more to give to their friends. One Muslim shop owner, after reading the Bible verses aloud to his friends, asked if he could have a Bible in Urdu, so he could learn more.

**From a Russian ministry in Armagh, Northern Ireland**

Enclosed is a photograph of some of those who received Scriptures. After a church service in Belarus three people received TBS Russian Bibles who had none before. I did not get any photos of people getting Ukrainian Bibles in Ukraine or TBS calendars because I did not have time and mostly it was very late at night and very dark! Many thanks!

**From a prison in Bicester, Oxford, England**

Thank you for your recent gift of ‘Golden Thoughts Calendars’. I am sure that the number you sent will be sufficient for English speaking requests in 2006. In particular, we are very grateful for the ‘Golden Thoughts’in languages other than English. We have over 900 prisoners here at any one time, and a considerable throughput, and so have men from a wide variety of ethnic backgrounds and extractions. East European languages including Russian are also popular, so if you have half-a-dozen of each of any language, they would be very well received for men who may feel particularly cut off from home and need to be encouraged by Scriptures in their own language.

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

I would like to thank you for the Bibles which I have received, and have distributed them to people of various nationalities to read the Word of God. I am a solicitor convicted and sentenced to nine years imprisonment for conspiracy to defraud the Secretary of State. When I came to prison, though I was religious, I did not follow religion that much. However, I was reborn and the Lord Jesus Christ has entered my life. I read the whole Bible in one-and-a-half months, and now I read it daily and pray for about one hour a day. I realise that I have millions of victims, not only my family but also the taxpayers of this country, whose taxes contributed to the enormous costs involved in my case. I have now realised the impact of my crime.
As an act of my sorrow, not only do I take full responsibility for my actions, I am trying to give back to the community. I am doing that as best as I can from here by working as a mentor teaching prisoners with reading difficulties, and with the hope upon their release they will continue in education and not re-offend. I am also doing Bible Studies. Also I speak to other prisoners and help to get them to have faith in our Lord Jesus Christ. Thanking you for time in perusing my letter and may God bless you all.

From a hospital in Crowthorne, Berkshire, England

Several years ago the Trinitarian Bible Society gave us some beautiful black King James Bibles. These have been greatly appreciated. We have given them to selected patients who have treasured them. African and Caribbean patients have particularly appreciated them. We now have only two left to give. These were no doubt expensive Bibles as they were beautifully produced. I wonder what you may have, either to give or to sell, which could be used in our ministry amongst very needy patients. They appreciate a good print, and one which is easy to read. They have also liked the dignified binding and paper of your King James Bibles. All these things help a patient into the right frame of mind for Bible reading and prayer, and help them to know the presence of the Lord with them, bringing His healing, forgiveness, and love. Thank you for a beautiful gift.

From a school in Newry, Northern Ireland

I have attached a photograph direct from the camera of some of our pupils who are using the Bibles you sent. The pupils are all in Year 10 and 11. I think most of them are aged between 14 and 15.

From a school in Gateshead, Tyne-and-Wear, England

Many thanks for your kind donation of Bibles. For some of our children it is likely that this will be the only Bible in the house, and my prayer is that many may read it and find in the written word the Living Word and in Him find salvation.

From a school in Dorset, England

Once again, may I thank you for the Bibles which you have sent us to give to the children who are leaving our school. This is an important time for them as they move on, and their ‘leavers’ service’ is a very special occasion when they know that they will receive a Bible to take with them. It is a lovely tradition that we have built up at this school, with your help.

From El Salvador, Cuba

I have just received the parcel with Spanish calendars of 2006. The calendars are beautiful with its Golden Thoughts for each day.

Central & Latin America

Pupils using their Bibles
The Calendar graces our office and the literature will be used this month as I visit the provincial prison. The inmates are avid for any Christian literature, and maybe you are not aware of how scarce that is in Cuba.

**From Yucatán, Mexico**

Dear Brethren at the Trinitarian Bible Society, I would like to thank you for the kindness you have shown me year after year in supplying me with Spanish Bibles, New Testaments, Bible Portions, and calendars, which are very important to me. I have received all the literature in good condition. Please pray for me and my family, and for the work that we are undertaking for the glory of the Lord. I have sent the majority of the calendars to Cuba where I have several contacts. I also have people who receive the Bible Correspondence Course living in Chile, Nicaragua, Honduras, and some here in Mexico. The people unite with me in requesting Bibles, New Testaments, and Bible portions.

**From Rio de Janeiro, Brazil**

I am writing to thank you for the consignment of Bibles and New Testaments you sent to us which are really important for our ministry. Our congregation is quite poor as we are located in one of the poorest neighbourhoods of Rio de Janeiro. There are so many needy people here, the people are abandoned by the public authorities and are tempted into all kinds of sin, especially alcoholism and prostitution. These are the people that we want to reach with the Word of God.

**From Santa Cruz, Brazil**

Thank you for the consignment of Portuguese Bibles you sent us for our work in Palmeiras. I distributed them to people who do not have a Bible, and want to read the Bible. My wife and I are going to visit the neighbouring town of Tomba. It is one of the most idolatrous towns in Brazil and it is difficult to preach the Gospel there. A priest lives there who claims to have performed miracles, and he is deceiving many. We would ask you to pray for us.

**From Danao City, Cebu, the Philippines**

Greetings to you and peace from God through our Lord Jesus Christ, the Author and Finisher of our Faith. My heartfelt thanks to our God that through the goodness of your ministry, our request is already granted. To let you know it is a great help for us, most especially to our newly baptised members. Christian bookshops here are selling NIV. For us, we’re only using KJV. May you continue to share and help us with your KJV Bibles. To God be the glory.

**From Mindanao, the Philippines**

Warm Christian greetings to you all. To God be the glory. The boxes arrived in very good condition. Praise God! The night before your Grants Notice arrived, my daughter called up asking me if I could write to you for more Bibles. She badly needed Bibles for her youth Bible Study. I told her to pray about it. I was a little bit hesitant and ashamed because you have always been sending us Bibles, yet without a single centavo we could not help. The following day, I got hold of your Grants Notice and I was so happy. Tears were in my eyes, praising and thanking God for Bibles we badly need. Months passed, yet the boxes haven’t arrived. I was worried but I kept on praying. After more than four months, it did arrive, at a time when I did not have even a centavo. I asked the postmaster to keep the boxes for me and as soon as I have the amount, I’ll take it. The
payment for each box has doubled (around $2 each box), but I don’t mind as long as those who for so long did want to own a copy of the Scriptures will now have a Bible of their own. Four dollars could be three days’ food for us, but it is nothing compared to souls led to Jesus and nurtured with His Word. Thank you so much. We will prayerfully distribute those Bibles; I really don’t know how to thank you. I know words are not enough. In our hearts, we really would want to help you. Yes, we may not have gold and silver. We are very poor but we can pray for you and for TBS. We can be your partners in the ministry through prayers. Please continue sending us Bibles. Some are looking for those Comfort Bibles and some are asking if you have Visayan or Abuano translations. Last night two young men came to the house looking for Visayan or Abuano Bibles. If you have these translations, we are asking your very generous hearts to send us copies. Thank you again and may God bless you even more.

From Lahilpur, Nepal
Thanks a lot for your support. All Hindi tracts I distributed publicly and the Bible I distributed to young people. Now, I only have nine copies left. Kindly pray for our country. You know the political situation is worsened, we cannot work openly, please pray for us. I am doing my Master’s work prayerfully. Please pray for me that I can do this work very wisely. Please let me know if you have Nepali New Testaments. It is most necessary here.

From a mission to central Africa
Last Thursday I returned safely after an unforgettable time in central Africa. Both the Missionary Conference and the Conference for national missionaries were greatly blessed of God. In addition I was able to spend time visiting the tribal people who have my heart and cross the river in a dug-out to visit a new work among the unreached. There is great political unrest at the moment, so the fact that all the travelling was done without any problems was in itself testimony to God’s protective hand.

During the Conference for national missionaries we handed out the Bibles, which had arrived safely. As I told you before, unfortunately the calendars must have found their way into other people’s hands. We prayed for them as for those who will receive the Bibles that God will speak to them through His Word. Most of the missionaries work among non-Christian peoples and they were thrilled with the Arabic Bibles. One missionary told me he could place thirteen right
away! Pray as these Bibles are given to people of influence who read classical Arabic fluently. The French Bibles will find their way to Government officials who are all French speakers. So thank you once again for the wonderful gift you sent, which was received with much joy and gratitude.

From Koudougou, Burkina Faso
We want to thank you very much from the very bottom of our hearts. The Bibles and booklets arrived safely to us on the 12th July 2005. An old lady selling little things in a marketplace took one Bible tract from my team, and instead of reading it, she used it to wrap one of her things that a man bought from her. This man, when he got home took the things he had bought from this old lady, and then began to read the Bible tract. We take time to put our local church address in all our literature, and that man came to our church and gave his life to the Lord Jesus. Isn’t that amazing? Once again, thank you for sending these Bibles and tracts to us in Burkina Faso. May the Lord God our Father continue to bless your work, and through it save many souls for His Kingdom.

From a ministry to African police
Today I was out to the police college. I had to see the Chief Chaplain, then we went to the Commandant’s office and had a nice chat. Even the Commandant is eager for this project we are doing for supplying a Bible to every officer in the force. Now, there are almost 1,500 new recruits at the College now in training. He has about 800 Bibles left from the last shipment. I saw them stacked in his own personal office. There are about 18,000 officers in the force countrywide. We have gotten for them 8,500 so far. Do you think it in the realm of possibility that we could get another 10,000 Bibles? I won’t be able to pay the full price. Could you send him more Bibles? Say another 5,000? He has no difficulty in getting them distributed. He calls all the District Officers to the College and gives them the Bibles to take back to their stations or areas.

From Cape Town, South Africa
I am writing you to say that yesterday I collected the grant of Portuguese Bibles, sent from you, at the Post Office here in Cape Town, South Africa. For long time I have been trying to receive a VAT Exemption from the government for the Bibles and only last week I received that. So I am sending to you a picture of the moment when...
the pastors of the two churches and I received the Bibles at the Post Office.

**From Cotonou, Benin**

Greetings to you all in the name of our soon coming King, Christ Jesus. Beloved, this is to acknowledge you for the receipt of your Scripture grant sent to me. Beloved, these Scriptures were carefully and prayerfully distributed, and they were a spiritual blessing to those who received them. To God be the glory. Don’t be offended, beloved, for I am making another request for a grant of Scriptures from you. To tell you the facts, this country (Benin) do not know the Only Living God. What they know, believe in, and worship is voodoo. But thanks be to God, who through His infinite love and mercy has started capturing them one by one, beginning from their Grand Masters to their members. Some of them were beneficiaries of these Scripture grants. They are now testifying to others about the goodness of the Lord towards them. How God has translated them from being voodoo worshippers to God’s children and servants, and how they have been converted to become new creatures! Many of them are still in need of Bibles. Many are still perishing in this country. They need to be enlightened with the Word of God, and by His grace I will storm this country with the Word of God, whether the devil likes it or not; no apology to him. Finally, beloved, for as at the time of writing you this mail, I am sorry, I have no contribution to make, but I promise by His grace, I will do something to send my widower’s mite.

**Australasia**

**From Perth, WA, Australia**

When I visited the Aboriginal Evangelical Fellowship I had a very positive meeting. They talked about how the fifty Bibles that we sent them were used and the great blessing that followed. They reminded me that we had spoken of other Bibles being sent, and requested another fifty or if possible seventy-five. There were other things they would like, such as bookmarks, colouring books, Bible texts for children, and the large texts for putting on the wall which they would put on display boards and use in their open-air outreach ministry around the state.

This morning I phoned the College, just to see if it was convenient to pay them a visit. Before I made the call, they were talking of the needs of the work as they prepared breakfast, and I interrupted their discussion of their immediate needs. ‘May I visit your College this morning?’

‘Brother, you are always welcome here.’

‘I have a box of fifty Bibles for you.’

‘Brother, you are making me cry, we were just saying, “how can we get more Bibles quickly?” Then the phone rings. Brother, I just want to cry, this is an answer to our prayers. They are to be used up north at Fitzroy Crossing. Brother, we have another problem, another team is going south to Port Augusta for outreach ministry, there are various Aboriginal tribes to make contact with, the only problem is that we won’t have any Bibles to give away to those who require them.’

‘Don’t worry, dear Sister, I have another fifty Bibles that I can bring over this morning, that is one hundred in total.’

‘Oh Brother, the tears just flow.’

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.
The Aims of the Society

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

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

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

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

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

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

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

The Tyndale Monument

Located at North Nibley, Gloucestershire, England. Built in 1866 the 111ft tower has a 120 step spiral staircase to the top. The tower provides beautiful panoramas of the Cotswold countryside and the Severn Valley. The Plaque pictured above is to be found at the base of the monument.

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