

# Signs

OF THE  
TIMES

BRITISH & FOREIGN BIBLE SOCIETY

**NOVEMBER  
1968**

**Featuring--**

**THE WORK OF THE BRITISH AND  
FOREIGN BIBLE SOCIETY**

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## The Fountain

Our minds are much like fountains,  
When you come to think it through—  
They're at their best when giving  
But the giving gives the clue  
To what they have inside them;  
As your actions reveal you.

Our minds are filled with living,  
So in living don't forget,  
The mind is like the fountain  
And the tongue is like the jet;  
And fountains in their giving  
Can give only what they get.

—D. J. SILVER.



# SIGNS OF THE TIMES

A family magazine dedicated to promoting evangelical Christianity, upholding Jesus Christ as man's only Saviour and soon-returning King, and presenting the Bible as the inspired Word of God and our only rule of faith.

VOLUME 83, NUMBER 11 :: NOVEMBER, 1968

HOMELY HOMILIES

## IF OBEYING GOD SEEMS HARD

It was too hard for someone again, and a nation mourns another leader.\* Once again, too, Christians are reminded that God does not snatch the gun from the assassin's hand; He does not employ the principle of force, in gaining allegiance to good. How, then, does God propose to have a people on this earth who are loyal to His every command, who love as He loved—especially when His standards are ideally high, even in our "better" moments?

A youthful tutor of mine (nearly four years old) illustrated the answer for me. I asked her to do a simple task—one she usually did well. She refused—she didn't want to—she wouldn't!

I expressed my surprise and consternation. Then she let out a loud wail and a flood of tears. "I wanted to do all the right things today, but now I can't."

The experience was too true to life to deny. I knew what she meant, of course—not that the physical action was impossible, but that in spite of having the "want" to do right, she didn't have the "want power" to do what right required.

If I, too, were to reject the principle of force, what was my only alternative in securing the necessary obedience to a task which was beyond the motivating power of my small daughter? I must help her to do what I required of her.

I couldn't demand the impossible; therefore my aid was implicit in my command.

Hence it seems to me that in the obedience which God commands, there must be a necessarily implied promise of His power to aid us. Or, to put it in more familiar terms, "all His commands are promises"—"all His bid-dings are enablings."

He does not require anything of us which He is not first prepared to give.

—Connie J. French.

\* This piece was written just after the assassination of Senator Robert Kennedy.

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## OUR COVER PICTURE

Calvin Townend took this picture of the new Australian headquarters in Canberra of the British and Foreign Bible Society.

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## interpreting signs of the times



The Sower as modelled by Thornycroft at the end of the last century provided the basis for the Bible Society's well-known emblem. The bronze casting stands on a plinth in Kew Gardens, London, where it was erected in 1922.

### High Society

THIS MONTH we move in high society. Pardon, that should have been High Society. (Please note the capital letters.) For we are moving among the elite of God's champions: those splendid and selfless people who distribute the Word of God wherever and whenever they can. They know no barriers of race, creed or colour. They have but one aim: the spreading of the good news of salvation by means of the one Book in

all the world that has the authentic message of salvation for man in his greatest need. This High Society of which we speak is the British and Foreign Bible Society, and we are proud to do them honour this month.

The British and Foreign Bible Society was founded in England in 1804. Exactly thirteen years later the Australian branch of the Society was inaugurated; two years later, 1819, its work had spread to Tasmania, then Victoria (1840), South Australia (1845), Queensland (1855) and finally Western Australia in 1884.

According to the ship's manifest, only one Bible came out with the First Fleet in 1788. This, however, gives a distorted picture. Actually there were well over a thousand copies of the Scriptures in the holds of those leaky old cockle-shells that history euphemistically refers to as the First Fleet. These treasures were under the care of the chaplain, Richard Johnson, who received them from the Society for the Promotion of Christian Knowledge, and from the Society for the Propagation of the Gospel.

Soon after its foundation in Britain, the British and Foreign Bible Society was sending the Scriptures by grant to Australia, Sydney and Tasmania being the first beneficiaries. South Australians may feel something of a glow of pride to know that, when the Society sent free Bibles to the struggling colony in the early days, the settlers insisted that a charge should be put through for the copies of the Scriptures sent to them; they wanted no charity.

Early in the piece colporteurs were moving out of Sydney and blazing trails even to the far north of Queensland and into the hinterland wherever there was a family to whom could be brought help and encouragement by means of a copy of the Scriptures.

This is the proud heritage of the British and Foreign Bible Society. It is a pioneering society—bringing light into places of darkness and salvation into lives that know not God. May God bless this wonderful group of dedicated men and women who have given their lives to the spreading of His wonderful Word.

Robert H. Parr



### Where Is My Neighbour?

I CRAWLED one day into a hut in the New Guinea highlands. I wanted to take a picture inside, and managed to make this clear to the old man tilling his patch of sweet potatoes. So down he got, and down I got, and we crawled into the darkness in what must have looked a comical procession, through the low entrance. Crouching with my camera at the ready I waited until the noise of movement stopped, then pointed the camera and pressed the button. When I got my film back, later on in Australia, I found that there had been a sick boy lying by the old man's side. He wasn't visible until the flash of the camera picked him out.

The question, "Who is my neighbour?" that the lawyer asked in the New Testament, brought from the Lord the most famous of all parables—the story of the Good Samaritan. We all know it so well; the very name has become part of our speech.

The parable makes it clear that our neighbour is the person in need. The questioner saw the point. But he asked the question only to get himself out of a hole, and was rather ashamed by the answer.

May I suggest that there is a genuine question that earnest people ought to ask, and mean it. This is, "Where is my neighbour?" It is a practical question. And there is an answer to it. It is a question for compassionate people to ask, people with a genuine concern for others.

Today's world is full of people who have never heard of others caring about them; people who have certainly



never heard of God's love for them and who have never had a chance to read in their own language the story of the cross—which spells out this kind of love in action.

The neighbour we are looking for may be just next door. Even if his eyes can read and his mind can understand, he may be spiritually illiterate. He needs a friend to teach him how to find life in the greatest of books.

He may be in New Guinea, one of the thousands being taught by missionaries to read; or in Africa, where people are trying desperately to build their new world. He may be casting the ashes of his dead on the sacred river Ganges—I say "on" because it's so thick that hardly anything goes "in." And he is asking himself the old question, "Shall the dead live again?" because he knows nothing of the new life that God gives to those who love Him. Or this neighbour we are looking for may be planting his rice in the paddy fields outside Djakarta, or down by the river in Vietnam; and for him this is all life consists of—the earth, and the things that grow in it.

To bring the Bible to our neighbour is to open his eyes to new meanings, to bring his heart to a new resting place.

But first, the Bible must be translated. Over a thousand people are doing this around the world now; and already it is in 1,340 languages. But there are many more.

Then the Bible Society must arrange to print the Scriptures in these languages. Last year we sent out 104 million Scriptures. This year the aim is 110 million.

And because most of the people cannot afford to pay even printing costs, the Bible Society subsidizes all sales in most of the countries—usually quite heavily. People in Australia who value the Bible make this possible through their donations.

Where is my neighbour? We do not know until we go looking for him with a light—the light of faith and compassion.

The world is badly in need of Christian compassion. Compassion is what Christ felt when He saw someone in need, people like sheep without a shepherd, people sick or in trouble. He was never-failing in trying to help



The Rev. David Cohen, a young Australian who is Bible Society Secretary in Mauritius, distributes God's Word at the Adventist College there. He sold 334 copies in one morning! (Above) Offering the Scriptures in a street in Calcutta.





them. And the privilege of the Christian is to walk in His steps.

Whether our neighbour is out on the wide African plains, or up in the jungles of the Amazon, or in the house next door, or building an exciting new life in New Guinea, or is one of the teeming millions of Asia, wherever he is, our compassion can find him, our generous giving can bless him, our Bible—in his language, of course—can inspire and guide him, and point him to the same path of service with Christ that it is our privilege to follow.

With our gifts to the Bible Society we can reach him with the Word of life. It is as simple as this. Through our gifts, we go out to where people are.

If you are really interested in the answer to the question, "Where is my neighbour?" I would say one thing to you. Go out and look for him!—with understanding and generosity. Through the Bible Society, go out on the wings of your giving. Look for the one who is in need of God; and find him and minister to him. The Good Samaritan went where the sufferer was; our Lord ended the story with the challenge, "Go, and do thou likewise."

*R. A. Hickin*

GUEST EDITORIAL WRITER.

*Assistant Secretary, British and Foreign Bible Society, Australia.*

[Donations to the British and Foreign Bible Society may be sent to the *Signs of the Times* and will be forwarded to the Society. Acknowledgement will be made in our Co-operation Corner.]



## Bible Advocate

AMONG all the millions of words that came forth from the Uppsala meeting of the World Council of Churches, none were more timely and inspiring than those of Dr. Donald Coggan, Archbishop of York and president of the International Bible Reading Fellowship.

In the course of his address to a meeting sponsored by the United Bible Societies he said:

"Man is made for God. He is eccentric, out of his proper centre, until he comes home to God. This, God has declared Himself, as nowhere else, in Jesus Christ. The Bible is that which, brought to life by the Holy Spirit, bears the Word of God to us. Therefore, the church must always go on her mission to the world with this book in her hand. . . . We have no right to blunt the edge of the Word of God by bad scholarship, nor to limit its circulation by bad business methods. All the skills of scholars, translators, printers, illustrators, financiers, and so on, must be baptized into this service. . . .

"There has been in recent years in a very real sense a rediscovery of the Bible and of its message for modern man. After some decades of uncertainty about Biblical criticism, the churches find themselves the richer for

long years of reverent and penetrating scholarship, and are now able to incorporate the findings of that scholarship into their understanding of the whole Biblical revelation. . . .

"What the leaders of the churches have discovered needs to be discovered in every church in the lands from which we come. It needs to be grasped by the preachers of our countries, lest the folly be accepted which declares that the day of preaching is over, and dialogue alone is allowed to take its place. I am convinced that we shall see new life in our churches when the message of the Bible is allowed to speak, and when the ministers of the churches see that one of their first tasks, using all the aids with which modern scholarship presents them, is to expound that message in its relevance to present day needs and problems. A ministry without *that* at its heart is a poor and anæmic thing. It is for us to dare to let the Bible speak to the church, to the study group, to the individual student, and then, through us, to a world as yet largely unaware that it needs its message."

Coming from one of such wide influence and profound scholarship as the Archbishop of York, these words are encouraging indeed to those who still believe that the Bible is the Word of the living God. They place the Bible where it belongs—both at the foundation of all Christian teaching and in the forefront of all the church's confrontations with the world.

Lovers of the Bible everywhere will rejoice that God has raised up this new and powerful champion of His Word.

*Arthur S. Maxwell*

Arthur S. Maxwell (left) presenting a set of "The Bible Story" to Dr. Donald Coggan, Archbishop of York, during the Fourth Assembly of the World Council of Churches recently held at Uppsala, Sweden.







#### TIRAMU AIA

is a recent addition to the Bible Society staff in New Guinea. We quote his letter verbatim, but you will easily detect that he has a grand approach to his work. This is his story exactly as he wrote it, title and all, as he sent in his report.

Greetings! Here I am back again to you all with my Reports. I was pleased to hear all your Best Regards to me. Therefore I am saying thank you very, very much.

No more trouble O.K. lend me your ears and listen to my Reports.

On the tenth day I left Orokola area for Kerema. There I stopped for 2 weeks 2 days visiting villages both coast and inland. During those days while crossing across the Bay of Kerema I capsized from an outrigger canoe and wet 6 dollars 50 cents worth of books. However I quickly spread them out in the sun and were ready again for distribution. While I was there I sold 13 dollars 40 cents worth of books this was the time when I sent my Telegraph for more supply.

I stopped at Koaru Mission Station for 3 days. While I was there I sold \$5:90 cents worth of books. On the 18th of May I walked to Kukipi there I stopped for a week visiting villages both coast and inland. I found very hard to manage books inside a cutton [carton]. However I did not mind I over come that difficulties. While I was in that area I sold 6 dollars 70 cents worth of books then I ran out of books.

I lost my Bible Society badge. It was in the night I could not look for it, so I left it because I did not have any idea at all where it fell and also I walked near the edge of the beach and I thought that the waves have washed away.

On Monday the 3rd of June I walked back to Miaru and Lese. I stayed at Lese waiting for a "K" Boat to go back to Kerema. Because there was one cuton of books waiting for me at Kerema. It was the cuton which steamship despatched it the 27 dollars 60 cents worth of books. Anyway when I came to Kerema I sold those in the Market place.

Anyway that's all I have for the three months report from April to June. I hope you'll all enjoyed it but make sure don't laugh at my awful writings and mistakes. I shall come back again with my another three months Report from July-Sept.

This is Tiramua your Colporteur wishing you all the best of luck in all your daily Activities.



TIRAMU AIA writes on

## A Colporteur Journey







The Bible Society enters its second  
one hundred and fifty years

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## *The Bible Is Crucial Today*

THERE ARE MANY BOOKS that are translated into one language after another, but not one that goes easily into any language at all—except the Bible, which is now being printed in nearly thirteen hundred languages altogether.

Some masterpieces of literature, and some contemporary books, can boast circulation figures in millions; but the only Book that goes into scores of millions of copies every year is the Bible.

These facts justify some sober reflection at this time particularly, when the Bible Society in Australia is entering its second one hundred and fifty years. The value of the Bible Society's work arises from the nature of the Book it is concerned with.

How is it that the quintessence of wisdom is to be found in this tiny body of mainly Jewish literature, the product of a people who wrote little and in fact seemed to have no interest in any of the normal intellectual pursuits of the rest of mankind? It is a fact that all the guidance that one might need, the way to live in society, how to treat others, how to deal with temptation, is here in the Bible.

The Christian perhaps tends to forget this, in his proper concentration on the spiritual and historical revelation that is the Bible's main point for him. But to remember it, and to give it proper recognition for what it is, is to develop an enhanced respect for the Bible as a book—and as something inexplicable if God is left out of calculation. The sheer wisdom of its counsel, unparalleled anywhere in any other literature, is one of the miracles of Holy Scripture.



By the REV. R. A. HICKIN, B.A.

As the pages are turned, the figure of the Saviour is encountered in the very human context of a book that is concerned with man and his problems. This is as it should be, for the basic theological truth is the reality of the Incarnation. Jesus came to a stable for His birth. He comes to us today in the pages of a book that is a *vade-mecum* for every man, for its theatre is nothing narrower than human nature, its spirit as universal as mankind itself.

For many people today Christ is first encountered in the Bible. It goes where human messengers have not yet been, it stays in other places where the human voice is no longer heard, it crosses barriers that are intended to keep the foreigner out, it breaks into languages in which thousands may never hear the spoken message.



When the Bible Society prints an edition of Scripture in a new language and sends the books out for distribution, it opens a new world for many readers. Every Book is a key that a man may turn and find a new life, with a hope that can sustain him through every problem and crisis, keep him stable in a world of tension and uncertainty, and carry him forward confidently into the life beyond life.

This hope is the fruit of faith, as the message about the Saviour, and the wonder and wisdom of the total revelation, grip a man with conviction and make vital union with the springs of his life. Such a faith is invincible; it overcomes even the personal world of the underprivileged—the world of half the people alive today.

It was this confidence in the Bible that brought the Bible Society into being; and it is the same confidence, in a scientific and inquiring age, that supplies the motivation for its life and witness. The Word of God captures our consciences, feeds our faith, stimulates compassionate zeal, and sends us out through our prayer and gifts and service to put the Book into the hands of all the men and women and children whom we can confront with it.

Wesley's hymn puts this missionary compulsion as clearly perhaps as anything could do:

"Oh, that the world may taste and see  
The riches of His grace!  
The arms of love that compass me  
Would all mankind embrace."

The world today is different, but the Bible is the same. It is the same in every language-form it assumes. It is the same in every cultural context it enters. It is the same, whoever the reader is. It speaks to the cultured and the humble, the intellectual and the practical among us. It has something to say to the sinner, the humanitarian, the seeker, the profligate, the proud, the devoted. It makes this easy contact with people, just as they are, because God is concerned with people and the Bible is passionately people-orientated.

So the Bible Society enters its second one hundred and fifty years, takes the Book confidently in its hand, as it has always done, and dedicates itself again to the missionary task of multiplying its languages and its numbers until every human being can be equipped with its light and its message of salvation in Christ.

★★

REX D. EDWARDS presents

## Seven Facts About The Bible

"We search the world for truth; we cull  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
From all old flower-fields of the soul;  
And, weary seekers of the best,  
We come back laden from the quest,  
To find that all the sages said  
Is in the Book our mothers read."

—John Greenleaf Whittier.

### 1. ITS AUTHORSHIP.

Divinely inspired. 2 Timothy 3:16.  
It is called "The Book of the Lord." Isaiah 34:16.  
Human agencies were guided to write God's Word. 2 Peter 1:20, 21.  
To be received by man as "the Word of God." 1 Thessalonians 2:13.

### 2. ITS UNITY. John 10:35. (Forty-four authors writing over sixteen centuries.)

The theme is Christ-centred. John 5:39.  
Consistent arrangement:  
OLD TESTAMENT

Luke 24:44.  
Law (Genesis to Deuteronomy)  
History (Joshua to Job)  
Inspiration (Psalms to Song of Solomon)  
Prophecy (Isaiah to Malachi)

#### NEW TESTAMENT

John 15:26, 27; 16:13.  
Gospels (Matthew to John)  
History (Acts)  
Inspiration (Romans to Jude)  
Prophecy (Revelation)

### 3. ITS TRUSTWORTHINESS

Veracity to be investigated. 1 Thessalonians 5:21; Luke 12:57; Acts 17:11.  
a. Historically accurate: established by the witness of archaeology.  
b. Prophecies fulfilled: concerning nations—e.g., Babylon. Isaiah 13:19-22.  
Concerning Christ—over 300 prophecies.

### 4. ITS INDESTRUCTIBILITY

Jesus' testimony. John 10:35; Luke 16:17.  
Eternal in duration. Isaiah 40:8; 1 Peter 1:23.

### 5. ITS LANGUAGE

The Old Testament written in Hebrew—except some passages in Daniel, Ezra and Jeremiah, which are in Aramaic.  
New Testament written in colloquial Greek of the first century.

### 6. ITS POWER. Hebrews 4:12.

To save. Romans 1:16.  
To strengthen. Acts 20:32.

### 7. ITS BENEFITS

Reveals a loving heavenly Friend. Proverbs 18:24; Jeremiah 31:3.  
Imparts guidance and strength. Psalm 32:8; 119:105, 130; Deuteronomy 33:25.  
Provides for every human need in numberless promises. Philippians 4:16.  
Gives hope for the future. John 14:1-3; Romans 15:2; 1 Peter 1:3.





The  
Bible Societies  
Are . . .



Commending the Scriptures in a Saigon street.

# Stepping Up the Pace

By the REV. R. A. HICKIN, B.A.

IF YOU SAW eighty people in conference in an Asian city, people who obviously were from many ethnic backgrounds, and yet all of them speaking English, and you knew that every one of them represented a Bible Society or a particular church, what would be your total impression?

I found myself thinking along two lines, and this persisted right through the conference. First of all, I thought of the sterling job that the English-speaking missions have done over the years. Right through Asia, educated people speak English, thus showing the spread of the church's ministry, because most of these people have come from mission schools or from adult educational work done by missions. The other thought that came to my mind was that the Bible Society itself can be found in every country, with its own indigenous staff operating its headquarters and directing its operations in every respect.

This conference in Bangkok brought together Bible Society staff and church leaders from the countries of Asia—the first time all these people had been together, indeed the first time many of them had met each other. Now what was its background?

The conference was summoned by the U.B.S. (United Bible Societies) which itself has existed for approximately twenty years. The U.B.S. was called into being to give a central forum for the Bible Society movement throughout the world, and for these twenty years it has been operating from its headquarters in London. Every twelve months at least there is a meeting of the U.B.S. council, which consists of a small number of the officers, but in recent years it has been felt more and more strongly that decentralization was necessary in order to create a deeper fellowship and provide more opportunities for consultation on the local level. A decision was therefore made to divide the world field into four parts, and to create a conference for each part. A regional conference for Europe was the first, then in March last year a similar organization for the whole of Africa; the next was the conference for Asia and the South Pacific, which met in Bangkok in November, and very soon a comparable structure for Latin America will be established.

The Bible Society movement is losing whatever paternalistic tones it might have inherited from the older missionary generations. It is seeing the children grow

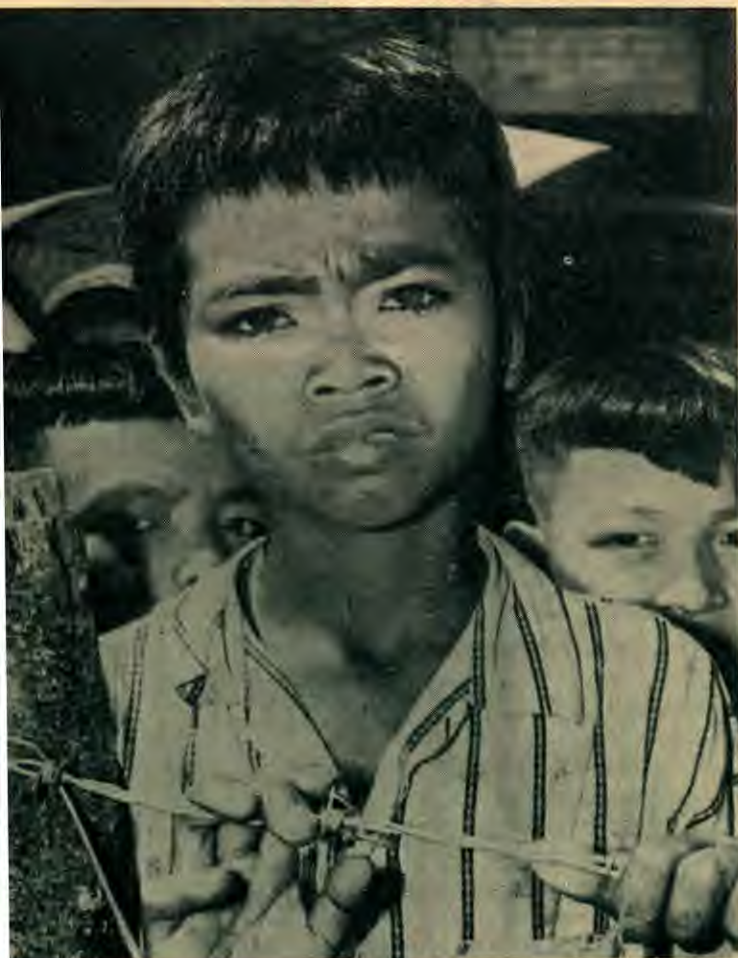


up and is showing every disposition to give them freedom to manage and decide their own affairs. By presenting four faces to the world, through its regional conferences, the U.B.S. will encourage a growth in depth; each region will have the encouragement of a reasonable autonomy, and the incentive to plan vigorously in unity for what relates to the development of Bible Society ministry in its own area.

When I received my own copies of the preliminary papers for the conference, I noticed that the name—"Asia-South Pacific Regional Conference"—was abbreviated to A.S.P.R.C., but on my copy the duplicating had not been very well done and the "C" looked very much like an "O"! But we had not been in session very long before it became quite clear that this conference was not going to be a pain-killer, a gentle sedative to get people's minds off practical concerns, nor was it designed to break the fever of any good and lawful enthusiasms. It was a down-to-earth conference of knowledgeable people determined to get things done.

Now what did it achieve?

Courage for today and hope for eternity. This the Bible Society is pledged to give them, by offering "the gospel to every man, woman and child, at a level they can understand."



SIGNS OF THE TIMES November 1, 1968

First, it took a good hard look at our traditional translation methods.

In the past there has been a very long period from the moment when translation first began to the time when the Scripture was ready in a Bible Society office for publication. Twenty or thirty years for a New Testament was quite common, and in the case of a Bible it was sometimes two or three generations!

We were told in Bangkok that plans were in hand in two areas of Asia for translation on a completely new pattern. The work would be broken up between different members of a group or committee, and there would be experts on language and experts on style to examine all the drafts as they were made; also there would be considerable cross-fertilization between one translator or group and the others. It was intended that a whole New Testament would be produced in from two to three years, and that a complete Bible would take no longer than four or five years. When some of us appeared incredulous, the system was explained in detail, and complete assurance expressed of its practical nature.

We have yet to see, of course, whether there has been some degree of over-enthusiasm, but even if the contemplated translation period were doubled it would still represent a major revolution in Bible translation.

Therefore, we of the Bible Societies realized that a new challenge was being presented. The word "challenge" is one that Christians spend a lot of time with, and perhaps its power to "challenge" us is less than it was. Nevertheless there was in this new method an obvious pointer to the necessity for Bible Societies to reorganize not only their production methods but also their finances. With New Testaments taking no longer than two or three years, and whole Bibles four to five years, or even double these figures, the demand upon Bible Societies for the production of Scriptures would be multiplied by at least four or five times. This of course carries the implication that finance for this side of the work would also need to be multiplied four or five times, and the Bible Societies would in future have to address themselves to their money-raising objectives from this revolutionary point of view.

Then the conference really tried to get to grips with the problem of adequate distribution.

Here we found ourselves asking a question about the church by which we meant the whole Christian movement. Does the church realize the importance of Scripture distribution? Do local churches engage in systematic Scripture distribution?

As we faced these questions, we knew what the melancholy answer was. The church does not engage in systematic distribution.

But then we found ourselves facing a serious implication, namely, that we ourselves were all churchmen. So our criticism, if it be so called, was a criticism of ourselves as well as of others. But having realized



this, in all humility, as Bible Society people we nevertheless had to face the question. We had a responsibility for asking, "How was the matter of distribution to be handled in the multiplying populations of today's world?" And we found ourselves asking the related questions, "Why do not Christians engage in this obvious Christian responsibility? And if Christians do not distribute Scriptures, who will do so?"

One imagines that any reader could immediately answer the following question: "How many non-churchgoers in Australia—or India, or Korea, or New Guinea—go to a shop to buy a Bible?" If people do not go to a shop to buy a Bible, and very few do, then how is the Word of God to be distributed? If you were to go to any Bible House in Australia, you would no doubt find that there is always somebody there buying Scriptures. But these are Christians, and they are buying Christmas presents or birthday presents; or the Bibles they buy are for Sunday school or church purposes.

The majority of people never handle a Bible, even in this so-called Christian country.

If we believe that the Bible is God's Word for mankind, and if we believe that it is important for people to have the Bible so that they might learn what God has to say to them in their own private lives, and in the area of their responsibilities, how are we to get the Scriptures to them?

Let us ask the same question in a different way. Will most people ever be offered the faith, simply by our keeping churches and their agencies operating? Realism indicates "No" as the answer, even for Australia. Certainly there is no indication whatever that the living church is extending its gospel, its ministry, and the Christian way of life to any significant degree into the present-day community. It looks as if there is an area for the ministry of the faith that the churches themselves are quite unable to develop unless they do it through Bible distribution.

If this is true of Australia, which we fondly regard as a Christian country, how much more true is it of countries like India, with five hundred million



people, of Indonesia or Japan, each with over one hundred million?

Is it possible to offer Christianity effectively to people in all these countries, if the church—which means the local church at grass roots—does not adopt the

method of Scripture distribution, accompanied by a personal commendation of the faith?

Now, assuming that the Christian movement as a whole did take up this responsibility, the 100 million Scriptures now being distributed every year by Bible Societies throughout the world would be multiplied many times over.

So here we see a new "challenge." If revolutionary translation methods are going to have implications on Bible Society finance and organization, what effect would such a boom in Scripture distribution have?

The Bible Society is going to face a dynamically new situation as the field of translation is revolutionized, and as Christians here and there realize and seek to carry out their responsibility for the distribution of the Bible.

At the present time the Bible Society movement throughout the world is using fifteen million dollars annually, every cent of it given by individual Christians or church committees—most of it by individual Christians. The reason for this vast expenditure is the Bible Society policy of offering the Scriptures to people at a price they can afford to pay. The almost universal pattern is that Scriptures are sold at anything from a half, down to a fifth or a sixth of what they cost to print. Every Bible sold means another dollar needed in Bible Society income, and every New Testament means another half dollar needed. The more copies the Bible Societies sell, the greater their need for supporting finance from Christians at home.

We dealt at Bangkok with the call to increase distribution, by appointing an officer for the whole of Asia, who is experienced in the training of Christians for Scripture distribution door-to-door and in other ways. His brief is to gather Christians together, in one Asian country after another, to pass on to them his own knowledge and skills, and encourage them to get out into the field of the local church's witness and offer the Scriptures evangelistically wherever there are people.

The purposes of the Bible Society movement is the same as the purpose of the church as a whole—to offer the gospel to every man, woman and child, at a level they can understand, and to do it effectively. In the case of the Bible Society, it exists specifically to provide Scriptures for the church to use in this ministry—for it is the church that is the evangelizing agency, not the Bible Societies. The Bible Society must look to the church, which means to every Christian man and woman, not only for its financial support but for the actual physical hand-to-hand distribution of the Word of God.

So the A.S.P.R. Conference was not a sedative. It was not something designed to break down the fever of enthusiasm. It was a really hard look at responsibilities, and it is being followed by a determined effort to get to grips with these responsibilities, and see that the work that is crying to be done is done as effectively and as quickly as possible. ★★





## OUR CHANGING WORLD

### LIKE HOT CAKES IN EAST AFRICA

The Luo paperback New Testament sold 11,715 copies in six weeks and the London headquarters of the Bible Society has received a request for a reprint. Meanwhile the Swahili people have shown an unprecedented enthusiasm for the Scriptures: The Roman Catholic edition in Swahili (22,000 copies) is completely sold out and the new reprint is already being eaten into; then, for those who are not so literate, the Gospel of Mark, in simpler Swahili, is being published, to be followed by other Gospels as funds permit. While all this has been going on on the mainland, things have been happening on the off-shore islands. The Bible Society secretary located on Mauritius reports that, in twelve weeks on the French island of Reunion, 12,575 copies of the Scriptures (either whole Bibles or Scripture portions) have been sold. Most of the buyers were Roman Catholics.

### AND LIKE HOT WITCHITY GRUBS IN AUSTRALIA?

It may be the computer age, but primitive languages still survive and modern Bible translation is constantly being applied to them. At this moment, eleven teams of linguists are working on translations into thirty Aboriginal dialects.

### "... OR YOUR LIFE"

Missionary-surgeon Dr. David Wilson was on a routine journey from his hospital in Kimpese, Congo, when he was held up by a soldier camouflaged as a bush with a sub-machine gun sticking out of it. Dr. Wilson lowered the car window and smiled at the menacing "thing," only to hear the demand-at-gunpoint: "Give me the Book of God." Seldom has a ransom been so willingly paid.



The Very Rev. James Payne, Dean of Perth, West Australia, who, at the age of forty-six, succeeded this year Canon H. M. Arrowsmith as Commonwealth Secretary of the British and Foreign Bible Society. Canon Arrowsmith had held the post since 1951 and has now retired.

### CAN YOU HELP?

The 1968 Bible Society Budget for translation and distribution work was set at £2,453,720 sterling—which is well over \$5,000,000 (Aust./N.Z.). This represents the amount Bible societies undertake to contribute this year toward the cost of Bible work in non-self-supporting areas. The Bible Society always runs at a loss, of course—and they are proud of this fact. Last year, 93,000,000 copies of the Scriptures were distributed. This year, it will be even more. But they rely on their friends to get them "out of the red." You'd like to help, but you don't know how? Send us the donation and we will pass it on.

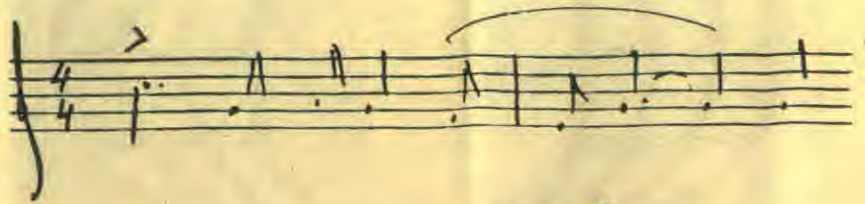
### THE BUDGET WAS OUT

When the Kikuyu New Testament was printed recently, enough copies were prepared to supply the estimated need for two years. But in four months they had all gone. The enterprising Bible Society secretary in Nairobi, the Rev. John Mpaayei, pressed his point until the word came from London that he could print more—in spite of the fact that there was no money appropriated for this new operation. The whole thing is floating on faith. Testaments are due to be delivered about the time you read this.

### SHADOW OF THINGS TO COME

Early this year there was considerable excitement in Bible House in London. The cause of the happy commotion was the delivery of the first copies of Bibles, the type for which had been set by computer. The Queen sent her best wishes for the occasion and the first two copies to come from the presses were given to Prince Andrew and Prince Edward. Copies were also sent to the children of Princess Margaret, the Duke of Kent and Princess Alexandra.





*some*  
**Yes, we have ~~no~~ bananas**

By ROBERT BEEVERS

THE OLD MUSIC HALL SONG may have rather more significance in modern Papua than was originally the case in First World War England when it was top of the "pops."

In my job as tutor at the Ruatoka Church Teachers College, about sixty miles from Port Moresby (capital of Papua), I have to buy food for the residential students, and this sometimes means bartering bananas—with perhaps a few red, rosy tomatoes and some potatoes thrown in—in exchange for Bibles!

This is a custom which has developed in the small village of Bega Iruka which, until the late 1950s, was totally non-Christian. At about that time, however, some of the locals became interested in the stories of Christ and consequently sent word to the Papuan church that they would like a pastor who could live among them. When the pastor arrived, one of the first things he did was to encourage them to buy their own Motu New Testaments which are sold in the region by the British and Foreign Bible Society at one Australian dollar each.

It was shortly after the pastor's arrival in Biga Iruka that Ruatoka College was built ten miles away to train teachers for work in church schools throughout the country. One of the first essentials, of course, was to find the best place for buying food for the college, and we soon discovered that Biga Iruka, which lies by a river, is one of the most plentiful areas in the region. From there we arranged to buy each week one-half to three-quarters of a ton of garden produce which included pumpkins, taro, yams, sweet potatoes, tomatoes and . . . yes, bananas. Soon it was agreed that rather than give the villagers money it would be far more practical to take them the necessities of life such as rice, sugar, soap, matches, tinned meat—and Bibles.

Consequently every week we pack our Land Rover and off we go, a few miles on a flat, earth road before we reach the rough stuff. From then on we hit tracks in which there are ruts and potholes you could lose a wheel in; or steep gullies, down one side and up the other, in which the Land Rover and trailer form a V-shape at the bottom. We also have to plough through the sticky mud of true jungle land, cross log bridges, take a winding track through eight-foot-tall grass, and finally make our way through the coconut and banana plantations, and ford a thirty-yard-wide river to reach the village on the opposite bank. Once there, we set up our scales, weigh and buy the garden food and allow villagers plenty of time for the absorbing task of selecting what they want in return.

On one occasion, I remember a wizened old lady who arrived bearing an outsize bunch of bananas for which she wanted in exchange a New Testament. Now, I buy bananas at two cents per pound—so it takes 50 lbs. of bananas to buy the Motu New Testament costing one dollar.

The old lady was adamant that she had no money for the New Testament and that she must pay entirely in bananas. The whole village gathered around, watching intently as the bananas were swung on the scales and the indicator circled to 30 lbs. It was not enough. I explained to her in Motu that 20 lbs. more were needed . . . assisted by six or seven over-zealous men and women in the crowd who repeated everything I said in Sinaugoro, the local language. They not only repeated my explanation to her. They repeated it to everybody else in the crowd and when they could find nobody new to tell—well, they repeated it to each other for good measure.

In short there followed a real, old market harangue with everybody talking at once and waving their arms



to stress the fact that what they had to say was more important than any comments put forward by their neighbours. Finally, two village boys armed with a knife were dispatched across the river to the plantations for another bunch of bananas. When they hung it on the scales, the crowd fell absolutely silent as the eyes of one and all followed the indicator.

It went just past 20 lbs. and stopped. Up went the voices again. The toothless old lady congratulated me. I congratulated her; and the crowd echoed every word in both Motu and Sinaugoro. Then we all shook hands—even those who had no connection with the sale. Finally, the old lady, who wore only the traditional grass skirt, proudly took her New Testament and went home to start her studies.

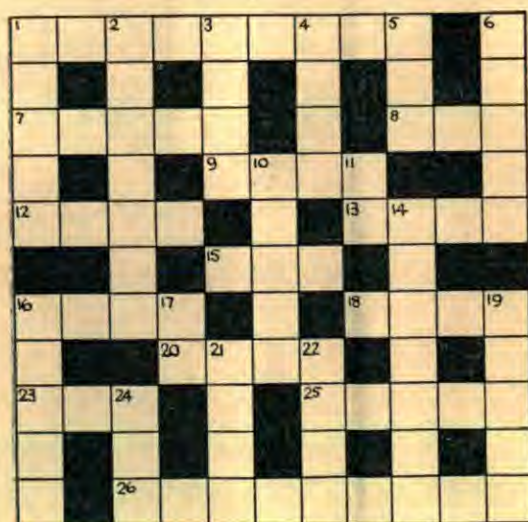
Yes, in Biga Iruka they can now get their Bibles. And, they know they can buy them with cash, in exchange for potatoes, for red rosy tomatoes—or for bananas. ★★

## WANTED: MEN WITH IDEAS

A few years ago a large truck became jammed at a low underpass. Traffic was tied up until the truck could be cleared. Engineers, traffic experts, and various and sundry men of experience were brought forward in an endeavour to free the truck. It was decided to cut away the top of the trailer, and someone sent for the necessary equipment.

A little boy had been watching all the proceedings, and finally his curiosity got the best of him. "Hey, mister," he asked, "why don't you let the air out of the tyres?" One of the men was about to tell the young fellow to run along home, but before doing so he glanced at the roof of the trailer and then at the rock-hard tyres. Sure enough, it might be the answer. It was! In a few minutes the road was clear. Who had the solution? the learned men with all their knowledge? No, a little boy who had never had opportunity to learn that things must be done in a very orthodox manner.

## Bruce Johnston's BIBLE CROSSWORD No. 3



### ACROSS:

- Jewish Holy City. (Nehemiah 11:1.)
- An early disciple of Jesus, whose surname was Peter. (Luke 6:13-16.)
- The best time to turn over a new leaf. (2 Corinthians 6:1, 2.)
- Son of Adam and Eve born after Abel's death. (Genesis 4:25.)
- One differs in glory from another. (1 Corinthians 15:41.)
- Purpose for which Moses sent Joshua into Canaan. (Joshua 14:7.)
- Defined as transgression of God's law. (1 John 3:4.)
- Where God promises to put His law in relation to the heart of man. (Hebrews 10:16.)
- For how long will those live who do God's will? (1 John 2:17.)

- Although David spared King Saul's life, he was hunted like this insect. (1 Samuel 26:18-20.)
- For whose benefit the Old Testament Scriptures were written. (1 Corinthians 10:11.)
- Staple diet of Israel for forty years in the wilderness. (Exodus 16:35.)
- Birthplace of Christ. (Matthew 2:1.)

### DOWN:

- Died because of 15 across. (Romans 6:9-11.)
- Descriptive of God's people in the last days. (Revelation 12:17.)
- Our relationship to God because Christ is our brother. (1 John 3:2.)
- State of that which Christ came to seek and save. (Luke 19:10.)
- Christ was made in this likeness to save the human race. (Philippians 2:5-8.)
- Time Christ promised His followers He would be with them. (Matthew 28:19, 20.)
- What King David said Ittai the Gittite was. (2 Samuel 15:19-21.)
- Pronoun demonstrating the personality of the Holy Spirit. (John 14:26.)
- Day on which God rested. (Hebrews 4:4.)
- John urges God's people to keep themselves from these. (1 John 5:21.)
- Preposition used in describing the relationship of Christ, as man, to mankind. (Mark 2:27, 28.)
- The conspiracy which placed Daniel in the lions' den resulted from the Babylonian king's plan to make Daniel ruler over this. (Daniel 6:3.)
- Days in which Paul said perilous times would come. (2 Timothy 3:1-5.)
- A descendant of Asher, son of Jacob, through Beriak, his son. (1 Chronicles 7:30, 35.)
- Those who withhold their tithes and offerings do this to God. (Malachi 3:8-10.)

For solution see page 29









By the Rev.  
R. A. Hickin, B.A.

**"T.E.V." . . .**

## **The Book that Works Miracles**

THE COMMERCIAL TRAVELLER drove into a large service station in the Transvaal (South Africa), the one he always patronized, and while the attendants were busy he strolled into the manager's office.

"Hello, John. How's business? Selling plenty of petrol? By the way, I've got a nice book for you to read; it's a paperback, won't take you very long to get through." As he spoke he thrust it into John's hand.

The traveller returned to his car, John to the next customer, and the paperback lay where he had tossed it, surrounded by brakefluid, car polish, rear-view mirrors and other gadgets.

Later that evening John picked up the book and took it home. It had a cover made up of modern newspaper mastheads. In bold red letters stood the words, "Good News for Modern Man." Almost at once he was gripped by the simplicity of its story. Its line drawings intrigued him. To his surprise he found it to be "Today's English Version" of the New Testament, a book he seldom, if ever, read. But this was different! It was written in everyday English, which he could easily grasp. He read on and the hours passed unnoticed.

In the small hours of the morning he was reading Romans 3, and suddenly he found himself receiving and accepting God's offer of forgiveness and life.

When the working day began he was at his post. He should have been tired, but was not. There was now a new direction in his life. He gathered his staff and attendants together, and showed them the book. "This is the greatest book in the world," was his testimony.

The Book that made faith his own personal possession was T.E.V. (Today's English Version), a book that is now sweeping the world.

The general secretary of the Bible Society in Japan is planning to record the T.E.V. New Testament on

five-inch tapes, both for sale and for distribution to the blind. The entire New Testament will go on one tape. T.E.V. is already being distributed widely in Japan, and it is expected that many Japanese will buy the recording to go with their New Testament, and thus improve their English at the same time as "hearing the Word of God."

In Korea the latest translation of the Korean New Testament has been favourably received, but the need for something even more "popular" has become clear. The general reading public requires a style that is modern with a truly dynamic translation.

So a "common language" Korean translation of T.E.V. is now to be published as a diglot with the T.E.V. English text next to the Korean version. This will be able to be used both for learning English as well as for normal Bible reading.

T.E.V. is in wide use in the Philippines, as well as other countries of Asia, in Africa, throughout the English speaking world, and in several countries of Europe. Its parallel volume, the Spanish New Testament "Version Popular," is bringing men and women to Christ throughout Latin America and is being widely used in follow-up work after evangelistic crusades.

An Evangelism-in-Depth Crusade in Colombia will absorb a million copies of a special Selection which will be highlighted alongside the full New Testament.

In Uruguay the Spanish "T.E.V." is being received enthusiastically by Roman Catholics as well as evangelicals. Mlle. Annie Vallotton, the artist who illustrated T.E.V., was recently featured over a television network in the United States, telling the story of T.E.V. in the country in which almost incredible sales records have been made.

In addition to the English and Spanish Testaments, there will soon be similar publications in other leading languages of the world, as the Bible Society movement is able to find the right translators to produce books with popular appeal. Meanwhile the texts are also used in Selections that are being widely distributed with an evangelistic purpose.

Certainly no Scripture has ever made such an impact in such a short time. Even now, it is only eighteen months since the first edition of T.E.V. was published, followed by "rush" editions that are no sooner published than supplies are exhausted. A quarter of a million Testaments and Gospels have been sold in Australia alone.

What all the lessons of this phenomenon may be will only be discovered as dedicated people everywhere study it. But one thing stands out undeniably: the public—of any country one cares to name—is not blasé about the Bible! But it does need a version that speaks dynamically and clearly in its own ordinary speech.

★★



AMONG THE  
TRANSLATIONS—10

By  
W. Austin  
Townend

"Today's English  
Version" . . .

# Is This the Cheapest Illustrated Translation?



H. G. DAV

The original cover of "Good News for Modern Man" may be seen in the picture on page 14. More recent editions of T.E.V. are dressed as pictured above.





PUT FIFTY CENTS onto the counter in almost any bookstore, ask for "Today's English Version," and you will get it—all 599 pages, illustrated, well printed and attractively covered.

*N.B.: There are no later instalments to pay. Your fifty cents have made a complete purchase of what must surely be the world's best-selling modern translation of the New Testament.*

Here, at last, it seems to me, is a portion of the Bible which really says, "Read me—I'm interesting." In red are the words "Good News for Modern Man," and scattered over the front and back covers, against a modern design background, are facsimiles of mastheads of some of the world's best known dailies, such as "The Times," "New York Times," "The Atlanta Journal," "The Sydney Morning Herald." The size of the book is popular paper-back size. Appearance is likewise right up to date.

Behind this triumph of Scripture distribution there pulsates the combined talent, initiative, scholarship and success of several groups, for the title page suggests that the publishers are The British and Foreign Bible Society, and the copyright, according to the following page, is held by the American Bible Society. The text from which the translation is made is "the Greek New Testament prepared by an international committee of New Testament scholars, sponsored by several members of the United Bible Societies."

It was in the display window of Canberra's very modern British and Foreign Bible Society shop right in the heart of the nation's federal capital that I first saw "Today's English Version." That was during Christmas week, 1966. (Incidentally, I bought six copies on the spot.)

One year later, Christmas, 1967, I returned to the same showroom and while making some other purchases enquired about the sales of T.E.V. "Some six million copies have been sold in a little over a year," the saleslady enthusiastically informed me. It looks as though "modern man" is really getting his "good news."

And when he sets out to read it—if he starts with the brief preface—the very first sentence tells him "The New Testament is the book about Jesus Christ." And the last of the four sentences making up the first paragraph alerts modern man to the fact that "The New Testament does not merely inform; it demands decision and calls for commitment on the part of those who read this Good News."

"... the book about Jesus." Fair enough. Let us then see what it says about Him.

The start is good: "This is the birth record of Jesus Christ, who was a descendant of David, who was a descendant of Abraham." Matthew 1:1. And the end is good, too: "He who gives His testimony to all this, says, 'Certainly so! I am coming soon!' So be it. Come, Lord Jesus! May the grace of the Lord Jesus be with all." Revelation 22:20, 21.

Good things about Jesus abound in between the first and last information as just quoted.

Soon after discovering that Jesus was human, we find that there is no doubt that He was at the same time divine. "This was the way that Jesus Christ was born. Mary His mother was engaged to Joseph, but before they were married she found out that she was going to have a baby by the Holy Spirit. Her husband Joseph was a man who always did what was right, but he did not want to disgrace Mary publicly, so he made plans to divorce her secretly. While he was thinking about all this, an angel of the Lord appeared to him in a dream and said: 'Joseph, descendant of David, do not be afraid to take Mary to be your wife. For the Holy Spirit is the father of her child. She will give birth to a son and you will name Him Jesus—for He will save His people from their sins.'" Matthew 1:18-21.

Moving beyond the clear-cut statements of history we are further illuminated by explanations such as, "Christ is the visible likeness of the invisible God. He is the first-born Son, superior to all created things. For by Him God created everything in heaven and on earth, the seen and the unseen things, including spiritual powers, lords, rulers, and authorities. God created the whole universe through Him and for Him. He existed before all things, and in union with Him all things have their proper place." Colossians 1:15-17.

Our minds are lifted even higher through the elevating truth of Hebrews 1:3: "The Son of God shines with the brightness of God's glory; He is the exact likeness of God's own being, and holds up the universe with His powerful word. After He had made men clean from their sins, He sat down in heaven at the right side of God, the Supreme Power."

And now we find that which we expect of this Man who is God's own heavenly Son. Note it: "For He was faithful to God, who chose Him to do this work, just





## TRIBUTE TO A TRANSLATOR

The Rev. Robert G. Bratcher, translator of "Today's English Version" or "Good News for Modern Man," was recently presented with a citation for his truly epochal work in producing this New Testament which has already sold twelve million copies around the world.

He accepted the tribute with humility, and spoke appreciatively of the men and women of God who had been his grandparents and parents. His father was the ninth child in a log cabin home in Kentucky. The grandmother was illiterate, but she and her husband were committed Christians of simple but strong piety who saw that their children knew what and why they should believe. In his turn Dr. Bratcher's father, still alive today, has been proud and thankful to see in his own son something of the strength of this family faith.

There was always family Bible reading in both the ancestral homes; and when the family read God's Word together they treated it as God's Word and listened intently and expectantly.

Though Robert Bratcher has come a long way since his own parental home was set up fifty-two years ago, he has found the "faith of his father" a faith that was ever to be justified in the experiences of his own life. He has never had cause to go back in letter or spirit on the faith that he drank in as a boy.

He said at the presentation of the citation that his purpose had been to try to do what the evangelists and apostles would do if they were Americans of the twentieth century, writing their message in the English language of today for people who had little or no knowledge of the New Testament and were limited in vocabulary.

His aim was somewhat akin to that of Luther, who said, "I endeavored to make Moses so German that no one would suspect he was a Jew." Bratcher tried to abstract himself "from all the Biblical and theological way of thought and expression, and try to read and hear the message as though he himself were one of the intended readers. He had to put into common English, with a restricted vocabulary, all the meaning of the well-developed Greek language that was in use in New Testament days.

"So," he said, "one finally stops, writes the translation in final form for thousands and, it seems, millions to read; and all one can do is to say to God, 'It's the best I can do. Forgive me!'"

Reading his truly humble address, and reading also, as we are privileged now to do, his New Testament, we are able to find ample evidence that Robert Galveston Bratcher was a grateful and not unworthy inheritor of that family tradition which clearly fills him with gratitude.

as Moses was faithful in his work in God's whole house." Hebrews 3:2.

Backtrack now to Matthew 4:23 and you learn that Jesus' work which He did for His Father was three-fold: "Jesus went all over Galilee, teaching in their meeting houses, preaching the Good News of the Kingdom, and healing people from every kind of disease and sickness." How well He worked, too!

Let us note the evidence as given in words for modern man's mind brought to us through this very readable translation.

**TEACHING:** "Remember this! As long as heaven and earth last, the least point or the smallest detail of the Law will not be done away with—not until the end of all things." Matthew 5:18. "They were all amazed at the way He taught, for His words had authority." Luke 4:32.

**PREACHING:** "They were all well impressed with Him, and marvelled at the beautiful words that He spoke. They said, 'Isn't He the son of Joseph?'" Luke 4:22.

**HEALING:** "Once Jesus was in a certain town where there was a man who was covered with leprosy. When he saw Jesus, he fell on his face before Him and begged, 'Sir, if You want to, You can make me clean!' Jesus reached out and touched him. 'I do want to,' He said. 'Be clean!' At once the leprosy left the man." Luke 5:12, 13.

One man who has become a reader of this version remarked the other day that it was "great reading for today" and then added, "not all of the line drawings appeal to me." This I could understand; nevertheless, some of them, to my sight, do add interest to the text. Just at this moment my eye has been stopped by the artist's impression of the paralysed man being lowered from a house roof down into the room where Jesus the healer is. (Page 145.) Turn the page and you are glad to know that "when Jesus saw how much faith they had, He said to the man, 'Your sins are forgiven you, My friend.'" "I will prove to you, then, that the Son of Man has authority on earth to forgive sins." So He said to the paralysed man, 'I tell you, get up, pick up your bed, and go home!' At once the man got up before them all, took the bed he had been lying on, and went home, praising God. They were all completely amazed! Full of fear, they praised God, saying, 'What marvellous things we have seen today!'" Luke 5:20, 24-26.

And before I put my pen down for this month's "Among the Translations" let me state my conviction: Many a man reading T.E.V. will, with the healed leper and the healed paralytic of Luke 5, find himself praising God for the healing of his soul.

May God grant this joy in your life, friend of mine, as you read "Good News for Modern Man," and as in the idea of its preface, you make a decision for Christ and commit your life to Him. ★★





# THE BIBLE SOCIETY IN PAPUA-NEW GUINEA

By the Rev. Leo Buckman, TERRITORIAL SECRETARY, PAPUA-NEW GUINEA

IT IS NOT unrealistic to say that the Bible Society came with the first missionary to this territory.

When Dr. Lawes, pioneer of the London Mission Society and first European missionary to settle permanently, arrived here in 1895, he came from islands further south in the Pacific and had already translated one New Testament into the Nieuwe language and had had it printed by the Bible Society.

Thus it is not surprising that translation was one of his first tasks, and one at which he was amazingly successful. Within ten years his first translations of Motu were in London, and so the first of some 700 or more previously unwritten languages now known to be spoken in this territory, was put into print.

Other London Mission Society missionaries followed and found what the newcomer still finds hard to believe—that wherever they landed down the coast a new and completely unintelligible language was spoken! The net result of this was that each station had to set about its own translation work. On the northern side, the pioneers found the situation similar. The result is that today, less than eighty-five years after the landing of the first missionaries, New Testaments have been translated into Kiwai, Toaripi, Orokolo, Motu, Hula, Maulu, Suau, Dobu, Wedau, Mukawa, Marovo, Graged, Jabem, Kate, Melpa, Manus, Kuanua—and in these last days, into New Guinea Pidgin! Eighteen New Testaments in eighty years is an achievement probably unequalled or uncalled for anywhere else in the world. Apart from any other achievements, Christians all over the world can be proud of the linguistic and translational endeavours of those on the front lines in New Guinea.

As might be expected, since world averages indicate that it takes anywhere from forty to eighty years to translate a full Bible, there are only three full Bibles so far in print for New Guinea and the islands. The first was in Mukawa, a language which was subsequently found to be much smaller than was originally believed. Thus a vast amount of endeavour was put into a book which is now out of print and for which there is very little, if any, call. There are lessons in this experience and the Bible Society and the missions have not been slow to learn! The next was in Dobu, a widely spoken language used in the islands off the eastern end of the main island. Dobu has spread far beyond its own true surroundings and is used by Protestants and Catholics alike. The Bible now needs re-

vision and this work is being undertaken at the moment, but it is expected that it will take at least ten years to complete!

The third full Bible is in Marovo, a Solomon Islands language. This was the work of a joint committee of Methodists and Seventh-day Adventists. This Bible, too, needs revision and this also is being undertaken. Complete translations have been made for Old and New Testaments in Motu, Wedau and Kuanua and it will not be many years before two of these, Motu and Kuanua, are actually in the hands of the people.

Of course many lesser portions than New Testaments have been printed—probably more than forty! These range from the four Gospels, and Acts, down to small selections of the Christmas story. But wherever a language has been reduced to writing, the Bible Society is there—waiting to give the people the Book.

Printing techniques have changed rapidly, as have publication techniques. Thus it is now possible to print in quite good style, and quite economically, small numbers of illustrated Scriptures for people who are just learning to read. For larger language groups coloured illustrations and special formats are not only a possibility but are being urgently requested by those who know the meaning of the message. They want all people to read it and to read it willingly so that they may be persuaded by its truth.

New techniques of language writing and learning have hastened the programme so that today there are probably more than 200 people engaged in full-time translation.

One very interesting new aspect is that it is now widely recognized that, for an animistic people, spirit worshippers, fearful and superstitious, the best place to start translation may NOT be in the Gospels, but in the Book of Genesis. Thus the story of a loving God who created the world is begun at the beginning! The fall of man and his need for a Saviour becomes relevant against this background, and the gospel then becomes more meaningful.

This does not mean, of course, that the whole Old Testament must be translated for any and every language before the New Testament is produced! But it does mean that in new areas people will be taught who made the world, who made man, who gave the law (who could not keep the law!), who sent the prophets and who sent His Son to be the Saviour of the world.

(Please see page 27)





# Hard work can be FUN

Says **HAROLD K. MOULTON**

## Translation is hard work...

... very hard work. You can spend hours poring over commentaries to find the meaning of a phrase, or looking for words which simply do not exist in some new language; or arguing in committee over a point before you realize that it's much the same either way.

Yet as any translator will tell you there are amazing rewards: new insights into Scripture, wonderful fellowship with colleagues, and—all the time—fun.

Yes, it really can be fun. You have fun laughing at the mistakes of other translators—and hope you have the humility to realize that you are just as liable to make them yourself. One story which never fails to amuse me tells of a translator working among the Eskimos and who could not find a word for "joy." A happy folk the Eskimos certainly were—but there seemed to be a rather lamentable gap in their vocabulary. One day, however, the translator saw a husky dog enjoying himself immensely with a bone and after discussing the matter with a bystander he felt that at last he had found his word. Down it went everywhere in the Gospels informing Eskimos: "There shall be tail-wagging in the presence of the angels over one sinner that repenteth."

Sometimes a difference in idiom between the English on the two sides of the Atlantic can cause amusement. An excellent new American translation comes out with "Sir, my servant is home sick in bed." Nostalgia would seem to be a matter for the doctor!

Very often differences in two dialects or regions of the same language land the translator in difficulties. One would not have thought that the phrase "to cause trouble" would cause trouble. It was certainly all right in most parts of the Kannada-speaking area in South India. But there was a region where it was the normal colloquial idiom for "to shave a person." Those who know the street barber will see the connection. We did not specially want to give people a free smile in church by listening to St. Paul saying to the Galatians, "From henceforth let no man shave me."

## Handcuffs

We also found ourselves in difficulties in North Borneo. At a committee meeting held on the edge of the air-strip (which is the mission's main line of communication with the outside world) we were looking for a good word for "sanctification" in the Dusun language—a hard enough task anyhow. At last we thought we had one—only to have our guns spiked when a representative from another area said that for them the word meant "handcuffs." What the connection was in that particular case we never discovered.

## Inventiveness needed

But, of course, the fun goes much deeper than these occasional laughs. The Bible was written in the Mediterranean world, with its particular background of agriculture, climate, fauna and flora, and general customs. As soon as you get away from the area, all these things begin to change, and when you get to the Arctic Circle or a Pacific Island, nearly all the terms are strange—in opposite directions. Then you have the fascinating task of trying to make the Bible understood without re-writing it. It was written for all men but it was not written in northern Canada or in Samoa. The task is sometimes impossible, but we do our best and enjoy doing it. On occasions it is possible to put in a brief explanation that brings out the real meaning of the translation without adding to it. If you say "camel-animal" instead of just "camel," you give the reader at least some idea of what the strange word is.

Sometimes you use the local equivalent of a custom without any qualms. In Palestine they reclined on couches for meals. English translates that "sit at table," which is our natural equivalent, though it makes the story of the anointing of Jesus' feet rather hard to





## The Right word

It is a joy, too, when one finds a practice all ready to hand which gets at the heart of the difficult word "Paraclete." In English neither the old-fashioned "comforter" nor the modern "helper" is really adequate. In at least two African areas, however, there is a rule that when someone gets into trouble a respected senior is appointed to stand by him, help sort out his problems, and speak for him at the village assembly. In that way the chief gets a fair picture, which the man in trouble might be too confused to give by himself. What could be better?

Unfortunately, not everything comes so easily. Apparently satisfactory words may have less satisfactory associations tacked on to them. India has an excellent word for incarnation, "avatara." In Hinduism the gods did indeed come down in human form, and often to help men. The difficulty lies in the fact that these incarnations were very fleeting. They were sometimes deceptive, and they never really involved taking our flesh upon them. Do we risk the word or not? Some Indian languages have said yes; most have said no. The same is the case with salvation. The Hindu word "mukti," is equivalent in some ways. Indeed, it is usually translated "salvation." But "mukti" means release from the eternal cycle of rebirth, and absorption into the great undifferentiated whole, with the loss of all personality. That is not Christian teaching.

understand. In India you normally sit cross-legged on the floor, and that is the picture that would come naturally to any Indian reader. The hardest problem in Eskimo-land is agriculture. This is at a minimum in a country where snow is almost perpetual, and the vocabulary is very skimpy. In tropical countries, on the other hand, you have to invent words for snow, frost and hail, such as "thickened rain," "hardened dew" and "stone rain." If a translator has not got a properly controlled streak of inventiveness in him, he will not get very far.

## Non-Stop Tasks

You get similar problems in Muslim countries. Most Bible translations in those countries use the name *Allah* for God. There is little alternative, though the Muslim and Christian ideas of God are far enough apart in many ways. A much more difficult problem is how to spell the name of Jesus. The spelling in the Koran is "Isa." He is accepted there as a prophet, and it would at first sight seem the most natural thing to use that spelling. But the things said about Him in the Koran are so different from the New Testament story that to write "Isa" would give a Muslim an entirely wrong impression of Christian truth. When possible, translators use a different transliteration such as "Yesu."

And so one could go on. One last illustration: a translator in East Africa has recently been bothered for finding a suitable equivalent for "offering" or "gift." Any gifts made to God or man in her language area are ordinarily made with the understanding that there will be a gift in return. They are stage one in a process, not something with no strings attached. That, of course, stultifies the whole Christian gospel—from the small thank-offering up to the great gift of God's Son. The translator is still searching. Do not forget her when you pray. ★★

## One up for New Guinea

The greatest exhilaration comes when one is moving among the really deep things. No one can expect a language uninfluenced by Christianity to have ready-made terms for the great Christian truths. Greek did not have. It had to take secular words and pour the Christian content of "grace" and "love" into them. Sometimes that operation can be done most satisfactorily. One would hardly expect New Guinea pidgin English—or "Neo-Melanesian," to give its polite title—to be able to produce a true theological equivalent for "justification." Its vocabulary is very limited, though enriched by words that traders have introduced, words that are not normal in polite conversation in this country, but which New Guineans use innocently, if a little surprisingly, even in the Bible. With "justification," however, they are definitely one up on us. They say "God e spik em olrite" (God says he is all right). Nothing could be simpler or sounder.



EVERY STAGE OF LIFE has its own problems, and old age is no exception. Many a person, becoming aware of the passing years, finds physical and emotional stresses creeping into his life that were never there before. Old age is not a time for despair or self pity, and God in His Word has given us much counsel on how to make our sunset years rewarding and enriching. Did you know that David devoted one whole psalm to those who are "old and greyheaded"? Read Psalm 71, and locked up within it you will discover the Christian philosophy that makes for a meaningful old age.

This psalm was written by David very late in his life. Apparently it was a time of persecution for him, for we read:

"Cast me not off in the time of old age; forsake me not when my strength faileth.

"For mine enemies speak against me; and they that lay wait for my soul take counsel together,

"Saying God hath forsaken him: persecute and take him; for there is none to deliver him." Psalm 71:9-11.

This suggests the incident recorded in 1 Kings where David experienced the very thing he wrote about. We read:

"Now King David was old and stricken in years; and they covered him with clothes, but he gat no heat." "Then Adonijah the son of Haggith exalted himself, saying, I will be king; and he prepared him chariots and horsemen, and fifty men to run before him." 1 Kings 1:1, 5.

It was a time that caused David much concern, and many doubts and fears rose up over him threatening to destroy him. When adverse circumstances in our lives, caused, perhaps, through ill-health or lack of finance or loneliness, threaten to crush us, we should follow the example of David in his extremity. These are his words:

"In Thee, O Lord, do I put my trust." Psalm 71:1.

What does it mean to put our trust in God? It means to place our whole-hearted confidence in Him no matter how black the situation may seem. It means to depend wholly and solely upon Him.

I will never forget working as a nursing orderly in a big city hospital where on one occasion I had an experience that vividly impressed on my mind what it meant to trust in God. Two men were in separate adjoining rooms. They were both about sixty-five to seventy years of age, and both of them were dying of cancer. One man cursed bitterly every time we entered his room, but the other, a godly Methodist minister, always greeted us with a smile. The one placed his wholehearted trust in God to care for the future, and as I talked to him I was inspired to a deeper faith in God myself. It is a terrible thing to be shrunken

# When I am OLD

By Graeme  
Loffus



in body as those men were, but how much worse to be shrunken in soul.

In 1 Samuel 30 we read of an Egyptian servant who had been found dying in the desert by David and his armies. His Amalekite master had left him there to perish when he had fallen ill. God is not like that Amalekite master. He will not desert us when we become sick and feeble. He is one we can trust.

David uses a very striking illustration in this psalm of what it means to trust in God.

"Be Thou my strong habitation, whereunto I may continually resort: Thou hast given commandment to save me; for Thou art my rock and my fortress." Psalm 71:3.

In the days of ancient Israel, the Israelites would choose the sites for their cities in places that could be well fortified. Usually this was amidst rocky outcrops atop hilly places. They surrounded their cities with thick protective walls, and to these cities the people would flee in event of war. Similarly, David says, when the enemies of life surround us, when worry, sin, pain and despair threaten to destroy us, we are to flee to God and hide ourselves in Him. That is what it means to trust in God. We are to cast ourselves into His protecting care completely.

The next thing David encourages us to do in old age is to look back over our lives and remind ourselves of the times that God has watched over us, has protected us and has delivered us. We might call it "count-



ing our blessings," but it is a practice that David urges us to establish in our lives. He says:

"For Thou art my hope, O Lord God: Thou art my trust from my youth.

"By Thee have I been holden up from the womb: Thou art He that took me out of my mother's bowels: my praise shall be continually of Thee." Psalm 71:5, 6.

Here David looks back over his life, right to the time when he was a young lad watching sheep for his father Jesse. No doubt he remembered the time God delivered Goliath into his hand. No doubt he remembered, too, his deliverance from Saul, and (despite the sadness in his heart) from his own son Absalom. It is good to recount God's mercies to us. It gives us a sense of gratitude and our lives assume a buoyancy they can not otherwise have.

There are many, like David, who have served God from their youth up. How rich their lives usually are. Yet those of us who have become aware of God's love for us only at a later period in our lives need not despair. Christ's parable in Matthew 20:1-16 of the labourers in the vineyard reassures us that God will accept our repentance and cries for forgiveness at any stage of life. Even those who have wrought but one hour "are made equal unto those who have borne the burden and heat of the day." Even the thief on the cross was assured of life eternal when in the closing hours of his earthly life he cast himself upon Jesus. Praise God for His mercy!

The next thing in this psalm to give us confidence is that David's life was not perfect. He had committed dreadful sins; sins of adultery, false witness and murder; sins of which very few of us have been guilty. And yet, deeply repentant as he was, David did not carry the burden of guilt on his shoulders for the rest of his life. He discovered the secret of sins forgiven, and this secret is expressed in the words, "Deliver me in THY righteousness." Psalm 71:2.

There are many who are burdened with a sense of guilt, and this carried into old age cripples and embitters the life. We must learn that at any age we need to drop our burden at the foot of the cross. Jesus has assumed our guilt and paid the penalty of it in His death. Therefore we do not have to bear it. David learnt this lesson, and following in the wake of assurance of forgiveness by God came two things: peace of heart, and a desire to praise God. These two things do more to make an aged person's life attractive than anything else—a knowledge that he is right with God and a disposition to be happy in praising God.

"I will also praise Thee with the psaltery, even Thy truth, O my God: unto Thee will I sing with the harp, O Thou Holy One of Israel.

"My lips shall greatly rejoice when I sing unto Thee; and my soul, which Thou hast redeemed.

"My tongue also shall talk of Thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt." Psalm 71:22-24.

Yet another gem of counsel to the aged is found in David's words, "But I will hope continually." Psalm 71:14.

Hope is likened to a star in the darkest night; and hope in the promises of God, in the soon coming of Jesus, in the restitution of all things, in the ultimate banishment of death, is the thing that dispels despair. The favourite text of one dear saint of God is that which says, "Neither shall there be any more pain." Revelation 21:4. This text gives her hope and hope means that we can never turn inwards on ourselves. Nor has the Christian old person any cause to lose himself in self-pity. Becoming self-centred and having self-pity do more to cripple the aged than anything else. We should continually keep active as long as possible and always have some out-going interest. One man, who has recently passed away, spent the sunset years of his life writing letters, soliciting some 500 to 600 subscriptions to this magazine all over the world.

And finally, we might notice David's parting plea to God: "Now also when I am old and grey-headed, O God, forsake me not; until I have showed Thy strength unto this generation, and Thy power to every one that is to come." Psalm 71:18.

The aged have a responsibility to this modern generation, and that is to show them their strength. It is certainly not physical strength spoken of here, for the aged have little of that. It is a spiritual strength, a strong faith that is needed in this modern world. Faith is a thing which is developed and deepened only with personal experiences with God, and most youth today are totally unaware of what such faith implies.

Whenever I visit a certain little country town in New South Wales the thing I love to do is to visit a little old lady, crippled with arthritis, permanently confined to her bed. Many have been the hours I have sat by her side drawing out of her the experiences of her early life. Her husband was an Adventist pastor who was initially converted on top of a church roof with a hammer in his hand. He was a man's man, and together they laboured in the farming areas of New South Wales spreading the gospel and raising up churches. Just to see the love of Christ shining out of her eyes, just to hear the stories of hardship and faith they experienced, just to realize that I have never heard one word of despair at the pain she suffers, gives a new meaning to my young life. Yes, old age is not to be an era of barren bitterness. Sanctified by the grace of God, these years can be amongst the most profitable and rewarding years of all. ★★



## A Story for the Children by Myrtle O'Hara

# SHEP

DAD came into breakfast looking worried. "There's a killer dog in the district," he said, "and last night he got several of our sheep. Other farmers have been complaining, too, but no one can get a sight of the dog. He seems to be roaming over a wide area."

"I wonder whose dog it can be. It doesn't seem possible that any of the dogs we know would turn into a killer," Mother said. Joyce looked fondly at her dog, Shep. "Well, I'm sure it's not one of our dogs. You wouldn't kill sheep, would you, Shep!" she said, patting him. He pressed against her and licked her hand.

Shep was Joyce's dog. When she was little and he was a puppy Dad gave him to her because she was crippled and couldn't get about like other children. They grew up together and loved each other very much. When Shep was old enough he had to work just like the other dogs, but he was always allowed into the house, whereas they had to stay outside. No one worried about Joyce while Shep was with her. Everyone agreed with Mother when she said, "I'm sure he'd give his life for her."

The farmers were not only upset about losing their sheep, but each man wondered if one of his dogs happened to be the killer. When he was discovered he would be shot because a dog like that could never be cured of his terrible habit. No one understood what changed a sheep dog into a killer. During the day he worked with the sheep as he had always done, but at night he turned into a demon that maimed and killed for the sheer love of it. Besides costing a lot of money, a good sheep dog was invaluable to its owner. A farmer could not get along without the help of his dogs.

For some weeks the killing and maiming of sheep continued. Then one evening Joyce was lying on a couch in her room where the window was open. She could not be seen because she was hidden by the back of the couch, but she could see what was going on in the mirror hanging on the wall. Presently Shep's head appeared above the window sill. He did not jump happily into the room as usual, but looked carefully around first. Thinking no one was there, he slipped quietly inside and Joyce was horrified to see that his paws and the hair on his face and front of his body was covered with blood. He settled himself and started to carefully clean away the blood.

Joyce moved on the couch and the dog looked startled. In a voice full of misery and reproach she said, "Oh, Shep." For a moment he looked guilty and shamed, then the madness that drove him to kill the sheep made him turn on Joyce. His eyes blazed red and he took a flying leap at her throat. She screamed and people came running to her assistance. Strong hands dragged the dog away and that night the sheep were left in peace.

The farmers could scarcely believe that Shep had been the killer. Everyone knew and loved him. He had been so gentle, kind, intelligent and trustworthy. What had changed him? No one knew. His owners were heart-broken and Joyce felt she would never be able to trust a dog again.

When Shep killed his first sheep he must have felt very guilty. He knew he was doing wrong and perhaps could have stopped then and there. If only he had stayed home with Joyce and the family after his work was done he would not have been tempted to kill sheep. But he sneaked off night after night and the more he killed the more he wanted to kill until the habit became too strong to be broken.

It is a sad thing when a good dog turns into a bad one, but it is ever so much worse when a good person allows a bad habit to become his master. Sometimes as children and older people we learn bad habits, or a sudden temptation comes to us and we do wrong. The unfortunate thing is that instead of keeping away from temptation and making up our minds not to do wrong, so many of us do the same thing again. The more we do that the harder the habit is to break until in the end it masters us. We may not wish our parents and friends to know about us, and try to hide our wrong doing, but sooner or later we will be found out, and then what sorrow comes to ourselves and others.

The only safe way is to make up our minds to have nothing to do with sin. The Bible says: "As a man thinketh in his heart, so is he." If we think right thoughts our actions will be right. If we allow our minds to think about sinful things, our actions will be sinful.

When a dog goes wrong there is no help for him. But when a person goes wrong there is plenty of help. If we tell God we are sorry and ask Him to forgive us and help us not to sin again, then He will do just that. But we must make up our minds to keep away from the thing that tempted us and determine to do something good instead. We must overcome evil with good.

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## submission

Unload my heart,  
Heavenly Contractor.  
Lift from the layered strata  
Of disappointment, pain—  
False accusation, the heavy weights  
Of overburden.

Weed out my heart,  
Divine Gardener.  
Pluck the poisonous shoots  
Of envy, jealousy—  
Bitterness, which spring to feed the hungry mouths  
Of pride or pity.

Teach my stubborn self,  
Perfect Pattern,  
That true strength lies in  
Silence midst the clamouring urge  
For revenge,  
That power is measured by forces overcome.

Help my heart,  
Love Supernal,  
To forgive, love—  
Pray for those whose barbs  
Stick this too tender core  
Of my being.

For so You prove,  
Through humble clay,  
Living strength, might, power—  
To convince dimmed eyes, dulled hearts  
The truth  
Of Your very self.

by  
Beverley  
Bell





# Why I Believe

By RUSSELL M. KRANZ

SO YOU want to know why I believe? An awkward question that, rather like asking me why I am sure my waking moments are real and my dreams are not; like asking me why I am convinced objects exist outside of my mind, or why I am certain I have a mind and that you have a mind, too.

I have never thought out an answer to these problems. But of one thing I am sure: I could never give a scientific answer—no matter how I tried. Faith is not like that. It cannot be dissected in the laboratory, weighed, measured, observed, put in a test tube and experimented with like chemicals and litmus paper. It does not belong to the world of hard stuff like tables and chairs and ten green bottles hanging on the wall. It is not an hypothesis—framed after careful testing and controlled observation.

"Ah," says somebody, "if that is the case, it is just sheer moonshine, imagination, believing what you know is not." But, no! I am more sure of what I believe than of all the scientific knowledge in the world. I cannot prove I have a mind. Nobody has ever seen a mind, or felt a mind, or touched a mind, but I would stake everything on the fact that I have one. I would never have attempted to write this article if I were not sure—absolutely sure. Scientifically, I cannot prove I have friends. But I know I do. Knowledge or affinity between friends is true and deep and lasting and certain as life itself—for a man will risk his life for his friend.

Faith is there at the beginning. It is something you start with—"a priori," "immediate," "given." Let us not run away with the idea that only preachers and Christians and moralists have it. All knowledge is based on the raw material of faith. Even scientists have to have faith before they can conduct experiments. They have to believe that nature is orderly, that truth and honesty are important, that the human mind is reliable in its interpretation of data. Science is shot through with pre-suppositions which are incapable of verification. Professor Coulson says, "Science could

not exist and certainly is not practised" without these assumptions.<sup>1</sup> The physicist, Ian Barbour, assures us that "the scientist has an ingrained conviction" concerning the intelligibility of the world.<sup>2</sup> Scientific knowledge is rooted in faith. And if you ask why intelligibility? why honesty? why trust? you will not find a scientific answer. There is none.

Faith is a primary apprehension, a primitive awareness without which there is no knowledge. It is there, quite independent of the kind of evidence we expect in this positivist age. It cannot be cashed in the hard currency of the laboratory. It is real, nevertheless. More real than anything else. It is the stuff on which we build our vast and complex edifices of human understanding.

There are some things we just cannot explain. Try as we may, we reach the place where it is futile even to attempt an answer. Usually we fall back on some senseless remark like, "Well, I guess that's just how things are," or "It must be, because I'm me," or "That is how I see it." Here we reach full stop. There is no use going further. We have touched bedrock. The great French philosopher, Descartes, found this out and expressed it in his famous phrase: "I think, therefore I am." The fact of his own mind was given. It could not be proved. He accepted it by faith. There is then an unresolved mystery in all knowing, a mystery that persists at the end of every enquiry, but which does not prevent us from knowing<sup>3</sup> the mystery of faith. Faith, says the Bible, is the conviction of things not seen.<sup>4</sup>

We cannot explain why we accept things we touch and see as being actual physical objects; we just find ourselves interpreting them this way. We are sure we live in a real world, even though it is incapable of logical demonstration. We are at a loss to prove why we conceive ourselves as responsible beings with moral obligations; our social environment simply demands it. We discover we live in an ethical universe and that is that.



Things, minds, values, other persons—I accept them all by faith. I cannot do otherwise; it seems the most strikingly natural thing to do.

The same is true of my belief in God. I am aware of His presence. I cannot explain it. To do so would be futile. I am certain of it. Nothing could be more certain. I feel it would be senseless to interpret the data any other way. God cannot be known by inference. He is not a conclusion reached at the end of reasoning. "In Him we live, and move, and have our being."<sup>6</sup> He is there in the beginning. It is never an open question whether other minds exist; we start out with that premise. Similarly, I sense an original awareness of God. "There is no reality by which we are more directly confronted than we are by the living God."<sup>6</sup> His haunting Presence is ever near. Often we are dishonest with ourselves; we try to evade it, "but no other challenge has ever been so insistent or so imperious."<sup>7</sup> We rationalize—His demands are so inconvenient. But in our inner selves we know the truth. Actually, there are no atheists in the world, only agnostics who doubt Him with the top of their heads but cannot deny Him in the bottom of their hearts. Their actions belie their words. No man is left alone by God. The existence of world religions confirms that. Even devils "believe, and tremble."<sup>8</sup> St. Paul was right when he said men are without excuse. Their sin is not done in ignorance—"although they knew God they did not honour Him as God."<sup>9</sup>

So you want to know why I believe? Not to believe would be to deny the very raw apprehension that makes existence meaningful. I cannot help myself. I just find myself believing. To do otherwise would be to play false, and that would cut across the grain. It seems I was made to believe. I cannot be dishonest. But there I go again. There is no proof, nothing but Urgent Demand—inescapable. That's it.

1. C. Coulson, *Science and Christian Belief*, page 73, (Fontana Lond. 1958).

2. I. Barbour, *Issues in Science and Religion*, page 181, (Prentice Hall, Englewood Cliffs N.J. 1966).

3. John Hick's *Faith and Knowledge*, page 118 (Cornell Univ. Press, NY 1957).

4. Hebrews 11:1, R.S.V.

5. Acts 17:28.

6. John Baillie, *Our Knowledge of God*, page 116, (Oxford Univ. paperback, 1963).

7. John Baillie, *Op. cit.*, page 156.

8. James 2:19.

9. Romans 1:21.



## The Bible Society in Papua-New Guinea

(Concluded from page 19)

That this approach to teaching and translating is really relevant is beautifully illustrated by the experience of a missionary on the Fly River.

After working for seven years with practically no visible results, except that he could now speak the language reasonably well and could write it down,

this man went one day to a village. He sat down alongside an old man and for a long while they talked about many things until at last the old man asked a question "out of the blue."

"Who is behind all this?" he asked the missionary. "All what?"

"All this," said the old man. "The sun comes up there every morning and goes down over there every night. The stars and the moon come up and go down. The trees in the bush grow and die and new ones come up. It is the same with me and my family. I will die one day. They will grow up and die, and so everything goes on. Who is behind all this?"

For seven years this missionary had been preaching about Jesus, the love of God, the need for salvation. But he had been preaching in a vacuum!

Now he unfolded the whole story of God's work in the world and ended with the story of Jesus. The old man's comment at the end was the missionary's reward.

"That makes sense!" the old man said, and from that day on the work of the mission and the missionary progressed rapidly in that area.

The Good News that makes sense is the Good News that the Bible Society has undertaken to print for all men everywhere at a price they can afford to pay.

The Pidgin New Testament is going to place unprecedented demands upon Bible Society finances in New Guinea. Costing \$3.00 a copy to produce, it will sell for only \$1.00. Therefore on a run of 40,000 copies for the first edition, the Society will "lose" \$80,000. And a reprint may be required within the first year! Who is equal to such a demand? All that the Bible Society knows is that there are at least one million people who can "hear" this language and hundreds of thousands who can read it. What are 40,000 books—or even 80,000—among so many?

With the willingness of Roman Catholics to read Bible Society Scriptures, the reading potential has been doubled almost overnight. Are Australian Christians ready and willing to meet the challenge and hear the cries of the people who are calling for the Bread of Life?

In a changing political and economic situation, in a situation where mission running costs are rising, the cheapest and the most effective way of presenting the gospel can be on the printed page. For although books do wear out, they are, by comparison with any other method of presentation, so permanent.

Missionaries leave, missions die, but the books remain. This has been the experience in Africa and South-east Asia.

While we have time, therefore, let us be completely effective in this field of Papua-New Guinea. Facing a gigantic task the Bible Society believes that Christians everywhere will support its work—and in doing so will support the work of their own particular branches of the church, for the Bible Society is for everybody ★★



ASK...

**Desmond Hills**

## YOUNG PEOPLE'S QUESTIONS ANSWERED



### DECISIONS

**How can I make right decisions? At the present time I am faced with a major decision in my life and I do not know which way to decide.**

There are at least four sources of help available to you. In the first place, you should seek instruction from the Bible. Although you may not find any particular reference to your circumstances, you will find principles that will guide you in making your decisions. For instance, the Bible gives to us some definite instruction as far as marriage is concerned. Here are a few of the counsels that God has given to guide His children in making decisions as to their life partner: "Be ye not unequally yoked together with unbelievers." 2 Corinthians 6:14. True love "doth not behave itself unseemly" (or "unbecomingly"). 1 Corinthians 13:5. Then, when you are wanting to know God's will in some other matter, it is a good idea to ask Christian parents or friends for their advice. Relatives and friends can not only point out to us facts that will help us to make our decisions, but they can also pass on warnings from their own experience.

Perhaps the most common way by which God reveals His will to His children is through the outworking of circumstances. In other words, if we combine common sense with prayer, we should know what God wants us to do. The main point to remember in seeking God's guidance is that we allow time to pass for Him to reveal His will. So often folk make up their own minds and then pray for the Lord's blessing on their decision. Rather, we should keep our minds open and watch for evidences of His leading.

Closely related to this point is the fourth fact that I would like to list—that of obeying the inner voice of the Holy Spirit. There are many cases in the Scriptures where the Holy Spirit spoke to men and women, and their ideas became clear convictions. Those who follow the Lord one step at a time will find the promise of Isaiah 30:21 fulfilled: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." This text reveals that God will correct us when we need correcting. He will not allow His children to go to the right or to the left if they are walking in His steps.

### SAUL AND STEPHEN

**Please explain the following statement from Acts 8:1: "And Saul was consenting unto his [Stephen's] death." Does this mean that Saul was guilty, partially, of the stoning of Stephen, even though he was only standing by, and acting as the clothes attendant?**

As far as Saul's part in Stephen's death is concerned, we have his own personal testimony in Acts 22:20: "And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." This verse and the one that you mention in Acts 8:1 show that Saul was in agreement with what was done, although he did not himself take part in the stoning. Doubtless, Stephen's fearless witness stirred Saul's mind more deeply than he realized. This resulted in an inner conflict with his own Pharisaical fanaticism and conviction of the righteousness of Stephen's cause. The consequence of this conflict was increased bitterness against the Christians and intense persecution. In latter days, he confessed the part he had played in the death of Stephen. (Acts 22:20.)

The brief answer to your question, in my opinion, is Yes, he was guilty.

### TRYING TEACHER

**There is a teacher at my high school who is hard to get on with. Most of the chaps in my class dislike him because he is often in a mad mood. No matter what we do to please, it doesn't seem to make any difference. Lately he has been picking on me often and likes to make fun of me when I can't answer his questions. What do you think I should do?**

Although it is regrettable that you have a teacher for some of your classes who is not easy to get along with, you must not let his attitudes affect your attitude. Try and concentrate on the lectures and be sure that you have your homework and assignments up to date. Possibly the teacher

**YOUR QUESTIONS INVITED.** Desmond B. Hills is an experienced counsellor of youth. He is often invited to speak to young people at conventions, camps and colleges. At these gatherings in Australia and New Zealand, many seek his personal counsel. Now through these columns he can give advice to the youth readers of this journal. Perhaps he can help you. Write to him, care of the "Signs of the Times," Warburton, Victoria. Your names and addresses will not be printed and your letters will be treated as confidential. Each month a selected young person will also give his or her opinion on matters important to youth.



has problems of his own that affect his personality adversely. These problems he may not be able to solve and therefore he takes it out on you. Active resistance will only bring more trouble and reprisals. Passive resistance will only irritate him. Active co-operation cheerfully given is my suggestion. Although it may be hard to do, always be courteous and show appreciation for what this man does for you. The Bible declares that "a soft answer turneth away wrath." Proverbs 15:1. Then, as the ultimate, pray for your teacher and for help to exercise self-control when you are provoked.

## SINCERITY

It seems to me that there is too much talk about what is wrong and what is right. We all have different ideas as to what we should do, so I think the big test is simply, Are we sincere about what we believe. Do you agree with me?

The dictionary definition of the word sincere is as follows: "Free from pretence or deceit, the same in reality as in seeming or profession, not assumed or put on, genuine, honest, frank." (Concise Oxford Dictionary). Having defined the word, we see that sincerity is a fine trait to possess. However, as far as our beliefs are concerned, we need to make sure that our ideas have a true basis. We need to test all of our ideas as to what is right and what is wrong. The Christian's starting place for such an examination of convictions is the teachings of the Lord Jesus Christ. As we

search the Scriptures we will discover exactly what Jesus Christ has taught us to believe.

By way of example, let us examine the question of morals. Many young people seem to believe sincerely that it is all right to give "free expression" to their feelings. They have adopted what has become known as "the new morality." No matter how sincere these young people are in their belief that one can do what comes naturally as long as it does not hurt anyone, a glance into the teachings of the Lord Jesus Christ reveals that this philosophy is entirely wrong. Commenting on one of the basic commandments given to protect the happiness of the human race, "Thou shalt not commit adultery," Jesus says, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew 5:28. It is obvious then that the so-called "new morality" that so many believe to be all right, is nothing more than the old immorality condemned in the Word of God.

Then, too, sincerity alone does not lead to a better way of life. Our salvation depends upon our belief in the Lord Jesus Christ as our personal Saviour. God does not forgive us and we do not experience the new birth because we are sincere. We are forgiven our sins and become new creatures because of our faith in Jesus.

Seeing that we may be sincere and be dead wrong, it is essential that we carefully examine our beliefs to see that our basic premises are approved by the One who said, "I am the way, the truth, and the life." Young people in all ages have found that Jesus is the answer to all questionings, the centre of all truth, and the joy of living.

## YOUTH Answers

Eighteen-year-old Carol Beale comes from Sydney, N.S.W., where she works for a solicitor and attends business college at night. She received her schooling at Forest High School and has as her hobbies such things as knitting, cooking and music.



Each month we address one of our questions to a young person and ask him or her to send us their answer. This month we have asked Carol Beale to answer the following question:

**How can Christians really be happy when they have to give up so many pleasures such as drinking and gambling? Please ask a young person about my age to answer this question.**

Christians can be really happy when they let the wonderful example of Jesus fill their hearts and lives. The secret of real happiness is to adopt the standards set by Jesus and to cultivate a character based on His principles. When we realize how far short of the glorious nature of our Lord we come, there is a work to be done in our lives which takes us all the time we have. This work, or process, is called sanctification, and while we are living day by day, trying to please Jesus, happiness and inner peace flood our hearts and our whole being is uplifted.

Now for the things we have to give up. What are they? Only things that are against our own physical and mental interests. In other words, harmful things. Jesus said, "I am the way, the truth, and the life." So it is His way or His pattern we are to follow.

I believe, if Jesus were living here on earth today, in 1968, He would not take intoxicating liquor or smoke cigarettes. He would not gamble and live a life of loose morals. He was pure, clean and wholesome, and wants all His followers to live in the same manner.

All these things we give up are not blessings; they are only fleeting pleasures of the moment, all with very bad consequences. Take alcohol, for instance. Statistics prove conclusively that alcohol is a major factor in the breaking up of marriages and also contributes to the alarming rise in the road toll throughout the world.

As for smoking, the effect upon the lungs alone should be enough to deter most people. Apart from this fact, I know many folk who, like myself, find it most unpleasant to even breathe the odour of tobacco smoke. I could not imagine my Lord walking into a hotel bar with a cigarette drooping from His lips and ordering a pint of beer, and using the coarse language of some drinkers.

If we follow the Christian way, we miss the unpleasant results of these things, so we are really doubly blessed. We must keep in mind that Jesus took upon Himself humanity. He dwelt among people of all classes. He was tested, tempted and tried just as we are. He fully appreciates all the difficulties that we humans encounter, but He was successful in living a sinless life. Let us follow His wonderful example and in His strength do the same.

To sum up, I would say that living in harmony with His commandments, seeking to please and serve Him, and enjoying His blessings day by day, brings the VERY ultimate in happiness, and the thought of giving anything up does not enter my mind.

## SOLUTION TO BIBLE CROSSWORD

ACROSS: 1. Jerusalem. 7. Simon. 8. Now. 9. Seth. 12. Star. 13. Espy. 15. Sin. 16. Into. 18. Ever. 20. Flea. 23. Our. 25. Manna. 26. Bethlehem.

DOWN: 1. Jesus. 2. Remnant. 3. Sons. 4. Lost. 5. Men. 6. Alway. 10. Exile. 11. He. 14. Seventh. 16. Idols. 17. Of. 19. Realm. 21. Last. 22. Amal. 24. Rob.



By  
Robert H.  
Parr



## GOD'S **773,692** WORDS

THE BIBLE, so I am told by the Rev. Roswell D. Hitchcock in a book published in 1870,<sup>1</sup> contains exactly 773,692 words. Of these, 592,439 are in the Old Testament and 181,253 are in the New Testament. The Rev. Mr. Hitchcock was quite a Biblical statistician. He can tell you with complete facility just how many chapters there are, how many verses, and, if you have a head for figures, how many letters (!) there are in the Authorized Version. (All right, if you must know: there are 3,566,480 letters in the Bible, of which 838,380 are in the New Testament; a simple exercise in subtraction will give you the number in the Old Testament, though I don't think that knowing this will help you much.)

Nor does it lift your soul much higher to know that the middle verse of the Bible is Psalm 118:8; or that the word "Jehovah" occurs 6,855 times and the word "and" is used 46,227 times, 10,684 of them in the New Testament. But to the Rev. Mr. Hitchcock these things were important—though imagine, if you will, the painstaking care he must have taken to establish his facts! And consider how irritated he would justifiably have been if he had lived to see a computer do all this mammoth chore in a matter of hours or less!

No, these things, although perhaps of passing interest, are not the stuff of which salvation is made; they are the mere bric-a-brac of the Bible, yet they suggest something that might be worthy of our consideration. WHY did the reverend gentleman spend his time counting the letters of the Bible? No one,

to my knowledge, has ever counted the words that Shakespeare wrote—nor would anyone want to. And certainly no one ever pored over Shakespeare to find out how many letters there are in his completely collected works. Why, then, do people do this to the Bible?

Ah, we may say, that is the point. And the point is this: the Bible has a fascination that no other book or collection of books has. Moreover, its fascination lies in its unity and its diversity, its simplicity and its complexity, its singularity and its variety. For a book with all the possibilities of confusion, it has a marvelous clarity of message. But what I am trying to say has been said by H. L. Hastings so much better:

"The authorship of this book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherds' tents, in 'green pastures' and 'beside still waters.' Among its authors we find the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented in this wonderful volume, which is in reality a library filled with history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, medicine, sanitary science, political economy and perfect rules for the conduct of personal and social life. It contains all kinds of writing; but what a jumble



it would be if sixty-six books were written in this way by ordinary men!"<sup>2</sup>

Indeed, what a jumble! But yet this Book was, in a sense, written by "ordinary men"—though there was precious little opportunity for collaboration between most of them. As one writer says on the point:

"Altogether about forty persons, in all stations of life, were engaged in the writing of these oracles, the work of which was spread over a period of about 1,600 years, viz., from about 1,500 B.C., when Moses commenced to write the Pentateuch amid the thunders of Sinai, to about A.D. 97, when the Apostle John, himself a son of thunder (Mark 3:17), wrote his Gospel in Asia Minor."<sup>3</sup>

Of course, some could take issue on this matter of putting Moses as being the first of the Biblical writers. Dr. McKay<sup>4</sup> puts Job first, and gives him the possible date of 1520 B.C., as against 1491 B.C. for Moses. But these things are of small consequence. What is important is my attitude to the contents.

And herein lies the sum of the troubles of mankind, whether he be agnostic or theologian, saint or infidel, churchman or atheist. And what is more, here is the issue on which Christendom has split itself down the middle for centuries: its attitude to the Word of God! Incredible but true. Some have torn this Book to shreds; others have enthusiastically acknowledged it without question. Says Hastings (not without irony):

"The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. . . . They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. In less than a hundred years, said Voltaire, Christianity will have been swept from existence, and will have passed into history. . . . But the Word of God 'liveth and abideth for ever.'"<sup>5</sup>

And if my memory serves me aright, I seem to recall reading that in the same house where this same Voltaire lived, there is now a printing press which operates for the Bible Society, daily giving the lie to Voltaire's sceptical prediction.

By way of contrast to Voltaire and his friends, consider the famous statement made by Dr. Chillingworth nearly a century ago:

"The Bible, I say, *the Bible only*, is the religion of Protestants! . . . I for my part, after a long and (as I verily believe and hope) impartial search of 'the true way to eternal happiness,' do profess plainly that I cannot find any rest for the sole of my foot but upon this rock only.

"I see plainly and with mine own eyes that there are popes against popes, councils against councils, some Fathers against others, the same Fathers against themselves, a consent of Fathers of one age against a consent of Fathers of another age. . . .

"There is no sufficient certainty but of Scripture only for any considering man to build upon. This, therefore, and this only, I have reason to believe; this

I will profess; according to this I will live, and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me. Propose me anything out of this Book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe it with hands and heart, as knowing no demonstration can be stronger than this: God hath said so, therefore it is true."<sup>6</sup>

There is something in me that responds to the old-fashioned ring that that plain statement has to it. Would to God that our modern theologians and all our leading ecclesiastics would make statements like that today—instead of sniping at the authenticity of the Word of God, instead of questioning its inspiration, instead of branding it a collection of myths and fables. We need ten thousand Dr. Chillingworths in our pulpits today; with declarations such as that above, the preachers would set their pulpits on fire . . . and their congregations would flock to see the conflagration.

Or, if you cannot find your Dr. Chillingworth, perhaps a Robert F. Horton would do just as well. Listen to what he wrote about the Scriptures in 1891:

"On what ground do we believe that the Bible is inspired? Some will give the ready answer, 'We believe that the Bible is inspired because the church says so.' . . . Others there are who, when asked why they believe the Bible to be inspired, would reply, 'It is because we have found it to be so practically; by reading we have found our way to God; by searching it the will of God has become clearer to us; by living according to its precepts we have proved that they are divine; and now its words move us as no other words do: other books delight us, instruct us, thrill us, but this book . . . speaks with a demonstrable truthfulness concerning the temporal and the unseen.' . . . The people who answer in this way certainly seem to render a more solid reason than those who found their assertion about inspiration upon the tradition of an authoritative church."<sup>7</sup>

Ah, that is the crux of the whole matter; the Good Book is God's Book. It is best known, as Robert Horton has just reminded us, "by reading, . . . by searching . . . by living its precepts." Anyone who has any doubts of its power and its authorship need only follow this simple formula to find out the indisputable truth. ★★

1. "New and Complete Analysis of the Holy Bible," by Rev. Roswell D. Hitchcock, D.D., page 750. New York: A. J. Johnson, 1870.
2. "Will the Old Book Stand?" by H. L. Hastings, page 19. Boston: H. L. Hastings & Sons, 1916.
3. "All About the Bible," by Sidney Collett, pages 11, 12, 9th edition. New York: Fleming H. Revell Company.
4. "Notes on the Books of the Bible," by Dr. W. P. Mackay, M.A., pages 4-7. London: Hodder and Stoughton, 1887.
5. "Will the Old Book Stand?" by H. L. Hastings, page 5. Boston: H. L. Hastings & Sons, 1916.
6. "The Religion of Protestants, A Safe Way to Salvation," by William Chillingworth, M.A., page 463. London: Bell and Daldy, 1870.
7. "Inspiration and the Bible," by Robert F. Horton, M.A., pages 2, 4, 5. London: T. Fisher Unwin, 1891.



## My Brother's Keeper

I continually worry about the spiritual condition of some of my relatives. How far does my duty to them extend?  
S.

Besides offering regular prayer on their behalf your duty consists of being a good friend ever ready and willing to offer help, material or spiritual, as they sense their need. While the lending of good literature or the inviting to evangelistic lectures may greatly help, continual forcing of spiritual pressure may close rather than open the heart's door. It is well not to appear too enthusiastic even in a good thing. See Galatians 6:9, 10.

## How Do You Know?

How can I tell whether I am called to the gospel ministry?  
L.

The Scriptural questions, "What is that in thine hand?" and "What hast thou in thy house?" are appropriate. Our talents indicate what is to be our life-work. Usually our loves indicate our chief abilities, and a young man contemplating the ministry should ask himself what he loves most in lines of activity. What does he choose to do in his leisure? Are his chosen pursuits and hobbies manual or academic or a blending of the two? What are his attitudes towards people? Does he enjoy both solitude and society, or is he by temperament forced more to one than the other?

One who has been called by God to the ministry usually reveals ability in the handling of both ideas and people. Besides the prerequisites of intense love for God and man, such a person will be reflective above most, given to meditation and study, yet not so exclusively as to neglect personal associations. A minister should be "apt to teach" asserts Scripture, and this indicates the need for an intellect above the average which is quick in receiving and transmitting even abstract concepts. Physical, mental, and nervous health are vital, plus the rare sense of balance which saves from extremes. Above all, there is no substitute for holiness which is nothing other than wholeness for God in all things. As a safeguard, one contemplating the ministry should remember that others besides himself will recognize his special gifts and concur regarding his suitability for this sacred calling. Prayerfully consider the following counsel:

"This is a true saying, If a man desire the office of a bishop [a church pastor or elder], he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker [i.e. not combative], not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a



**BIBLE  
QUESTIONS  
ANSWERED**

Readers Questions  
Are Answered in These Columns by  
**DESMOND FORD, M.A., Ph.D.**

man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Timothy 3:1-7.

## Should Women Be Silent

Would you please explain the following verses: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience. . . . And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." 1 Corinthians 14:34, 35.  
M.C.

These verses are part of a theme which actually begins in chapter 11: 1-5. Note that the fourth verse of this section refers to women not only praying in public but also "prophesying," i.e., preaching. The rest of the chapter urges orderly behaviour on the part of men and women. The next three chapters grow out of this discussion by teaching on the topic of spiritual gifts, and contain warnings not to abuse these by pride or disorderly behaviour. In the middle of this section we have the magnificent chapter on "charity," i.e., Christian love. Its purpose is to assure us that God measures us by the fruit of the Spirit rather than by the gifts of the Spirit. Great grace is more important than great talent. The fourteenth chapter particularly warns against abuse of the gift of tongues and in that connection we find the verse you have quoted. Paul is warning against unseemly behaviour on the part of female believers who may wish to

start up a public dispute with the believing men. As the Methodist commentator, Adam Clarke, has written:

"All that the apostle opposes here is their questioning, finding fault, disputing, etc., in the Christian church, as the Jewish men were permitted to do in their synagogues (Luke 2:46); together with the attempts to usurp any authority over the man, by setting up their judgment in opposition to them; for the apostle has in view, especially, acts of disobedience, arrogance, etc., of which no woman would be guilty who was under the influence of the Spirit of God."—Adam Clarke's Commentary on 1 Corinthians 14:34, 35.

## Wiping Out the Problem

In what way does Christ's death for us help to wipe out the sin problem?  
N.Z.

Calvary demonstrates both God's love and His justice. He has not winked at the broken law. He has exacted the penalty, but exacted it of Himself. It is the perceiving of this which breaks the sinner's heart and leads to his own transformation. He comes to hate the sin which crucified his best Friend, and he yearns that his sinful character might be replaced with the character of His Saviour.

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:3-5.

## The Man on the Horse

What is the meaning of Revelation 19:11? Is this a true picture of heaven?  
P.S.

The text reads: "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war."

If the Lord spoke to us in the very language of heaven we would not have the capacity to understand Him, for our knowledge is restricted to earthly things. Therefore heavenly things are described by use of symbols familiar to us. This verse implies that Christ at His second coming will appear as a righteous Conqueror prepared to reward righteousness and to punish iniquity. In ancient times, kings used war-horses as they led the vanguard of their armies, and this passage of Scripture pictures Christ as the leader of the armies of heaven. See verse 14. These armies, no doubt, are the angelic hosts. See Matthew 25:31, "When the Son of man shall come in His glory, and all the holy angels with Him."



# NEW SOUTH WALES

## Sundays

2UE 10.05 p.m.  
2KA 7.10 a.m.  
2RE 8.25 a.m.  
2GZ 5.10 p.m.  
2CA 8.00 a.m.  
2KY 8.10 p.m.

## Wednesdays

# VICTORIA

## Sundays

3TR 7.55 a.m.

# SOUTH AUST.

## Sundays

5DN 7.05 a.m.

# TASMANIA

## Sundays

7AD 9.30 a.m.  
7BU 8.00 a.m.  
7SD 9.05 a.m.  
7HT 7.40 a.m.  
7QT 1.45 p.m.  
7EX 8.30 a.m.

# QUEENSLAND

## Sundays

4RO 7.00 a.m.  
4BU 7.45 a.m.

4SB 9.10 a.m.

4MB 8.00 a.m.

4WK 8.30 a.m.

4LM 9.40 a.m.

# WEST AUST.

## Sundays

6PM 8.05 a.m.  
6AM 8.05 a.m.  
6GE 8.05 a.m.  
6KG 9.05 a.m.  
6VA 6.00 p.m.  
6TZ 7.45 a.m.  
6CI 7.45 a.m.

# NORTHERN TERRITORY

## Sundays

8DN 9.30 a.m.

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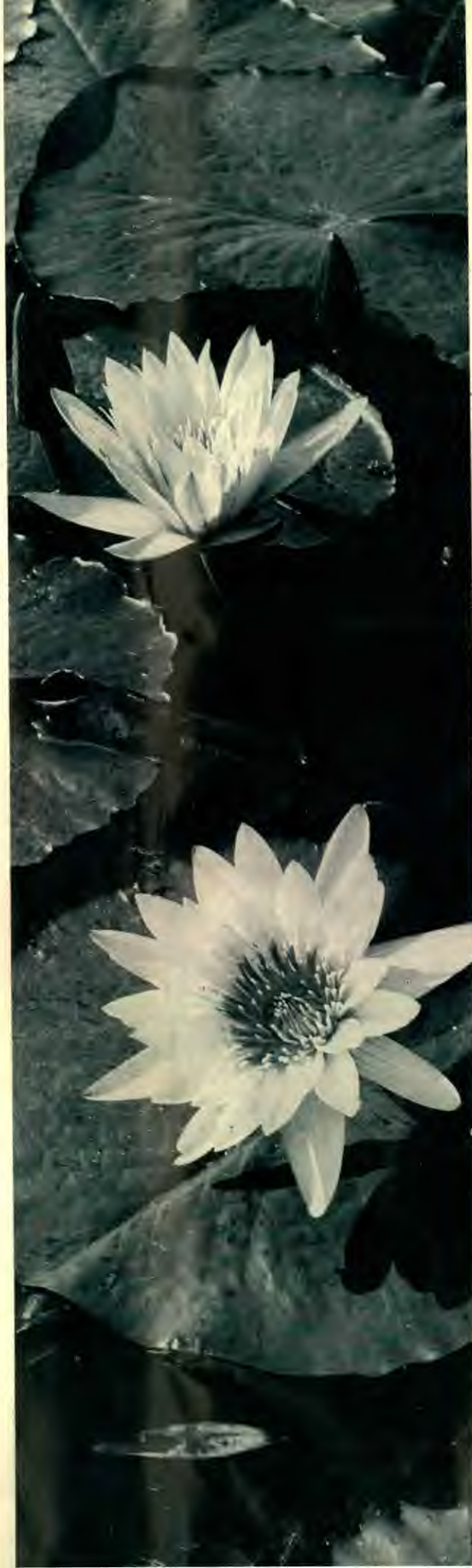
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