significant findings in this area. Focusing on the question of what was the most desirable college preparation for seminary study the findings may lead to a revision of past statements of the AATS which exclude “religion” as a desirable area of concentration in college. The researchers felt that the exclusion of religion from the list is a failure to recognize the increasingly high standards of college offerings in religion and the possibilities this opens for seminaries to be more truly graduate schools. Another striking conclusion which came from the regional consultations held under the study was the evidence of the segregation of theological education and the lack of dialogue between seminary and college teachers. They found this to be true even when the teachers were members of the same denominational system. A seminary dean at one of these conferences made the statement: "The first year of the B.D. course may almost be looked upon as an attempt to cover what the student should have had in his college course." And a college teacher said: "Students who have taken our religion courses in college are bored when they get to seminary; they even have the same textbooks." If this gulf does exist as the study indicates, it is a situation that ought to be increasingly challenged. I am confident that the ferment aroused by the Lilly study is a certain indication of greater rapport in the future and that ultimately the potential of both undergraduate and graduate departments and schools of religion will be more fully realized.

The swinging of the curricular pendulum in American higher education in the direction of an intensified stress upon the study of religion and Bible is, I feel, one of the more hopeful omens of our day. Amidst the tensions of international relationships today and the pressures of contemporary life we are awakening to the fact that somewhere in the development of our educational pattern the true meaning of life and a sense of responsibility have been obscured or lost. The educational leaders of our nation sense a critical need for an expansion of higher education that provides wisdom as well as knowledge. Our spiritual heritage in education must be reemphasized and, for the welfare of all men under God, a higher priority must be given to the teaching of religion.

Henry Voogd

The Bible in the Anuak Language

The translation of the New Testament in the Anuak language was completed in 1961. It was printed that same year by the American Bible Society. It required thirteen years from the time language study by the missionary began until the completed manuscripts were sent to the ABS. The actual typing of the final manuscripts was done in triplicate by an Anuak on an IBM typewriter. Although having only a few years of formal education, the Anuak typist had become very expert and proficient.

The Anuak tribe is estimated at approximately 40,000 persons. They are an agricultural-pastoral people, living in simple mud-walled, grass-roofed houses.
Their principal diet is fish and grain. The Anuak live along the borders of the Sudan and Southwest Ethiopia. The vast majority of the village people have little or no national consciousness.

The first schools for the Anuak were begun by missionaries less than twenty years ago. The extraordinary influence of the printed Word among this people can best be appreciated against this background.

The translation itself was done by the missionary, working at all stages with informants who themselves had a very limited knowledge of English. Each verse was translated and recorded on individual three-by-five slips. The process of alteration, revision, refinement and correction involved thousands of slips of paper before the final manuscripts were presented for printing. Hundreds of hours were spent in villages both days and nights gathering background data on the life and culture of the people. The goal was to have God’s Word in a completely idiomatic style which would readily communicate God’s revelation in the ordinary language of the people.

The translations were checked at all stages with the help of non-English speaking village Christian leaders. This was to insure that the translation was meaningful in every respect. Difficulties arising because of dialectical differences, and the differences in borrowed words and other basic concepts by persons living on opposite sides of the border had to be reconciled and a common denominator found. The final manuscripts were approved by a committee of five working for several months. Two members of this committee walked from Pokwo in Ethiopia to Pibor, The Sudan, a distance of some 150 miles. When the work was completed they bade farewell and again walked to their village church homes inside Ethiopia. Their devotion cannot but be an inspiring example for us all as we too seek to serve Christ.

The translation of the New Testament was coupled at all stages with efforts towards literacy. A series of graded and illustrated primers supplemented with stories from the life of Christ, Old Testament Bible stories, a health manual, and a song book and liturgy were developed and used. From the earliest, cheap, limited printings were made of the various books of the New Testament and placed in the hands of those who could read. This served as a basis for testing the translations, and it made available God’s Word in printed form at an early stage in the evangelization of the Anuak people.

Thus from the beginning, Christian leaders among the Anuak carried the printed Word of God in their hands. This served to increase their knowledge of God, and it enhanced their prestige and authority as spokesmen for God among an otherwise illiterate people.

With little other literature available, Christian leaders in the Anuak church lean heavily upon the printed New Testament. It is a tremendous joy to listen to the evangelists from among the Anuak as they quote from Scripture. Many have drunk deeply from the Word of God, and with keen spiritual perception are able to quote whole sections of the New Testament, relating Scripture with Scripture.
In a recent conference several missionaries discussing the present position of the Anuak church agreed that in God's providence the strength of that church is in a large measure due to the fact that from its earliest stages it has had available to it portions of the New Testament, coupled with literacy; and now, finally, the completed New Testament is in the language of the people. In fact, it is difficult to visualize how the church might have developed without the emphasis on literacy and translation.

With the Anuak living on both sides of the Sudan-Ethiopian border, the New Testament has been printed in two scripts. The Sudan Anuak use the New Testament having English letters with adaptations, and the Ethiopian Anuak have their New Testament with Amharic symbols. An initial printing of a thousand copies was made in each script. Thus the text is the same, but the script is entirely different. Today there are hundreds of Anuak who have come out of the darkness into the light of Christ. Through reading many have come to know Christ. And being able to read, they are able to draw deeply from God's own revelation of Himself.

In the Sudan the missionaries are no longer on the scene. But, God has not left himself without a witness. The very day the last missionaries were made to leave, the first copies of the complete New Testament arrived. God's timing was perfect, and he who has begun a good work, will see it through to the end. "My Word shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it."

**Harvey T. Hoekstra**

**Bible Distribution in Chiapas**

A fearless British colporteur landed in Veracruz, Mexico, with a shipment of Bibles even before the reform laws removed the inquisitorial road-block that had kept the forbidden book out of Mexico until then.

Today the Mexican Bible Society is housed in a spacious modern building. Until recently, as an agency of the American Bible Society, it rented space in a church-building in the heart of the city of Mexico. This agency has supplied Spanish Bibles for the selfless colporteurs who, to interest people in the printed Word, have trudged so valiantly from village to village and from house to house, while to their physical hardships were added the insults and threats of fanatical Bible-haters.

Colporteur Manuel Fernández, arriving in Jalisco (now Arriage), Chiapas, with boxes of Bibles, transported them inland on muleback, and was elated at the demand for the books in Tuxtla Gutiérrez. He did not know what was learned later from a converted culprit, that people asked for Bibles only to take them to the priest's patio to be burned. Fortunately, some copies escaped the flames. It was a colporteur whose name no available record retains who entered the state of