would seem highly improbable that it alone preserved the original reading against all other manuscripts and versions. One may be persuaded by internal evidence that 'hyssop' is wrong; this does not, however, necessarily mean that the author of the Gospel did not write 'hyssop'. And the translator's task is surely to translate what the author, rightly or wrongly, wrote, and not by conjecture to correct him when he is wrong.

(2) "Principles of Translation" is a lucid and valuable exposition of Benjamin Jowett's principles set forth in the second edition (1875) of his translation of Plato's *Dialogues*. Every translator will profit from Dr. Grant's discussion and his many appropriate references to specific matters. (3) Under "Special Problems" the author deals with other related matters of text. Here, as throughout the book, Dr. Grant advances his own opinions on the meaning of Biblical texts. He believes the correct translation of Mk. 15:39 is 'the Son of God'; in Rom. 5:1 he has no doubts that the indicative 'we have' is what Paul wrote, not the subjunctive 'let us have'. The *proagein* 'go before' of Mk. 14:28, 16:7, is temporal, 'precede', and not spatial, 'go in front of'. The words *epei andra ou ginôskô* 'since I know not a man' in Lk. 1:34 are a later addition, caused by the influence of Mt. 1:18-25. These and other suggestions, orthodox and unorthodox, show how widely Dr. Grant casts his net.

A valuable appendix lists books for further reading. Gustavus Paine's *The Learned Men* (1959), E. H. Robertson's *The New Translations of the Bible* (1959), and Dewey Beegle's *God's Word into English* (1960) should now be added to the list. On p. 116 the date for Stephanus' *textus receptus* should be 1550 (not 1553).

This scholarly and fascinating book puts all its readers in debt to Dr. Grant, to whom we express our thanks; the publishers, however, have put the readers all too much in debt by charging the unreasonable price of $4.25 (= 30s. 4d.) for a book whose text occupies only 164 pages, an amount which will surely keep the book from having the circulation it should.

Robert G. Bratcher

The Scrolls and Christian Origins, by Matthew Black, 206 pp. Edinburgh, Nelson and Sons, 25/-. New York, Charles Scribner's Sons, 1961, $3.95.

Principal Black provides a scholarly and lucid account of a subject which is of interest to all who seek to understand the New Testament. His survey covers both the historical and the religious and theological significance of the Qumran literature for Christian origins, and concludes with an excellent summary of the evidence and his conclusions. Of particular interest to translators is his discussion of the meaning and use of *hebraioi, nazoraios,* and especially of *parthenoi* in 1 Cor. 7 (pp. 83-88). He holds that the *parthenoi* of 1 Cor. 7:25-27

are primarily *male* celibates, and translates 28b, "If a *parthenos* marries he does not sin" (omitting the feminine article *hê* with *B, G*). Even the omission of the article, however, does not positively establish Professor Black's contention; for in 28a Paul directly addresses the man, "But if you do marry you do not sin," while 28b, with its change to the third person, is more intelligible if addressed to the woman, "and if a virgin marries, she does not sin." It does not seem likely the apostle would simply repeat himself, saying in 28b, in the third person, what he had said in 28a in the second person.

Robert G. Bratcher

Two Thousand Tongues To Go, by Ethel N. Wallis and Mary A. Bennett, 308 pp. New York, Harper & Brothers, 1959, $3.95. London, Hodder & Stoughton, 1960, 16/-.

This book is a popular account of the birth and growth of the Wycliffe Bible Translators, who, as most readers of *The Bible Translator* will be aware, are dedicated to reaching the many, often very small, linguistic groups who do not as yet have the Scriptures in their vernacular. From very small beginnings this work has grown under God into a mission with more than a thousand workers scattered over several continents, frequently in very remote, inaccessible areas. This provides a thrilling story, which is abundantly illustrated with photographs; it is bound to stimulate interest in Bible translation and may be a means of young people hearing the call of God to this work. In order to put the work of translation into new languages in perspective, it may be pointed out that through the combined efforts of missions and Bible Societies, the Bible in part or in whole is already available in the languages of more than ninety-five percent of the world's population. Yet it is certainly important that the needs of the great number of relatively small groups who are still uncatered for, numbering some tens of millions of people, should be widely known.

Of course in a popular account of this kind there is not very much material which will be of actual translational value to the Bible translator. There is, however, a short account of the work of the Summer Institute of Linguistics, the scholarly twin organization of the Wycliffe Bible Translators, which will be of interest to those not already acquainted with it. There is also much encouragement and inspiration to be gained from reading how all kinds of difficulties in the work have been overcome by faith in God, and how the power of the translated Scriptures has changed the hearts and lives of several most primitive and abject peoples. In some instances the translation of the Scriptures by Wycliffe workers has given rise to a truly vital indigenous church. Finally, readers may be glad to learn in this book of the experiences of their brethren who have also been called to the work of Bible translation, and to make acquaintance,