several talks about the work have been given over the radio and extracts of the third draft read out. In these ways we seek to pave the way for our union version, and to let as many people as possible feel that it is theirs, at the same time drawing help from as wide a field as we can.

However scientific and careful our methods, and they must be the best that we can offer, nothing alters the fact that the true vehicle of the Word of God, the means by which it is communicated, is not in the end the printed word but the Holy Spirit Himself, and that He is given not to those who merely ask but to those who obey (Acts 5 : 32); and some of us at least see in God's offer to us at this time of the whole Bible in Lwo a challenge to the church in this land to go forward in obedience, in exploring more and more what is meant by the twofold command to love. The church provides the climate in which the committee work, and a really good translation that "gets across" to those who read can only come out of a church that is truly putting God first.

Translation and Teaching

One Without the Other is NOT ENOUGH!

William H. Walker

(The following article by William H. Walker, formerly General Secretary of the Central American Mission, is taken from the December 1958 Bulletin of the mission. It is a forceful emphasis upon the need for balance in translation and evangelistic programmes.—Ed.)

It has long been the conviction of the Central American Mission that a translation of the Scriptures and a teaching ministry are both essential in effective missionary work among the primitive Indians. The experience of missionaries in two tribes of Costa Rica are striking examples that prove our point.

Back in 1895 Mr. L. H. Jamison of the CAM ministered the Gospel through an interpreter to the Chirripó Indians of Costa Rica. The blessing of God was seen as these Indians began to open their hearts to Christ. After three months Mr. Jamison wrote, "The baptized converts now number 22."

Opposition compelled him to leave the work temporarily, but he returned January 1, 1896 and remained until February 5, during which time he saw the number of baptized believers grow to 32. At that time his ministry was terminated, as the government forbade the continuance of the effort, and shortly thereafter it was necessary for him to return to the homeland.

In 1953, 57 years later, Aziel and Marian Jones were assigned to work among the Chirripós. Did they find a strong Gospel testimony among them? Had the 32 converts developed a flourishing church? No, the early Gospel light among the Chirripós had gone out. Although some called themselves "evangelicals," they had no adequate concept of salvation.

The few believers today are the result of recent contacts with the Gospel in Spanish. Thus we have an outstanding example of a lovely little congregation becoming extinct, incapable of reproducing themselves without the precious Word of God in their own tongue. *Evangelism is not enough.*

On the other hand, let us take a glimpse at the Talamancas, a sister tribe in the same country. A few years after Mr. Jamison left Costa Rica the translation of the Gospel of John was begun and completed in the Talamanca dialect. It was printed in 1905 by the British and Foreign Bible Society.

Mr. Jones recently visited the Talamancas, carrying with him one of the copies of the Gospel of John in the dialect. Did he find scores of believers with thriving churches giving a vigorous testimony for Christ? No, he found no believers at all! He writes, "Except for the name of the native informant and the Society's supervisor, nothing is known of this work."

Here is an example of one who made a translation, but apparently was unable to "make disciples" who would later become responsible for the evangelization of their tribe. A translation by itself is not sufficient to produce an enduring work for the Lord any more than an evangelistic effort without the written Word. Both are necessary!

Book Review

Everyday Life in New Testament Times, by A. C. Bouquet, and *Everyday Life in Old Testament Times,* by E. W. Heaton. New York: Charles Scribner's Sons, 1955 and 1956, respectively. $3.95 each.

In a previous review in this journal it was said: "A cultural commentary on the Bible, based upon fresh studies of the archaeology of the Holy Land... together with studies of early documents bearing on this area of concern, is sorely needed—especially designed as a sort of reference encyclopedia for the use of the translator and exegete." [1] In saying that, this reviewer was not unaware of the valuable sections in such a book as Mould's *Essentials of Bible History,* or of the illuminating reconstructions of life in the various Biblical periods such as those given in Bailey's *Daily Life in Bible Times.* [2] Nevertheless, neither these nor several other books which are similar present the kind of detailed treatment for which a translator might wish.

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[1] TBT IX. 1 (Jan. 1958) p. 41. In the context of my review of Eric F. F. Bishop, *Jesus of Palestine,* I came with real regret to a negative conclusion regarding its general value for translators. Cf. my review of G. Ernest Wright, *Biblical Archaeology,* for a discussion of the type of translation problems to which archaeological finds help to provide solutions (TBT IX. 3 (July 1958) pp. 142-3).

[2] Elmer W. K. Mould, *Essentials of Bible History* (New York: Thomas Nelson and Sons, 1941). Albert E. Bailey, *Daily Life in Bible Times* (New York: Charles Scribner's Sons, 1943).