

Concordia Theological Monthly



AUGUST

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1958

THEOLOGICAL OBSERVER

THE AUSTRALASIAN THEOLOGICAL REVIEW HONORS DR. HAMANN, SR.

The Australasian Theological Review of December 1957, which just now came to our desk, honors Dr. Henry Hamann, Sr., on the occasion of the golden anniversary of his ordination, observed on July 21, 1957. The issue is made up of articles written by his colleagues, with the exception of one book review composed by Dr. Hamann himself, who has ably and faithfully served Concordia College and Seminary in Adelaide, S. Australia, for more than a generation. The special number contains the jubilee sermon, preached by Prof. C. E. Zweck. An article by Prof. R. H. Altus tells of the excavations made by the French from 1933 to 1939 at Tell Hariri, near Haran, situated "in the kingdom of Mari." Writing on "The Date of the Exodus," Prof. F. Blaess examines the data pertaining to the Exodus and reaches the conclusion that "there seems to be nothing . . . that would contradict the dating of the Exodus about the middle of the 15th century B. C." Prof. P. D. Pahl has supplied a most interesting article on "The Use of Scripture in 1 Clement" and its important bearing on the New Testament Canon. The unsigned article "What Did Jesus Believe Concerning His Death?", written no doubt by the jubilarian's son, Prof. H. P. Hamann, demonstrates against modern unbelieving critics that Jesus well knew the meaning and purpose of His death. The contributions are both interesting and instructive and in every way do honor to the senior professor, who now teaches at the Australian seminary on "modified service." Dr. Hamann graduated from Concordia Seminary, St. Louis, in 1907 and was a classmate of Dr. George Schick and the undersigned both in Fort Wayne and in St. Louis. May God abundantly bless his labors also in the future.

JOHN THEODORE MUELLER

GLEANINGS FROM THE CATHOLIC BIBLICAL QUARTERLY

In the *CBQ* (April 1958) there appear under the heading "Biblical and Archeological News" various reports that are of interest.

The Jordan government, favoring Western nations, now permits American citizens to secure at Jordan consulates a visa entitling them to any number of entries in Jordan over a period of four years.

At the first New England regional meeting of the Catholic Biblical Association one of the essayists, Rev. J. J. Collins, reported on the recently published Papyrus 66. He affirmed that the Wescott-Hort division into families of manuscripts needs to be restudied, cited evidence tending to diminish the alleged distance between P66 and Vati-

canus (B), and projected the view that the copyist had two manuscripts before him in preparing his own text. These views deserve scrutiny.

At the second (Midwestern) regional meeting of the CBA, held on April 7 in Chicago, Rev. J. McConnell led a discussion on "Justification by Faith in Rom. 3:27—4:8." He endeavored to show that recent contributions by Rev. S. Lyonnet bear out Father Bouyer's contention that "the early Reformers were striving for the rehabilitation of a very precious element in the stream of Catholic tradition which had been de-emphasized in the pre-Reformation era; that they were right in their positive statements and wrong in the negative ones is illustrated by Fr. Lyonnet's critique of Luther's views on Rom. 3:28 and 4:3-8." This apparently means that Luther and his coworkers were right in stressing faith but wrong in repudiating the meritoriousness of works.

As a footnote on John 8:5 and Deut. 22:24 the *CBQ* reports that two Muslim pilgrims returning from Mecca were found *in flagranti* guilty of adultery. They were taken to the judge in Mecca and sentenced to death by stoning on July 11, 1957. The sentence was executed on July 12, the Mufti himself casting the first stone.

JOHN THEODORE MUELLER

OPPOSITION TO CHRISTIANITY INCREASING IN EASTERN GERMANY

"Regarding the problems which confront us today, the power is clearly in the hands of the extreme radicals." So said Dr. Otto Dibelius, bishop of Berlin and Brandenburg, in his report to the synodical convention of the Evangelical Church of Germany, which met in East Berlin April 26 to 30. From his report, made available in English through the courtesy of the National Lutheran Council, one must conclude that the anti-Christian forces in Eastern Germany are determined to put an end to a kind of peaceful co-existence of Christianity and atheism and to employ measures designed to coerce Christian citizens to embrace the atheistic ideology of the ruling regime. We submit several excerpts from the report:

The recent tendency to make the Eastern area homogeneous, is characterized by a resolution adopted by the Politburo of the Communist Party's Central Committee dated March 4, 1958. The resolution starts with the statement that in the "German Democratic Republic" the basis of the Communist pattern of society is now well established. The immediate task is now to fortify the Communist life-concept both for members of the Party and for non-members alike. It is stressed that principles of Communist education have to be applied to the masses, not merely to members of the Communist Party. Henceforth the indoctrination of Communist principles is

placed at the center of all Party programs. The resolution goes on to declare it insufficient that in the previous years ten thousands of functionaries have been trained at the Party's Training Centers. The demand is for *new institutes* and for mass distribution of *new literature*. The new educational process is said to focus on "an early inculcation of atheism." Every belief in a supernatural Being "will be eliminated," because "such a belief prevents people from putting all their strength into the building of a Communist world society." . . . In the general instruction outlines, priority is given to subject No. One: "Atheism — the Determining Factor in Dialectical Materialism." These and similar subjects are already the main propositions in a new big campaign against Christianity and the Church.

The contents of these propositions should not take us by surprise. . . . Only a few weeks ago, the official organ of the Unity Party had this to say: "There is no peaceful co-existence between the religious and the social ideologies." Mr. Erich Honecker, who was recently promoted to supreme Party leadership, proclaimed in the 35th plenary session of the Party's Central Committee: "The strength of the Marxist-Leninist Party rests on a uniform system of logic which leaves room neither to the belief in a personal God nor to supernatural powers nor to superstition nor to any other reactionary concepts."

In the course of his report Bishop Dibelius cites evidence how governmental pressures are endeavoring to replace the rite of confirmation, the church's blessing of marriage and matrimony, and the Christian burial rite with rites and ceremonies saturated with atheistic sentiments. But he does not despair. Out of the fullness of his Christian faith he told the convention:

We ourselves shall have to make a completely fresh start in the realm of education. We shall have to incorporate the Christian guidance of our children in the sphere of worship and sanctification much more profoundly than ever before. We shall have to rethink the order of confirmation too. In a new way the priesthood of all believers will have to be fulfilled. All this renewal shall be sought through joint meditation, through mutual and common deliberation, in East and West. In East and West, we are one Church, and may God grant that we remain one Church. . . . We do trust in these real experiences, but even more so in the promise given by the risen Lord to those who would follow Him. Giving thanks and taking comfort, we hold up His saying that the gates of Hell shall not prevail against His people.

P. M. B.

ORIGINAL TEXT — TRANSLATION — INTERPRETATION — PREACHING

In his brilliant and provocative lectures delivered in 1953 and published under the title *Die Geschichtlichkeit der Kirche und ihrer*

Verkündigung als theologisches Problem (Tübingen: J. C. B. Mohr [Paul Siebeck], 1954) Gerhard Ebeling, formerly professor in Tübingen and recently appointed successor to Professor Emil Brunner in Zurich, makes some incisive observations regarding the relation of translation, interpretation, and preaching to the original text of Scripture. With the kind permission of the publisher we are reproducing in English dress, from pages 19 and 20, some of Professor Ebeling's remarks:

In principle, no translation is equivalent to the original text, nor can it replace it. The ideal of a so-called literal, exhaustive, absolutely correct translation is an unattainable phantom. A church may, of course, grant normative status to a certain Bible translation such as the Vulgate or Luther's Bible. But such an action can be no more than a historically conditioned ruling and is due to considerations of practical expediency. Even the Roman Church, which had decreed the infallibility of the Vulgate—though in cautiously worded terms—had to concede the possibility of a revision of the Vulgate.

If a church does not wish to subject Scripture entirely to ecclesiastical tradition, it must, as a matter of principle, leave wide open the issue of Bible translations and impose on those who are expected to be responsible interpreters of Scripture the requirement to master thoroughly the Biblical languages. The tendency to weaken this requirement—for instance, by abandoning the study of the Hebrew language—must be resisted at the very outset as a temptation to seek shelter in a tradition-bound church.

The demand to eliminate from the theological curriculum the Biblical languages is sometimes made on the grounds that it serves no purpose to equip future pastors with linguistic and historical erudition and that it is far more necessary to make them competent to deal with practical and relevant concerns. Such reasoning betrays, among other considerations—which, at first thought, might well be correct—a thorough misunderstanding of the more involved situation. Servants of the Word who, because of their greater interest in the so-called practical affairs of the church, are no longer able or willing to engage in intensive and persevering study of Scripture in its original languages, are doing something which, in the long run, will prove to be in the highest degree impractical, since the preaching of the Word is the Alpha and Omega of all church work.

The idea that it is possible by limiting or altogether eliminating knowledge of the Biblical languages to make Biblical preaching more immediate and relevant, is a fundamental error.

This error rests on a misunderstanding of the task of interpretation. For the basic presupposition of interpretation is the ability factually to translate the Biblical text. Only that church which requires of its

ministry linguistic and historical competence really clears the way for truly relevant preaching. For only that preaching which is most closely related to the text, that is, preaching which proceeds from an understanding of the original language, has the promise of genuine relevance. For it is preaching which embraces the whole process of translation and is the result of a thorough awareness of the difficulty of the text.

But there is another reason why one may not, in principle, be satisfied with a currently used translation. For not only is the relation of the translation to the original text always inadequate, since every translation lags behind the original text, but also because every translation, being historically conditioned, is a transient phenomenon, since every living language is in process of change. The meanings of words change; concepts become useless in course of time; they become, as one says, worn out and lose their original substance and the power they once possessed. Also for this reason the task of translation must go on and on and demands constant reorientation on the basis of the original text.

P. M. B.

THESES ON ALTAR FELLOWSHIP

Is altar fellowship tantamount to church fellowship, or does it initiate or consummate the latter? Under what conditions may a church body pledged to a given confession of faith engage in *communio in sacris* with a church body pledged to a different confession of faith? Questions such as these were raised already in the early Christian centuries. But they have become most articulate and extremely relevant in our day in view of the inescapable impact of the ecumenical movement. For this reason we are submitting a set of 14 timely theses dealing with the issue of altar fellowship. They were drafted by *Oberkirchenrat* Dr. Friedrich Huebener of the United Evangelical-Lutheran Church of Germany. He presented and discussed them at a Lutheran Conference in Flensburg. Some time later the theses were published in the *Informationsblatt für die Gemeinden in den Niederdeutschen Lutherischen Landeskirchen* (April 21, 1958, p. 131) and in the *Evangelisch-Lutherische Kirchenzeitung* (May 1, 1958, p. 142). Here are the theses in English translation:

1. A discussion of questions relating to altar fellowship is, so far as Germany is concerned, one which, in view of our past history, is loaded in a special degree. The reasons are:
 - a) As a result of the solemn declaration which imposed altar fellowship with Reformed churches, a number of basically Lutheran areas became "united" (*uniert*) in the 19th century and thus their confessional status was jeopardized;

- b) Regional church authorities under the control of the ruling king, by encroaching on the churches of the Lutheran Reformation, interfered with the free development of the original ecclesiastical-theological efforts of these Lutheran churches and obscured the ecclesiastical significance of altar fellowship.
2. Not until the years of struggle to bring about a confessing church (*Bekennende Kirche*) and the coexistence in a church federation of churches pledged to differing confessions have we become aroused to the need of a fresh consideration and decision.
 3. By confronting our peculiarly German complex of questions with the complexes of questions raised in the ecumenical enterprise we can be helped to find our way out of the lowlands of church politics and emotion and to return to the central ecclesiastical-theological and therefore fundamental questions.
 4. The precise terminology employed in ecumenical discussions can even now lead us out of the blind alley of an undifferentiated concept of altar fellowship, but it can also make apparent at the same time that the concept "altar fellowship" is interlocked with the thing itself — that is, with the doctrine of the Lord's Supper.
 5. An overview of the practice of other churches shows characteristic differences between the Catholic and the Protestant wings of the ecumenical enterprise. At this point the Anglican Church deserves special attention because of its intermediate position.
 6. Viewed historically, practically all Christian churches started out with the practice of close Communion, that is, with Communion celebrations limited to their membership. In instances where theological reasons did not suffice, sociological motifs are determinative.
 7. On the other hand, it cannot be denied that enlightenment (*Aufklärung*) and dogmatic indifference as well as the desire for a more powerful ecumenical unity have resulted in a battle of opinions in almost all churches whether close Communion should still be maintained.
 8. The heart of the problem of ecumenical discussion is this: Is altar fellowship a suitable means to establish the unity of the church, or can altar fellowship be no more than a manifestation of an already re-established unity?
 9. When churches which suffer from sacramental poverty emphatically urge the establishment of unity by means of altar fellowship, they are overlooking two things: they expect sister churches

to surrender their dogmatic interpretation of the Lord's Supper, and at the same time they confirm the original conviction of the church that altar fellowship is a manifestation of church fellowship.

10. Whoever proposes universal altar fellowship and nevertheless insists on borderlines between churches reveals either that he does not know what the Lord's Supper means according to the will of its Founder or that he has a concept of the church different from that of the New Testament.
11. If it is true that Christian denominations of all shades are, without any difference, "branches" of the true church and therefore the "true" church of Jesus Christ, then all further continuance within limits prescribed by confessions and every close Communion practice is an easygoing traditionalism and a separation involving guilt.
12. With respect to its own position in the ecumenical enterprise regarding the question of altar fellowship, the Evangelical Lutheran Church appeals neither to the Greek-Orthodox nor to the Anglican Church, because it may not support either the traditionalism of the one group or the vacuous episcopalism of the other. It will have to travel its own route between the sacramentally impoverished churches to the left and the sacramentally overstuffed churches to the right.
13. Its decision may not lose itself in a false objectivity of an *ex opere operato* or in a false subjectivity which makes out of the Lord's Supper the Church's Supper.
14. The impending judgment of the returning Lord of the church is the theologically compelling reason for a continuing struggle regarding altar fellowship as the manifestation of church fellowship. Since church fellowship and altar fellowship are contingent on, and demand, each other and remain genuinely true only when predicated on confession fellowship, the whole Lutheran Church is called to repentance and decision.

P. M. B.

BRIEF ITEMS FROM THE NEWS BUREAU OF THE NATIONAL LUTHERAN COUNCIL

Minneapolis.—The Evangelical Lutheran Church will open a new mission field in Brazil this fall, it was announced here by Dr. Rolf A. Syrdal, executive secretary of the ELC's Board of Foreign Missions.

The new field, authorized by the ELC's 1956 general convention, is

located in the rolling terrain and intermittent jungle of Parana, southwest Brazilian state bordering on neighboring Paraguay and Argentina. Parana is considered the second richest Brazilian state and is the center of present-day immigration in that nation. Headquarters for the new mission will be in Londrina, a city of 70,000, described as north Parana's "economic capital," central in a fast-developing area of coffee plantations, grain fields, and the largest paper industry in South America.

The ELC field will be staffed by seven new missionaries, three of whom were ordained at the ELC's general convention here in June. At the same time the ELC will take over earlier mission work begun at Cianorte in 1953 by the World Mission Prayer League, an independent Lutheran mission organization with headquarters in Minneapolis. The league has five missionaries on the field. Further co-operation has been assured by the United Evangelical Lutheran Church, which conducts joint mission work with the ELC in Colombia and Japan. One UELC missionary will join the ELC missionaries in the new Brazilian field.

The World Mission Prayer League, in turning over its Brazil mission to the ELC, voiced "deep satisfaction and thanksgiving to God" for the ELC's decision to begin work in Parana, further granting permission to use its incorporated name to facilitate business transactions in Brazil until the ELC is able to incorporate under its own name.

In entering Brazil "for the specific purpose of reaching unchurched Brazilians for Christ," the ELC's foreign mission board declared its "earnest desire to work together with the Evangelical Church of Lutheran Confession in Brazil," a body of some 550,000 members, largely former German colonists. The board recognized the "historic contribution" of the Brazilian Lutherans "to the spreading of the Gospel" and "welcomed their co-operation and counsel" in striving to "glorify God in laboring under His Spirit toward a common goal."

The new missionaries will spend a year studying Portuguese at Campanas, north of Sao Paulo.

The ELC conducts foreign mission work on six other fields: Japan, Colombia, Madagascar, South Africa, French Equatorial Africa, and Hong Kong-Formosa. The WMPL operates mission stations in Bolivia, Mexico, Ecuador, India, Pakistan, and Nepal.

Albuquerque, N. Mex.—The Rev. John H. Gerberding, who resigned as pastor of Holy Cross Lutheran Church in Menomonee Falls, Wis., in 1955 after being acquitted on heresy charges, has returned to the ministry. Rev. Gerberding was voted into membership in the Rocky Mountain Synod of the United Lutheran Church in America. The action

was taken by the standing examining committee during the synod's annual meeting here in late May.

Copenhagen.—The Rev. K. C. Holm has been appointed Bishop of the Diocese of Funen in the Lutheran Church of Denmark, succeeding Bishop H. Olgaard, who had reached the age of retirement. Bishop Holm, 43, is a representative of the Grundtvigian line within the Danish Church. Well known and respected in church circles, he is a member of the board of the Church's Council on Interchurch Relations.

New York.—A two-year course of theological study for African Lutheran pastors will be inaugurated early next year by the Commission on World Mission of the Lutheran World Federation. To be known as the "All-Africa Theological Seminar," the school will be conducted at Marangu in Tanganyika from February 1, 1959, to December 1, 1960. Sessions will be held at the Marangu Hotel, which will also board and house the 10 to 15 students who are expected to enroll from the Lutheran Churches and missions in various parts of Africa.

Chicago.—A compromise on the thorny issue of theological education has been worked out by representatives of four Lutheran bodies which have agreed to establish a united church. The Joint Commission on Lutheran Unity adopted a proposal under which supervision of seminaries in the new church will be shared by the central body and its respective synods. Action was taken here, March 20—21, at a two-day meeting of commissioners representing the United Lutheran Church in America, the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church, or Suomi Synod, and the American Evangelical Lutheran Church.

New York.—The Appellate Term of the New York Supreme Court has affirmed a City Court ruling that sponsors of immigrants to the United States could not be held "forever responsible" for debts incurred by the immigrants. Without expressing an opinion, the Appellate Term, a reviewing court of three judges, unanimously upheld a precedent-setting decision made last October by Municipal Justice Henry Silverman. Justice Silverman ruled unenforceable the affidavits of support filled out by sponsors of nearly all immigrants who have entered this country since 1924, when legislation governing admission of aliens was first enacted.

Stockholm.—Janos Horvath, president of the State Office for Church Affairs in Hungary, has told the Lutheran World Federation in effect to "keep hands off" church concerns in Hungary. The Communist official rebuked the international organization for what he termed its

"foreign help" in what appears to be the last in an exchange of four letters with Scandinavian church leaders concerning church-state relations in Hungary.

Minneapolis.—About 200 employees, including both executive and secretarial staff, will compose the personnel of "the American Lutheran Church" when the merger of three church bodies goes into effect as of January 1, 1961.

New York.—Nearly 100,000 patients were treated in Jordan last year by the seven clinics, including one mobile unit, supported by the Lutheran World Federation's Department of World Service.

New York.—A Lutheran leader in refugee resettlement joined with seven other Protestant officials here in a plea for basic changes in the U. S. immigration law. Dr. Paul C. Empie, executive director of the National Lutheran Council, was among the signers of a joint statement asking the 85th Congress to consider a four-point program to broaden existing legislation. Congressional action was urged to finish the Hungarian program by receiving 3,000 additional refugees of the 19,000 Hungarians still in Austria and by giving the 32,000 "parolees" in this country the status of aliens admitted for permanent residence.

New York.—The Lutheran Church—Missouri Synod has distributed a discussion outline to guide its pastors and congregations in studying the issue of membership in the Lutheran World Federation. The document was prepared by the Synod's Committee on Doctrinal Unity, with the endorsement of its *Praesidium*, headed by Dr. John W. Behnken, President of the 2,152,000-member church body.

In a letter accompanying the five-page outline, Dr. Behnken stressed that the "entire question" of membership in the LWF "needs thorough study." This should be done, he added, not only by the unity committee and Synod's officials but also by theological faculties, pastors, professors, teachers, and congregations.

Chicago.—A new chapter in Lutheran co-operative activity was written when the Permanent Commission on the Service Book and Hymnal was formally organized here on April 15. Composed of 26 members, the new commission includes 10 representatives from the United Lutheran Church in America, four each from the Evangelical Lutheran Church, American Lutheran Church and Augustana Lutheran Church, and one each from the Lutheran Free Church, United Evangelical Lutheran Church, Suomi Synod, and American Evangelical Lutheran Church.

Dr. Edward T. Horn III of Philadelphia, pastor of Trinity Lutheran

church in Germantown, was chosen president of the commission, and Dr. William R. Seaman, pastor of Emmanuel Lutheran Church at Souderton, Pa., secretary-treasurer. Both represent the ULCA.

Berlin.—Work on a revised version in German—the first in 60 years—of Martin Luther's translation of the Old Testament has been begun here. A special commission composed of 15 prominent theologians—10 clergymen active in pastoral work and 5 Old Testament scholars—has been appointed by the Evangelical Church in Germany (EKID) to undertake the task, expected to take several years to complete. Chairman of the groups is the Rt. Rev. Otto Dibelius, bishop of Berlin-Brandenburg. Revision of Luther's translation of the New Testament by a similar EKID committee was completed last year after 30 years work. This will be printed shortly.

BRIEF ITEMS FROM RELIGIOUS NEWS SERVICE

Kiamesha Lake, N. Y.—The "bombings and threats of bombings" of synagogues in six Southern cities were sharply condemned here by some 600 Conservative rabbis as "reminiscent of Nazi tactics." A resolution adopted by the 58th annual convention of the Rabbinical Assembly of America also urged local, state, and federal authorities to redouble their efforts and arrest those "whose acts have outraged all freedom-loving and law-abiding Americans." The resolution specifically mentioned incidents that had occurred in Miami, Nashville, Jacksonville, Birmingham, and Charlotte and Gastonia, N. C.

New York.—Discontinuance of civilian chaplains to cadets at the U. S. Military Academy was urged by the Military Chaplains Association in a resolution adopted at its 33d annual meeting here. It called for the West Point position to be filled by a military chaplain appointed by the Chief of Army Chaplains through "regular channels." In another resolution the association, made up of chaplains of the three major faiths, asked for a halt to the sale of "morally offensive" literature at military bases. The chaplains said such literature is "a serious menace to the minds and souls of our military personnel" and urged support of a joint program of armed forces chiefs of chaplains to eliminate it.

Berlin.—A resolution condemning atomic war as "irreconcilable with mankind's conscience before God" was adopted here by the Synod of the Evangelical Church in Germany (EKID) at the close of a five-day meeting. The resolution urged the responsible world powers to promote a general disarmament of both nuclear and conventional weapons and to discontinue atom bomb tests.

New York.—Dr. Albert Schweitzer has again appealed for the end-

ing of nuclear weapons testing and the holding of a summit conference to reach an agreement on renunciation of nuclear arms. The famed medical missionary and Nobel peace prize winner warned that if these steps are not taken, "we remain on the road that leads to atomic war and misery in the near future." Dr. Schweitzer's three-part statement "With Reference to the Present Nuclear Crisis in the World" was released in the United States by the Albert Schweitzer Fellowship here and in Europe by the Nobel Institute at Oslo, Norway.

Athens.—Archbishop Makarios, exiled head of the Greek Orthodox Church in Cyprus, announced here that he had been invited to visit the Soviet Union as the guest of Patriarch Alexei of the Russian Orthodox Church. He said he hoped to "leave shortly" for Moscow and to stop off in Czechoslovakia.

Washington, D. C.—Members of the Temple Sinai Jewish congregation here joined in a worship service at Washington Cathedral (Episcopal) in which special prayers were offered for the state of Israel in honor of its 10th anniversary. It was the first time that a non-Christian group has ever joined in the regular Sunday morning service at the cathedral. Heretofore interfaith services have been conducted at the cathedral only at the evensong hour. David Yentis, president of the Jewish congregation, read the lesson from the Old Testament during the service.

Toledo, Ohio.—In spite of a written agreement with the father, the right of a mother to rear a child in the religion of her choice was upheld by the Eighth District Court of Appeals. The court cited a constitutional provision against compelling anyone to attend or support any place of worship against his consent. The ruling came after John W. Hackett, Jr., a Toledo attorney, who is a Roman Catholic, had asked the Domestic Relations Court to find his former wife, Gloria, in contempt because she was not continuing the education of their 8-year-old daughter in the Roman Catholic faith.

Houston, Tex.—Southern Baptists now have 1,213 missionaries serving in 38 countries, Dr. Baker J. Cauthen of Richmond, Va., executive secretary of the denomination's Foreign Mission Board, reported here.

Philadelphia.—The American Bible Society distributed a total of 14,614,642 Scriptures in 271 languages in more than 60 countries last year, it was reported at its 142d annual meeting here. Of the total, 1,050,061 were complete Bibles, 1,681,424 New Testaments, and 11,883,157 gospels and other portions.

During 1957 new Scripture translations or revisions were published in 19 languages, of which five had a Scripture portion for the first time. These new tongues were Anuak (Sudan), Aztec of Guerrero (Mexico), Beti (African Cameroun), Benukid (Philippines), and Pocomchi (Guatemala).

Other statistics reported included the distribution of 55,706 embossed volumes and talking-book records for the blind; 151,416 pounds of paper to Belgium, Germany, and Turkey for Bible publications; and 1,079,391 Scriptures to the armed forces.

Jerusalem.—A new towering structure described officially as “the supreme religious center for the entire Orthodox Jewish world” was dedicated here. Situated on the highest hill in the New City of Jerusalem, the seven-story building will serve as the seat of the Chief Rabbinate of Israel. It also will house a new Orthodox research and information center, an extensive rabbinical library, and a liaison office for Jewish religious foundations throughout the world. Built with \$1,665,000, mostly in contributions, the structure has an ultramodern auditorium seating 1,000 persons.

Philadelphia.—Dr. William G. Pollard, an atomic scientist and an ordained Protestant Episcopal priest, said here that “God made hydrogen bombs in profuse abundance” even before history began, and therefore civilization had better consider how to live with the weapons rather than try to ban them. The executive director of the Oak Ridge (Tenn.) Institute of Nuclear Studies, who is assistant minister of St. Stephen’s Episcopal Church there, made the suggestion during a lecture series at the Holy Trinity Episcopal Church here.

Speaking on the “Christian Man in the Atomic Age,” the scientist said it was “illogical” to protest both the “God-created power” and the United States testing it in bomb form when it was a matter of enlightened self-interest and defense. Atomic scientists, he said, should not be looked upon as working in “black magic” or contravening God-created principles.