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The Holy Spirit in the Fourth Gospel
from the Viewpoint of Christ's
Glorification

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The Men of Cleveland

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THE PAPACY AND SCRIPTURE

Under this heading the Rev. Dr. R. J. Ehrlich of Edinburgh in the *Scottish Journal of Theology* (July 1962) reviews the relations of Romanism and Calvinism to Scripture. He writes *inter alia*: "Our position from the Reformed point of view and for the sake of the truth which is in Jesus Christ is that we must reject: 1. the identification of the Roman church with Jesus Christ; 2. the identification of the spirit of the Roman church with the Holy Spirit; 3. the identification by the Roman church of truth with its own subjectivity; 4. the appeal of the Roman church to its own self-consciousness, i. e., the so-called living tradition 'as the ultimate criterion of the truth.' Thus as Reformed churchmen we must appeal to the church of Rome to join us in submitting to the absolute lordship of Jesus Christ who alone determines His church's knowledge of Him. And to assure that the Christ to whom we submit together is neither a Genevan nor a Roman idol but the true Christ, we must appeal to the church of Rome to take seriously the old church's own act of humble submission in which, distrusting its ability to preserve the *paradosis* of the apostles pure and undefiled, it recognized the Canon [Scripture], the true apostolic tradition fixed in writing, as the sole rule of faith and practice and renounced 'the right to consider as a norm other traditions not fixed by the apostles in writing.'" (The last words in single quotes are taken from Oscar Cullman's *Scripture and Tradition*.) While the article thus stresses very emphatically the *sola Scriptura* principle of the Reformation, it fails to emphasize the *sola fide* principle which Luther so sharply accentuated against Roman work-righteousness. The Tridentine anathema upon this *articulus fundamentalissimus* still stands.

JOHN THEODORE MUELLER

DEMYTHOLOGIZING IN THE PULPIT

Under this heading a Methodist minister, evidently of liberal orientation, reviews in *Religion in Life* (summer 1962) a number of sermons which Rudolf Bultmann preached during the critical years 1936—1950 and which appeared in an English translation under the title *This World and the Beyond*. As the writer shows, Bultmann in his popular addresses makes no appeal to the miraculous as a basis for the message of the Gospel. But neither does Bultmann swing to the other extreme so as to use the purely rational as the basis of his appeal to the *kerygma*. His central strategy lies "in terms of the central, existential questions of man and what the Gospel has to say about men." His strategy regarding the resurrection of Christ is even more indirect; in fact, the resurrection is hardly ever mentioned. The stress is more upon the cross rather than upon the resurrection of our Lord. He never bluntly avers: "There was no physical resurrection." He simply does not refer to it in that context. In the second part of his article the writer asks what effect Bultmann's strategy should have upon our own preaching. He suggests that the modern minister should be perfectly honest with himself when he studies the Biblical documents. But in public the minister should be as honest as is Bultmann when he uses the term "pious fiction." This means that the modern liberal minister should apply Bultmann's strategy and neither assert nor bluntly deny the resurrection of Christ. To a Christian minister that policy spells dishonesty. He must not stop with the cross, but also preach Christ's resurrection and the resurrection of all the dead, the good and the evil. Those who deny the resurrection of the Lord, as of all men, err concerning the truth (2 Tim. 2:18) and make shipwreck concerning faith (1 Tim.

1:19). Such denial takes place also by refusing to proclaim it. Bultmann errs when he thinks that by his method of demythologizing he can make the *kerygma* palatable to modern man. The modern unbelieving man will always regard the Gospel as a stumbling block and foolishness, but to the elect of God, believing in Christ, it is God's power and God's wisdom (1 Cor. 1:18, 24). Paul's strategy was the very opposite of that which Bultmann suggests (1 Cor. 2:2) and by this divinely inspired method he founded the Gentile Christian church, even in darkest heathendom. JOHN THEODORE MUELLER

BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

Gettysburg, Pa.—Lutheran laymen and women in responsible Federal Government positions met here with church leaders in off-the-record sessions to discuss a Christian response to the communist challenge.

Sixty participants in the Seminar on the Church and National Life, June 7—9, examined dimensions of the communist challenge to the West, compared Christian and communist ideologies, and considered communism as it affects Christian responsibility in relation to foreign and domestic situations. The three-day seminar held on the campus of the Lutheran Theological Seminary here was sponsored by the public relations units of the National Lutheran Council and The Lutheran Church—Missouri Synod.

Speakers outlined elements of the seminar theme: "Christian Response to the Communist Challenge." Discussion in small groups allowed for development of specific individual and group interests.

Lord Lindsay of Birker, a member of the British House of Lords, who is professor of Far Eastern Studies at The American University's School of International Service in Washington, D. C., gave an address on the dimensions of the communist challenge to the West.

The Rev. Ralph L. Moellering of Berkeley, Calif., who is a Missouri Synod campus pastor at the University of California, presented an ideological comparison between Christianity and communism.

Dr. Ernest W. Lefever of Washington, D. C., foreign policy analyst at the Institute for Defense Analyses, a private research agency which prepares studies for the U. S. Government, delivered a paper on the battle for men's minds overseas as it relates to Christianity and communism.

"Christianity and Communism — The Problem in the United States" was discussed by two denominational officials: Dr. Carl F. Reuss of Minneapolis, Minn., director of research and social action for the American Lutheran Church, and the Rev. Rufus Cornelisen of New York City, director of social action for the United Lutheran Church in America.

Dr. George W. Forell of Iowa City, Iowa, professor of Protestant theology at the State University of Iowa, gave the concluding address on the seminar theme.

Five discussion groups were led by the Rev. John Strietelmeier of Valparaiso, Ind., managing editor of the *Cresset*; the Rev. John Tietjen of New York, editor of the *American Lutheran*; and three Government officials from the nation's capital: Dr. Herbert Kahler, chief historian with the National Park Service; Einar T. Wulfsberg, administrator of the food additives petition control branch of the Food and Drug Administration; and Michael Mickett, investment analyst with the Federal Home Loan Bank Board.

Chairing the sessions were the Rev. Norman L. Temme, associate director of the Missouri Synod's Department of Public Relations, and Dr. Philip A. Johnson, executive secretary of the NLC's Division of Public Relations, both of New York.

From 1951 to 1959 the seminars for Lutherans in the Federal Government were

held biennially. This is the fourth year they have been on an annual basis. The seminars offer a specialized method of deepening the insight of Lutheran lay people who hold high-ranking posts in the U. S. Government. They are designed to allow a free and frank discussion on subjects considered vitally important to Christian citizens.

New York. — Lutheran World Relief shipped nearly nine million pounds of relief supplies valued at \$802,306 to nine countries in May.

The material aid agency, representing National Lutheran Council participating bodies and the Board of World Relief of The Lutheran Church — Missouri Synod, has sent \$4,265,764 worth of goods to 14 countries in the first five months of 1962.

Since the agency was formed in 1946, its shipments have gone to 39 different countries. The total value of food, clothing, medicines and other relief supplies sent overseas in that time is \$136,478,458.

The total value of clothing, bedding, and shoes shipped during the month was set at \$463,374, and surplus food commodities had a total value of \$332,212. The agency also shipped \$6,720 worth of other relief items — nurses' uniforms and Kiddie Kits, small packets of school supplies and toilet articles for children.

Minneapolis, Minn. — Merger of the Lutheran Free Church into the American Lutheran Church was virtually assured here on June 14 when delegates to the LFC's 66th annual conference voted 530 to 112 in favor of union agreements.

Balloting on the issue brought to an end several years of deliberation by the 90,250-member LFC over the issue of merging with the ALC, a 2,365,000-member body, which is the third-largest unit of Lutheranism in the country.

Dr. John Stensvaag, LFC president, led forces favoring union with the larger body. Visibly moved in announcing vote results to

the gathering of over 1,000 delegates and visitors, he led a prayer of gratitude and asked guidance for the church to "go forward worthily in a manner good for the Kingdom." The assembly hailed the historic moment by singing the doxology.

The climactic vote followed two hours of orderly debate in which 24 speakers were heard. Eighteen of the delegates expressed themselves in favor of the merger, and six spoke against the issue. All arguments were limited to five minutes' duration.

In addition to opposition citing concern over the ALC's constitution and fears of administrative control over congregations, a charge of "modernism" and "neo-orthodoxy" was leveled at the larger body's Luther Seminary at St. Paul, Minn.

In making the charge, the Rev. Karl Stendal of Minneapolis also criticized Russian Orthodox Church membership in the World Council of Churches and claimed ALC youth instructional materials acknowledge "evolution" with illustrations showing the similarity between gorillas and men.

The larger battery of merger proponents stressed advantages to the smaller body by being a part of the ALC's widespread program.

Following approval of the basic merger agreement, the delegates passed resolutions authorizing a \$101,339 financial effort in the Free Church for ALC programs, nominating 20 members to boards, commissions, and standing committees of the ALC and electing a seven-member board of regents for Augsburg Theological Seminary.

Augsburg College and Seminary, now governed by a single board, will be separated when the merger takes effect. The seminary regents will decide later whether the seminary will remain on its Minneapolis campus, move to the Luther Seminary campus at St. Paul in an affiliate relation, or whether it will merge with Luther Seminary. Whatever the alternative, the seminary will be-

come a unit of the ALC Theological Seminary, which is located on several campuses. Augsburg College will become a part of the ALC college system.

The Lutheran Free Church originally took part in the planning and discussion that resulted in the formation of the ALC but withdrew from the union negotiations after a congregational referendum in 1955 failed by 35 votes to gain a required three-fourths majority favoring the merger. A second referendum in 1957 lost by 15 votes.

Approval of the merger came last fall when a third referendum resulted in a 32-vote surplus over a required two-thirds majority. In the voting, 329 of a possible 331 congregations reported a total of 1,218 votes—845 for merger and 373 against.

As a result of the Free Church's favorable action at its annual conference here, an application for membership in the ALC will be presented to its general convention at Milwaukee, Wis., Oct. 18—24. It is anticipated that all arrangements for the merger will be completed by next February.

New York.—Archbishop Teodors Grunbergs of the Latvian Church in Exile died at Esslingen, Germany, on June 14. At 92 he was probably the oldest Lutheran bishop in active service.

The archbishop celebrated his 92d birthday last April 2. At the same time he also observed the 30th anniversary of his installation as head of his church. On May 21 he completed 63 years in the ministry.

Born on April 2, 1870, in Windau district, Latvia, Teodors Grunbergs was ordained in 1899. In 1931 he became a professor at the Riga Theological Faculty and the following year he was elected head of the Latvian Church—the first to bear the title of archbishop. In 1944, after his country came under communist rule, he was forced to go into exile.

He established his ecclesiastical headquarters at Esslingen, close to the "hard core" of

Latvian displaced persons who, because of some handicap or other, have never succeeded in obtaining the opportunity to leave the refugee camps and resettle in another part of the world. From there he exercised spiritual jurisdiction over some 120,000 Latvian Lutherans scattered in North America, South America, Australia, and other areas of the globe.

When the LWF was organized at Lund, Sweden, in 1947, the archbishop signed its constitution in the name of the Latvian Church. He was elected a member of the federation's first Executive Committee, serving until the 1952 assembly at Hannover.

In 1956, when the West German Conference of Exile Lutheran Churches was formed by pastors and laymen who had left Latvia, Estonia, Lithuania, Poland, and Hungary, Archbishop Grunbergs became its first chairman.

Chicago, Ill.—New congregations were started in 1961 at the rate of one every 40 hours by National Lutheran Council participating bodies and The Lutheran Church—Missouri Synod, according to Dr. Robert W. Long, executive secretary of the NLC's Division of American Missions. He said 129 were organized by NLC churches and 85 by the Missouri Synod.

Florida, with 18 new Lutheran congregations organized during the year, led all other states, the missions executive reported. California was second with 17 and 11 new churches were started in Illinois.

Dr. Long said new Lutheran congregations were started in the District of Columbia and 38 of the 50 states. Missouri Synod churches were organized in 33 states, the District of Columbia and Canada.

Cleveland, Ohio.—Plans to form a new cooperative association for all of America's Lutherans cleared a crucial hurdle here on June 28 when delegates to the 45th general convention of The Lutheran Church—Missouri Synod authorized their representatives

to participate in future negotiations. A resolution to keep the synod involved with other Lutheran bodies in formulating plans for a new agency was passed by voice vote.

The new association, dedicated to common theological study and Christian service, would replace the present National Lutheran Council. The NLC now represents the new 3,200,000-member LCA, the 2,400,000-member ALC and the Lutheran Free Church, a 90,000-member body which will merge with the ALC by next Feb. 1. With participation by the 2,600,000-member Missouri Synod, the new association would represent over eight million Lutherans in America. In addition, all other Lutheran bodies in the country—with some 400,000 members—would be invited to participate in the planning and formation of the new agency.

Each body that accepts is to be represented by seven members on a committee that will formulate the constitution and by-laws. It is hoped that the committee's report will be ready for submission to the conventions of the various bodies by 1965.

Discussions between the NLC and the Missouri Synod over the past two years resulted last November in agreement that sufficient doctrinal unity exists to justify further exploration toward formation of the new interchurch agency.

Except for theological study, according to present plans, each participating church would have the option of declining cooperation in individual activities of the agency. The establishment of pulpit and altar fellowship or organic union would be outside the scope of the new agency and participating bodies would be free to enter into or continue outside relationships.

Detroit, Mich.—The largest merger in the history of American Lutheranism brought the Lutheran Church in America into being here on Thursday, June 28.

In an hour of official business, colorful ceremony, and moving solemnity more than

7,000 persons in the arena of Cobo Hall witnessed the birth of the new denomination of 3,200,000 members.

The climactic moment came when four quarters of a massive white candle, each with a separate wick at its knife edge, were lighted by acolytes and then brought together in a single flame to symbolize the union of four church bodies into one body.

With its 3,200,000 members, the Lutheran Church in America becomes the largest of the 11 branches of American Lutheranism, followed by the 2,545,000-member Lutheran Church—Missouri Synod and the 2,365,000-member American Lutheran Church. The latter was organized last year by merger of the former Evangelical, American, and United Evangelical Lutheran Churches. The remaining eight Lutheran bodies have about 425,000 members in all.

The LCA ranks sixth in size in American Protestantism behind the Methodist Church, Southern Baptist Convention, National Baptist Convention, Protestant Episcopal Church, and United Presbyterian Church in the U. S. A.

Vienna.—Lutheran laymen in the United States are raising theological questions about the nature and content of their own church activity, a Lutheran World Federation commission heard here. A report to the LWF Commission on Stewardship and Congregational Life, presenting the findings of a sample survey by its American subcommittee, said U. S. laymen are: dissatisfied concerning the content they have found in the church's preaching and educational work; disturbed as to how to bear a sound Christian witness in the complex relationships and activities of present-day life; and puzzled as to the relation between their role in the church and that of the ordained ministry.

The report was written by Dr. Jerald C. Brauer, dean of the University of Chicago Divinity School, and presented here by a commission member, Dr. Robert W. Stackel,

an Akron, Ohio, pastor of the United Lutheran Church in America.

It advised American churches "not to leave (their) people at a Sunday school level in their understanding of the Christian faith" at a time when their general educational level is rapidly rising. "In some of the suburban churches, it has already reached the point where the average church member has a college degree," it said.

Detroit, Mich.—Dr. Franklin Clark Fry, widely regarded as the most influential leader in world Protestantism, was elected here as the first President of the Lutheran Church in America. The choice of Dr. Fry to head the LCA came a few hours after the new denomination was officially established on June 28 as the product of a four-way merger.

Cleveland, Ohio.—Dr. John W. Behnken, 78, President of The Lutheran Church—Missouri Synod for 27 years, was designated a lifetime "Honorary President" of the 2,700,000-member body in an emotion-packed ceremony at its 45th general convention. Dr. Behnken, who announced his retirement at the convention's opening sessions, will be succeeded by Dr. Oliver R. Harms, the synod's First Vice-President since 1959.

Dr. Harms, 61, who was elected on a fifth ballot over four other candidates, will assume the presidency July 1. He resides in St. Louis, Mo., where the church has its headquarters.

The convention also elected four Vice-Presidents. Dr. Roland P. Wiederaenders, 53, pastor of Trinity Lutheran Church, Corpus Christi, Tex., was named to the First Vice-President post at St. Louis. He is a former synodical Vice-President and formerly headed the Texas District. Dr. Theodore F. Nickel, 58, of Chicago, was named to his first term as a Vice-President and received the second position. He has been President of the Northern Illinois District since 1960. Re-elected as Vice-Presidents were Dr. George

W. Wittmer, 55, in the third position, and Dr. Arthur C. Nitz, 56, fourth. Dr. Wittmer is pastor of Messiah Lutheran Church in St. Louis, Mo., and Dr. Nitz is pastor of Saint Paulus Lutheran Church, San Francisco, Calif.

Cleveland, Ohio.—The Lutheran Church—Missouri Synod conventions will be held every two years instead of every three years after 1965, unless congregations overrule action taken by delegates to the body's 45th general convention here.

The site of the 1965 meeting, Detroit, Mich., had previously been decided at the Missouri Synod's 1959 convention in San Francisco, Calif. The current convention chose New York; Denver, Colo.; and Milwaukee, Wis., in that order, as the locations for the sessions likely to be held in 1967, 1969, and 1971.

The Missouri Synod convention decision will be placed before congregations in the form of notification in official publications. Unless one third of the congregations dissent in writing within six months after the last of three monthly notifications, the convention resolution will take effect.

Cleveland, Ohio.—Consolidation of several committees dealing with doctrine and interchurch relations into a single Commission on Theology and Church Relations was voted here by delegates to the 45th convention of The Lutheran Church—Missouri Synod. The new 23-member commission will consolidate work now done through committees on doctrinal unity, woman suffrage, doctrine and practice, Finnish relations, and Bible versions.

The resolution establishing the commission called it a way to provide the church with a "unified, single voice when addressing itself to extra- and intra-synodical organizations."

In addition to providing the denomination with a "clearinghouse for all matters relating to doctrinal unity," the commission

will "give guidance and advice in conducting institutes and seminars on theological matters . . . and provide opportunities for theological study by pastors and teachers in service." One of the commission's prime functions will be to assist the church president "in representing the Synod in official contacts with other churches and synods in the interest of divine truth."

Cleveland, Ohio. — The Lutheran Church — Missouri Synod participation in doctrinal talks with other Lutherans and Presbyterian and Reformed bodies was approved by the 45th triennial convention of the synod.

A series of discussions is planned between Lutheran and Reformed bodies, not to consider mergers but to explore the theological areas in which the groups have historically disagreed. The first meeting was held in New York last February, and the second session is scheduled for February 1963.

Last year the North American area of the World Alliance of Reformed Churches holding the Presbyterian Order invited the National Lutheran Council, which comprises American member churches of the Lutheran World Federation, to engage in the talks. Missouri Synod representatives took part on the invitation of the NLC.

The first meeting was generally exploratory, devoted to establishing areas to be studied in the future. The second session will deal with respective views of the Gospel, the Scriptures, and the Confessions.

Formation of an international organization of Lutheran bodies which are in fellowship with the Lutheran Synodical Conference in this country was endorsed in another convention resolution. "We are now in fellowship with an increasing number of sister churches throughout the world," it stated. "This circumstance presents a glorious and God-given opportunity as never before to enlarge the Lutheran Synodical Conference into an international organization of confessional Lutheran churches."

As proposed, the organization would involve about 3,300,000 Lutherans in churches which are not affiliated with the Lutheran World Federation. The LWF represents approximately 50 million Lutherans around the world.

The resolution directs the Missouri Synod to ask the synodical conference at its meeting in Chicago next Nov. 13—15 to "take immediate steps" to form the international group.

In another action, Missouri Synod delegates voted to continue the practice of sending observers to national and international conventions and conferences. It was noted that the synod's relationships with the World Council of Churches and other federations of churches has not changed but said "such representation has value in keeping our Synod abreast of theological developments and trends in various sectors of the church world."

Detroit, Mich. — The Lutheran Church in America established here by a four-way merger received the "cordial greetings and hearty felicitations" of The Lutheran Church — Missouri Synod. The greetings were brought by both the outgoing and the incoming Presidents of the Missouri Synod on Saturday, June 30, a few days after the Synod's change in leadership at its triennial convention in Cleveland, June 20—29.

Dr. John W. Behnken of St. Louis, Mo., spoke in the morning at the final business session of the LCA's constituting convention. His successor, Dr. Oliver R. Harms of St. Louis, full-time First Vice-President of the Synod for the past three years, appeared in the evening at the convention banquet, a few hours before he officially assumed the presidency.

Emphasizing that the Missouri Synod has "ever considered the issue of Biblical doctrine and Scriptural practice of paramount importance," Dr. Behnken voiced the conviction that "this is what we Lutherans in

America and Lutherans throughout the world need most of all. Yes, we are persuaded that it is the witness which we owe to Protestantism, Catholicism, and paganism throughout the world." Applause came when Dr. Behnken told the convention "we surely pray fervently that ultimately it may please God to bring about (Lutheran) union on the solid basis of true unity." Three times delegates rose to their feet and applauded the veteran churchleader: as he was escorted to the podium by Dr. F. C. Fry, at the close of his greetings, and again as he left the convention hall.

NEWS RELEASE OF THE AMERICAN
BIBLE SOCIETY

A 20% increase in overseas distribution of the Scriptures for the second consecutive year — much of it in areas of political tension — was reported at the 146th annual meeting of the American Bible Society in New York City on May 10.

The demand for the Bible rises dramatically during periods of political unrest, according to the annual report of the Society's Board of Managers. The report noted that "Cuba and Congo are cases in point; in the former, distribution increased during 1961 from 611,993 to 906,660 Scriptures, and in Congo there was an increase of over 75,000 Scriptures. The Bible clearly brings God's power to men who are seeking freedom from oppression, whether it be political or spiritual."

During 1961 the Society distributed over 24,000,000 copies of Scriptures in this country and in over 100 other countries on six continents. It was the largest annual total since the Society was founded in 1816. More than 11,000,000 copies were distributed overseas.

The American Bible Society, in cooperation with the 22 other members of the United Bible Societies, helped to bring about a dis-

tribution of more than two million copies in three countries and more than a million in two others. They were India, 2,791,297; Japan, 2,505,305; Argentina, 2,041,180; Brazil, 1,595,312; and Korea, 1,039,647.

Distribution in the United States was 12,696,706 copies during 1961. "Measured against distribution figures of previous years, an impressive distribution record has again been made by the Society in the United States," the report pointed out. "Measured in the light of population increase and of the large number of unchurched individuals — some 50,000,000 having no contact with Holy Scriptures — much more remains to be done."

During the past year the Society greatly expanded its distribution of Scriptures to persons of special need in hospitals, nursing homes, jails, and other institutions. Hundreds of thousands of Spanish Scriptures were furnished to agricultural migrant workers. Over 6,000,000 special Scripture portions were circulated for Christmas and Easter reading.

During the year, the number of languages into which at least one book of the Bible has been translated rose to 1,181, an increase of 16 over 1960.

A book of the Bible has now been translated into the following languages which never before had any part of the Scriptures: Baure (Bolivia), Bawm (East Pakistan), Diola (Senegal), Ghetsogo (Gabon), Guaica (Venezuela), Hallam (Assam), Huitoto: Muinana (Peru), Ixil (Guatemala), Kabre (Togoland), Kyaka (New Guinea), Manobo: Ilianen (Philippines), Mixe de Coatlan (Mexico), Nambya (Southern Rhodesia), Phom Naga (Assam), Piro: Manchineri (Peru), and Toma (Guinea).

There are now 226 languages in which the whole Bible has been published, 281 in which a whole Testament has been published, and 674 in which at least a complete Gospel or other book has been published.

The work of translation and revision is increasing rapidly, the Society reported. One mission alone has begun work in 200 languages within the past 15 years. Revisions of existing Bible translations are now under way in almost all the major languages of the world.

For preliterate areas around the world, the Society has produced "Finger-Fono" Scripture recordings for use with a special phonograph which is rotated by pressure from a finger. In all, 30,612 sets in 40 languages have been provided.

Distribution of Braille volumes and "Talking Book" records for the blind totaled 50,251 during the year.

A worldwide research project, undertaken in cooperation with other member organizations of the United Bible Societies, currently is trying to assess the effective use being made of the Scriptures. In the United States, more than 200 participating churches are answering questionnaires designed "to discover the most effective ways in which the Bible is being used to deepen the spiritual life of the local church. The study secretaries are keeping in close touch with denominational leaders and at the same time developing and

using the creative project of Bible use known as Bible Week," the report said.

At a special luncheon held in connection with the annual meeting, reproduction proofs of the Society's latest publication — the New Testament in the Anuak dialect of the Sudan — were presented to the Rev. Gerrit Heemstra, Chairman of the Bible Cause Committee of the Reformed Church in America, and Minister of the Pompton Reformed Church in Pompton Lakes, N. J. The translation is the result of 13 years of work by the Rev. Harvey Hoekstra, a missionary of the Reformed Church in America.

Honorary Life Memberships were voted for Miss Eunice V. Pike and Mr. and Mrs. George M. Cowan, all members of the Wycliffe Bible Translators, in recognition of their service in the translation of the first New Testament in Mazatec, a Mexican Indian language.

A premiere showing of *The Least of These*, a new Bible Society filmstrip about the distribution of Scriptures to persons of special need in the United States, was a special feature of the meeting. The filmstrip will be ready for general distribution by early summer.