

Albright, W. F., Archaeology, Historical Analogy and early Biblical Tradition (Louisiana State University Press: Baton Rouge) 1966

p. 45 In other words, the original text of Samuel was longer than any derived recensions, and naturally longer than all modern translations. Where the Greek and Hebrew differ, most apparent recensional variants were already found in the earlier text. Since we find similar indications of a fuller original text in Genesis, Exodus, Numbers, Deuteronomy, Joshua, and Judges, we may be sure that all these books share in the tendency to reduce the original text through copyists' errors, instead of expanding it by editorial glosses. Therefore, it is impossible to carry out any of those close analyses/ <sup>p.46</sup> of the Hebrew text which became so popular in the late nineteenth and early twentieth centuries. The text of the Hebrew Bible was not fixed at such an early date as supposed by most critical scholars, a fact which means that the Masoretic text cannot be used as a basis for the kind of analysis which sometimes divided a single verse among three different sources.

4.5

p. 54 footnote:

According to the Wellhausen point of view, there was no central sanctuary before post-exilic times, when the Temple in Jerusalem became the only sanctuary accepted by true Jews. Yet there were many such central sanctuaries in the ancient Near East, and it would be rather strange if early Israel were an exception. Not only were there central sanctuaries, but there were also high priests all over the Near East, again unknown to Wellhausen.

14.11

is for the summer

The Far Eastern Council of Christian Churches, with The International Council of Christian Churches cooperating, has issued a call for its Third Assembly to convene in Singapore, Malaya, August 5-12, 1956. There are eleven Far Eastern nations in fellowship in the FECCC. It was formed in Manila in 1951 and had its second assembly in Karuizawa, Japan in the summer of 1953. It is an active council under the leadership of its president, the Rev. Antonio F. Ormeo of Manila. It stands for "the faith once delivered unto the saints" and is battling modernism and inclusivism as represented in the so-called ecumenical movement--one world, one church--of the World Council of Churches.

and Mr. Quek Kioh