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Preface:

The 1970 Bulletin will probably arrive in your hands later than the issues of previous years. The reason is the usual "circumstances beyond our control". This is not to say that the blame may be placed on the contributors, who were very prompt with their material and to whom thanks is due for their contributions. It may not be a bad thing to have the Bulletin arriving in early fall just as activities of all sorts come to life again.

Preface:

Le Bulletin de 1970 vous parviendra probablement plus tard que ceux des années précédentes. Ce retard est dû, comme de coutume, à des "circumstances beyond our control". Cela ne veut pas dire que les collaborateurs en sont responsables; au contraire, nous devons les remercier d'avoir été si rapides. Après tout, il n'y a peut-être pas d'inconvénient à ce que le Bulletin arrive au début de l'automne, au moment où toutes sortes d'activités reprennent.

Faculty of Religious Studies  
McGill University, Montreal

Robert C. Culley  
Secretary-Treasurer

## I PRESIDENTIAL ADDRESS

### A Biblical Cartoon - Robert F. Schnell

It is a canon of biblical exegesis that sound interpretation depends upon an accurate identification of literary form and type. So one must handle the myth differently from the historical narrative, and even historical narrative must itself be closely examined to determine whether it is essentially annalistic or didactic, or interpretive, and if interpretive, the specific emphasis of the historian. One will approach apocalyptic with expectations different from those with which he will examine wisdom literature or prophecy. Legend or saga is different from law. Within the psalms one must identify hymn of praise, "enthronement" psalm, royal psalm, lament, thanksgiving, or at the least, if one is to follow Westermann the two essential categories of praise and petition.<sup>1</sup>

When you come to the book of Jonah how do you classify it as to literary type? Is it history or biography, allegory or parable, or some combination of these? Each of these has been suggested, but my own association with Jonah leaves me with a strong feeling that no one of these identifications is entirely accurate, though each one may make some claim to acceptance. So if one approach the book as history one can at least acknowledge that there was an actual Jonah ben Amittai in the time of Jeroboam II (II Kings 14:25). He was a prophet of weal, enthusiastic for the extension of national boundaries. Joppa was an ancient port, and Nineveh an actual city. Yet few outside the very conservative would maintain that Jonah was written in the time of the historical person of that name, and even Kaufmann who considers critical opinion that Jonah is late "a tissue of errors" would not call the story historical but rather of legendary nature, similar to "the flood story, the legend of Sodom," or like the "stories about 'the great things' of Elijah and Elisha circulated during their lifetime."<sup>2</sup> And Nineveh, described in Jonah as an immense city, is not the historical city, but is, to quote Kaufmann again, "a legendary 'great city' with its own king."<sup>3</sup> So there are difficulties with what would seem to be the most obvious historical features. And in addition there are the other features which strain credulity, for example, the fish incident, the wholesale repentance

of the Ninevites, the miraculous plant which grew up in a night and perished in a night. So it is recognized by every serious student that Jonah is not to be understood as history.

By the same token Jonah is not biography, though it purports to be the story about a reluctant prophet. As such it differs from all the prophetic books with which it is associated in the canon. While the prophetic books consist largely of prophetic oracles, they also contain sections of biographical nature. And it is not that biography is foreign to the prophetic books that leads one to exclude Jonah from this type but simply the nature of the so-called biographical material -- the fantastic, the miraculous and the grotesque.

Then what about allegory? There are features which support such an interpretation. Jonah himself may well be considered the representative of a provincial pride and a national exclusivism which the author repudiates. This may be supported by the fact that Jonah, that is "dove," is a symbol of Israel, (Hosea 7:11; 11:11). The sea may be a symbol of arrogance and rebellion against God, and Jonah's flight to Tarshish may be interpreted as Israel's avoidance of its missionary role to be "a light to the nations." The storm might symbolize danger to the nation posed first by the Assyrians, but more especially by the Babylonians. The exile and the return could well be represented by the fish incident, and indeed are so depicted in Jeremiah.

Nebuchadrezzar king of Babylon has devoured me  
and sucked me dry,  
he has set me aside like an empty jar.  
Like a dragon he has gulped me down;  
he has filled his maw with my delicate flesh  
and spewed me up.<sup>4</sup>

The ready response of the sailors and the wholesale repentance of the People of Nineveh might symbolize the receptivity of the pagan nations to the message of a gracious God. Yet, although one can accept the appropriateness of some of these metaphors, it seems that a complete allegorical interpretation is possible only after the exercise of a particularly active imagination. What, for example, should one say about Jonah's kiosk and later the plant and its sudden growth and as rapid demise? Allegory is appropriate only to a limited degree.

The majority of the commentators describe Jonah as a parable. Representative of these would be Jas. D. Smart who writes: "The form of literature into which the book of Jonah fits most naturally is that of parable."<sup>5</sup> Similarly Wm. Neil says that one may "regard the story of Jonah as simply a parable of the same type as that of the ewe lamb (II Samuel 12:1-4) or the good Samaritan (Luke 10:30-37)."<sup>6</sup> I assume that we are concerned then not with the simple simile or metaphor or the parabolic saying, but rather with the narrative parable, which may be described as "the brief narrative which forcefully illustrates a single idea."<sup>7</sup> The parable as thus defined and of which the two referred to above would be examples, are characterized by vigor and originality, creative novelty, clarity and naturalness. They are true to life, not fanciful or impossible. So while the parable may in fact be fictitious narrative it is of something that might naturally occur.<sup>8</sup> Yet there is in Jonah a good deal of the fantastic, the unreal. It is just this makes me hesitate to describe Jonah as a parable.

So it would seem preferable to describe it with B. Davie Napier as "a fabulous, moving tale," "a story-teller's story."<sup>9</sup> Similarly Wm. Neil writes that Jonah is "a little tale of the lesson which Yahweh taught to a harsh and intolerant Jew."<sup>10</sup>

Now when we examine the various features of the story of Jonah we may be able to venture a more precise definition than that of tale. As the first of these features I would identify the comic. The more I read the book the more it tickles my funny bone. I find indeed in my teaching of a class in the literature of the Old Testament that the book of Jonah calls forth almost unconsciously a humorous approach. Students are frequently either surprised or shocked, for they are inclined to think that the Bible must be sober and serious. Serious it is, but not sober. To envisage the land-lubber Jonah going on a cruise to Tarshish, the end of the world, is amusing. He declares to the sailors that he worships the God who made the sea. Yet he tries to escape by means of a sea voyage. How inconsistent can he be? To envisage him saying his prayer in the belly of the fish is ludicrous, to say nothing of him being disgorged, vomitted forth, toppling head over heels onto the beach. Even the fish can't stomach Jonah! I should think that one such experience would quite suffice to discourage a man from running away a second time! Perhaps my imagination runs wild, but I envisage pouting Jonah as a second Elisha,

bald as a billiard ball, with a splitting headache from the effects of the Mesopotamian sun beating upon his pate. In dire need of a bit of shade he is momentarily thrilled with the gourd, the kikāyōn, and then cast into black despair and silly grief over its sudden withering and death. Everything goes wrong for Jonah. God makes a liar out of him; God kills the kikāyōn, he spares the men of Nineveh. God should have more sense, he should reverse his priorities, and liquidate the Ninevites, every single jack-tar of them, their brats included, but spare the plant. And have you never imagined how amusing it would be to see all the cows wearing sack-cloth?

The author displays a great deal of wit. It is a clever wit. There's a slyness and a deftness in it -- a few suggestive strokes here and there, and your imagination takes over to fill in the picture. It is not difficult to characterize by their essential features either Jonah, or God, or the sailors, or the men of Nineveh. The inconsistency of Jonah is immediately apparent. Indeed, there is the element of caricature, a bit of overdrawing -- so that identities may the more readily spring to mind -- like Pearson's bow-tie, Benson's pipe, and the unmistakable play-boy to depict Pierre.

Closely associated is the element of exaggeration. Ready examples are the size of Nineveh, the repentance of the whole population with not a single exception, and the plant to rival Jack's beanstalk.

Then as a number of scholars have recognized, there is irony and satire. These features have been emphasized especially by E. M. Good.<sup>11</sup> He notes the irony in the name of the prophet, Jonah ben Amittai, son of faithfulness or truth! Faithful fellow indeed! There is the irony of the double meaning in Jonah's proclamation: "Nineveh shall be overthrown" which could well mean "Nineveh shall be turned upside down" as indeed it was when it repented. Jonah's declaration of the nature of his God as "gracious and merciful, slow to anger, abounding in steadfast love and relenting of evil" is a liturgical cliché, which springs almost unbidden to Jonah's lip, to be only grudgingly and peevishly acknowledged. There is a biting satire in the picture of a man who is in despondent despair because of his vexation with a gracious God. Good rightly divines the author's purpose "to expose absurdity by the irony of satire."<sup>12</sup> Similarly W. F. Stinespring<sup>13</sup> emphasizes the typical satire of the

author of Jonah, who holds up human folly and shortcomings "to reprobation by means of ridicule, derision, burlesque or other methods of intensifying incongruities, with the intent of provoking amendment."

These then in summary are the features of the book of Jonah: the comic, even the ludicrous; sly wit; caricature with its deliberate exaggeration; irony and satire. These the author skilfully employs to create a series of fast-moving scenes, each successive one tripping over the heels of the next, to conclude abruptly with a rhetorical question to which the reader readily supplies the obvious answer and makes the inevitable amused comment.

These ingredients in the proportions represented in Jonah give us a literary product which, it seems to me, can be most aptly described as cartoon. Wolf Mankowitz has, I think, caught the essential mood of Jonah in his little play "It should Happen to a Dog."<sup>14</sup> The play consists of six brief and rapidly moving scenes, to be played at a fast tempo (author's suggestion). Stage properties are minimal, mere suggestions to the reader's or viewer's imagination. There are only two actors, one playing several roles and the other is Jonah, a travelling salesman who endeavours to escape God's incessant commission mediated through the "chirp, chirp" of a bird. The comic is emphasized throughout, and provides the medium for the message, indicated when the shade plant (actually a hall tree in the play) withers, and Jonah says: "This is some kind of parable, ain't it? You are trying to teach me something, isn't it?" In spite of these words which he puts on Jonah's lips Mankowitz does not consider Jonah to be a parable. In a brief note he describes his play as "a serio-comic strip which ... is faithful to the original."

The appropriateness of the definition cartoon was suggested to me as I recalled a chance conversation some few years ago with Dr. Norman Ward, a political scientist at the University of Saskatchewan. He is also something of a humorist and writes little sketches which are amusing and not without satire.<sup>15</sup> I happened to ask him what he was busy at and he replied that among other things he was writing cartoons. To this I replied that I thought one drew a cartoon. But he said: "No, I write the cartoons and then I send them to a friend who does the drawing." And with a moment's thought one recognizes that an important part, perhaps the essential part of the cartoon is

the caption. Imaginative and suggestive drawing and terse caption together illustrate the brevity of true wit through the medium of the cartoon. Perhaps the most popular modern example would be Charles Schultz's cartoons which portray the fabulous world of Charlie Brown and Snoopy and their pals. But to me "Peanuts" does not hold a patch to Jonah.

Of course one may object that the cartoon, combining picture and caption or snippets of dialogue is a modern category, unknown to the ancient world. And at first glance, this may seem a valid objection. Yet one recognizes that the drawing may simply serve as an aid to the imagination, an illustration to point up the ludicrous or the grotesque in man's inconsistencies and his human foibles. The drawing may in fact be an accommodation to a sluggish imagination, and this may indeed be a prominent characteristic of our modern world. By contrast, the texts of the Ancient Near East suggest to me a vivid imagination. And the language, notably that of the Old Testament, is itself a vivid, concrete, picture language. If one can write pictures, the illustrative sketch or drawing becomes unnecessary. John Paterson,<sup>16</sup> for example, describes the thought of the Old Testament as being optical rather than logical, and he cites a modern poet's example of a man who had "the necessary magic of words," his words were so vivid and moving that they "became alive and moved up and down in the hearts of his hearers." No drawing is necessary to enable one to visualize the incidents in the Joseph story, or those of the Exodus, or Daniel and his three friends, or the sluggard of the wisdom writer, or the longing of the soul which is likened to the hart panting after the water brooks. Pictures abound in this literature; they stand out on every page. And many of them are funny pictures, they are amusing, they induce a chuckle. And none are more humorous than those of the book of Jonah.

So I propose as the designation for this book cartoon. The modern reader will thus understand what kind of literature he has before him, will approach the book knowing its proper category. He should be able to avoid the pitfalls of the prosaic mind; his sober countenance should relax; he may even give vent to unrestrained laughter. But let him also be aware that he will be laughing at himself, and then really acknowledging and rejoicing in God who is gracious and compassionate, abounding in steadfast love, and relenting of evil.

## FOOTNOTES

- <sup>1</sup>C. Westermann, The Praise of God in the Psalms. (John Knox Press, Richmond, 1965).
- <sup>2</sup>Yehezkel Kaufmann, The Religion of Israel, (London, 1961), p. 284.
- <sup>3</sup>Ibid., p. 283.
- <sup>4</sup>Jeremiah 51:34, N.E.B.
- <sup>5</sup>James D. Smart, "Jonah" in IB, VI, (New York, 1956), pp. 871 ff. So also his Servants of the Word. (Philadelphia, 1960) pp. 91ff.
- <sup>6</sup>William Neil, "Jonah" in IDB, II, (New York, 1962), pp. 964 ff.
- <sup>7</sup>L. Mowry, "Parable" in IDB, III, (New York, 1962), p. 649.
- <sup>8</sup>Oxford Universal Dictionary, (1955), p. 1427, "parable"
- <sup>9</sup>B. Davie Napier, Song of the Vineyard. (New York, 1962), pp. 365ff.
- <sup>10</sup>Wm. Neil, op. cit., p. 967.
- <sup>11</sup>E. M. Good, Irony in the Old Testament. (London, 1965), pp. 39-55.
- <sup>12</sup>Ibid., p. 54.
- <sup>13</sup>W. F. Stinespring, "Irony and Satire" in IDB, II, (New York, 1962), pp. 726-728
- <sup>14</sup>Wolf Mankowitz, "It Should Happen to a Dog" in Religious Drama 3, selected and introduced by Marvin Halverson, (Meridian Books, New York, 1959) pp. 121-137.
- <sup>15</sup>Norman Ward, Mice in the Beer. (Toronto, Longman's Green & Co., 1960) \_\_\_\_\_, The Fully Processed Cheese, Longman's Canada, 1964). Both these books are illustrated by Louis de Niverville.
- <sup>16</sup>John Paterson, The Book that is Alive. (New York, 1954), pp. 1-18.

## II ABSTRACTS OF PAPERS

(a) The Memorial of the Childless Man

The idea of continued existence through posterity is treated. An absence of children encourages the practice of levirate marriage. Note also Absalom's pillar. Possible extensions of this idea are Nehemiah's memoirs, and the memoir of Jeremiah prepared by Baruch. This idea may throw light on Mark 14: 3-9 and parallels, and also I Corinthians 11: 23-25.

Stanley B. Frost, Montreal, Que.

(b) Form and Rhetoric in the Ugaritic Literature

The appearance of the first volume of Ugarit-Forschungen (1969) signals a new era in the study of the literary and non-literary texts from Ras Shamra. It is clear from Fr. Dahood's provocative translation of the Psalms and from the enormous literature which continues to pour forth in rebus Ugariticae that the fifth decade of Ugaritic studies will be as productive as its forerunners.

Despite the intensive study which has been devoted to the texts, there have been few attempts to identify the particular forms or types of literature employed even in the major epics. To be sure, the tablets have been ably classified by C. H. Gordon<sup>1</sup> and O. Eissfeldt<sup>2</sup>, and helpful remarks are offered in the now standard translations, transcriptions and commentaries, but little effort has been made to relate the structure and content of the literary texts to forms or Gattungen which might be identified on the basis of fixed formulae, internal design, syntax and style, and vocabulary with forms identifiable in other literary texts, in the non-literary texts, or in other early Semitic literature. This paper offers a tentative study of the form and rhetoric of the legend of KRT, in hopes that further studies may shift the basis of form critical comparison -- and the technical terms! -- from a Germanic to a Semitic background.

<sup>1</sup> UT, chap. XVII, pp. 257-296

<sup>2</sup> JSS V (1960) 1-49

J. J. Jackson, Pittsburgh, Pa.

(c) Should E. R. Leach Be Cast Out Of the Garden of Eden and Made to Take C. Lévi-Strauss with Him?

The sort of structural analysis of myth advocated by C. Lévi-Strauss has gained considerable popularity in many quarters. About ten years ago, E. R. Leach, a British anthropologist, was tempted into trying this kind of analysis on the stories in the first chapters of Genesis. The paper limits itself to Leach's understanding of Lévi-Strauss' method and his application of this to Genesis 1-4. The main difficulties seen are the problematic assumptions upon which the theory of analysis is grounded, such as the binary structure of thought; and the difficulty of an empirical check on the results of the analysis.

Robert C. Culley, Montreal, Que.

(d) Beyond the Things which are Written (1 Cor. 4:6)

These words appear to be nonsensical and so difficult to reconcile with the context that many must have concluded that the text is hopelessly corrupt (J. MOFFATT, Commentary on I Corinthians in The Moffatt New Testament Commentary. London, 1943). The various modern versions illustrate the difficulty. None of the various attempts which have been made to explain these enigmatic words is particularly convincing.

The only convincing theory is to see in these words a marginal gloss whose intrusion in the text reduced it to nonsense. Even without manuscript evidence, the ordinary rules of textual criticism favor this theory suggested a long time ago by reputed scholars as WEISS, BALJON, BOUSSET, HOWARD and HERING.

André Legault, Montreal, Que.

(e) Reason and Faith: The Rationalistic Argument in the Pentateuch

This paper intends to show that there is a strong rationalistic trend pervading the Pentateuch. Fundamental premises, the essential premises of the faith and religion of the Pentateuch, are built on, and fortified by, inherent rationalistic arguments of such sophisticated nature that they directly influenced, and

form a philosophical-argumentative basis for, many medieaval and modern theologians and religious philosophers.

J. Immanuel Schochet, Downsview, Ont.

(f) The Song of Songs and a Recently Suggested Parallel from Ugarit

In a study of one of the more recently discovered texts from Ugarit (see JNES 28 (1969), pp. 157-67), a parallel is suggested with the Song of Songs, 5. 10-16. The paper indicates the doubtful nature of such a parallel. This example is taken as a starting point for indicating certain general principles of comparative literature which might be employed in an examination of Old Testament literature in its Near Eastern environment.

P. C. Craigie, Hamilton, Ont.

(g) Christ as Archegos in the New Testament

The word archegos occurs only in Acts 3:15; 5:31; Hebrews 2:10 and 12:2. It is variously translated as prince, pioneer, and author but without much consistency. Its meaning seems to depend on whether Hellenistic Greek or biblical (LXX) usage should be determinative: the former would emphasize origination, the latter, leadership, as is shown by the Hebrew vocabulary underlying it (nasi', sar, qatsin). In this paper I argue that leader in some sense should always be employed, and more precisely that Christ as the archegos means that he is the Messianic Prince. This is shown, not only by LXX but also by Qumrán (e.g. CD 7:20; IQS b 5:20; 4 QP. Gen. 45:10). Simeon ben Koseba called himself the Prince of Israel (nasi'), and the same title is given to Israel's guardian angels (e.g. Michael: Dan. 10:13, 20; 12:1; IQS 3:20; IQM 28: 10-11).

Hence archegos is to be understood as one of the titles of primitive Christology, related to the Davidic hope; but both Acts and Hebrews have gone beyond Davidism. Jesus fulfills the Moses-type (prophet) and the Aaron or Zadok type (high priest) also. We cannot therefore exploit out of archegos the attractive concepts of Pioneer and Example. Rather, this title pictures for

us "the young Prince of Glory" (Isaac Watts).

George Johnston, Montreal, Que.

(h) The Location of Bethel in Old Testament Tradition

Although it is often assumed as certain that the Bethel mentioned in the O.T. was always located at modern day Beitin, this paper suggests that the matter is not that simple. With the recent publication of the Albright-Kelso report on excavations at Beitin, the question must be re-examined.

While the evidence from Medieval and relatively modern times is not uniform it is conceded that in Patristic times and even earlier, Bethel was located at Beitin. In fact, this identification can be pushed back into the Old Testament itself. On the contrary, a number of contexts suggest an identification of Bethel with Mr. Gerezim or its environs. An attempt is made in this study to explore these contexts and test the hypothesis. If Bethel were originally located at Mr. Gerezim, what motivated a shift to Beitin and how was this accomplished?

N. E. Wagner, Waterloo, Ont.

(i) The Reaction of Rabbinic Judaism to the End of the Sacrificial Cult

Although it is often said by the time of Jesus the Temple and the sacrificial cult had ceased to play a living role in Judaism, and had to all extents and purposes been replaced by the Synagogue and the service of prayer, the judgment of J. Klausner seems nearer the mark, that the events of 70 tore the very soul of the Jew.

Rabbinic sources reveal, in fact, widespread distress at the Destruction--exacerbated by Christian polemic that it meant that God had forsaken Israel (e.g. Didascalia 24). So far from letting the memory of the Temple quietly lapse, the rabbis sought by various measures to keep it alive. They also stressed in their teaching that God's love for his People was unchanging

and unceasing.

The Destruction also raised urgent problems of atonement. Attempts were made to meet these by stressing equivalents of sacrifice--study, almsgiving, fasting, suffering, etc. "Do this", it was said, "and it will be as if you had offered sacrifice." Sometimes, however, we seem to meet a position which goes beyond this, and says, "Do this, and you do not need to offer sacrifice." Thus Resh Lachish (260 A.D.) takes the preposition lamedh (for) in Lev. 7.37 "This is the law for the burnt offering" as meaning in lieu of, i.e. study of the law instead of sacrifice. Rabba (300 A.D.) takes it as the negative lo' and renders it "he who studies the Law does not need sacrifice."

What of the Day of Atonement? Even though the sacrifices were no longer possible, the Day continued to atone -- but not in any mechanical fashion. (1) It must be accompanied by penitence on the part of the worshipper (2) In matters between man and man, the Day has no atoning force until reparation has been made to the man wronged.

Thus as the outward practice of sacrifice became less possible, its inner meaning stood out more clearly.

J. R. Brown, Winnipeg, Man.

(j) The Oldest Evidence of the Hebrew Accent System

John Rylands Greek Papyrus 458 has spaces between phrases, which, it has been suggested, were possibly connected with the formal reading of the text. In fact, they correspond closely to the disjunctive accents of the Hebrew text. Similar features are found, to a lesser extent, in a few Hebrew Biblical texts from Qumrân and in Barthélemy's Greek text of the minor prophets. The latter also shows division into paragraphs. This is more clearly seen in another Greek text of Deuteronomy, which shows paragraph divisions corresponding to those of the Kittel-Kahle Bible. This shows that the Greek Biblical text was treated in the same way as was the Hebrew, and was certainly used in the Synagogue. Consequently the spaces in the John Rylands Deuteronomy text must be taken as intended to punctuate the text for

formal reading.

E. J. Revell, Toronto, Ont.

(k) The Theology of the Manual of Discipline (IQS)

This paper attempts to present the very distinct ideas of the authors of IQS regarding God in his relationship to world, man, and their history.

After a few remarks on the endeavours of others to delineate a Theology of the Dead Sea Scrolls and a very brief explanation of the reasons for the restrictiveness in my own approach of the theology of the Qumrân Association, I speak first on what IQS has to say with respect to the idea of God as such. From the statements on God's acts the presentation will lead to those concerned with his character and essence.

Due to theological implications, having become obvious in the course of the preceding discussion, the paper then turns to the anthropology of IQS as far as it is relevant to God's relationship to man.

The last section of this part will be directed towards God's interest in the world in general.

A brief sketch compares and contrasts significant traits in the theology of IQS with such of some ancient theologies and philosophies remarkably akin in certain respects and different in others.

The paper might help to a better understanding of the uniqueness of the theology of the group reflected by IQS and, thus, it should assist in the rewriting and reevaluation of general history and theology of the Intertestamental Period.

B. W. W. Dombrowski, Halifax, N.S.

III PROCEEDINGS OF THE SOCIETY

The 38th annual meeting of the Canadian Society of Biblical Studies was held concurrently with the 31st annual meeting of the Canadian Section of the Society of Biblical Literature, June 12-13, 1970, at the University of Manitoba, Winnipeg. Also meeting at this time was the Canadian Theological Society. The Canadian Society for the Study of Religion finished a four-day series of meetings on June 12.

The business meeting was opened by the President, Robert F. Schnell, at 11:30 a.m., June 12, 1970.

The minutes of the 1969 meeting were adopted.

The following members had sent their regrets at not being able to attend: F.H. Allen, F.W. Beare, C. Blackman, J.E. Bruns, T.A. Burkill, John R. Cameron, C.J. de Catanzaro, G. Couturier, E.J. Crowley, P.E. Dion, S.V. Fawcett, J.T. Forrestall, D.J. Fox, P.T. Gilbert, G.G. Harrop, J. Harvey, D. W. Hay, T.R. Hobbs, M.F. Hodder, J.S. Holliday, W.H. Irwin, H.J. Johnson, W.M. Kelly, H.W. Lang, M.R.B. Lovesey, R.T. Lutz, W.S. McCullough, R.E. McCann, V.E. McEachern, G.E. Moffatt, Fr. North, R.E. Osborne, W.C. Paisley, G. Parke-Taylor, B. Peckham, R.R. Price, R.O. Reid, E.J. Revell, E. Riegert, W. Roth, J.I. Schochet, E. Schultz, R.B.Y. Scott, D. Smith, E.G. Smith, P. Smyth, D.M. Stanley, R.F.G. Sweet, L.E. Toombs, A.A. Trites, A. Van Seters, D. Warnes, R.E. Wolfe, F.V. Winnett.

C.H. Parker, A. Legault, and R. Teigen were appointed to the Nominating Committee.

E.G. Baird and G. Strothotte were appointed auditors.

The Secretary spoke on a number of matters of interest and importance to the Society. The changes in the SBL and the relationship of this society to other societies studying religion was outlined. It was pointed out that the SBL wishes to put more emphasis on stimulation and encouragement of scholarship and research, which would include recruitment of members for SBL. Folders and membership forms were made available.

The Secretary also reviewed the decisions to be made about the future of the society with regard to the place of meeting, the form of the meetings and the relationship to other societies engaged in the study of religion.

engaged in the study of religion.

In the discussion which followed a number of important points were made. It was argued very strongly that the annual meetings must present a more valuable and interesting programme. Instead of inviting papers at random, it was suggested that we should draw on our members who are engaged in research or research projects to make reports on their work. It was also suggested that seminars on a selected topic or issue might be set up well in advance of the annual meeting.

It was moved and seconded that the CSBS meet another year with the Learned Societies, for 1971 in Memorial University, St. John's, Newfoundland, and attempt to develop the best possible programme for this meeting. Carried.

It was moved and seconded that the CSBS try to meet at the same time as the Canadian Society for the Study of Religion, the Canadian Theological Society, and the Canadian Society of Church History.

It was reported that a member had written to the Society urging some form of participation in the Congress of 1972 in California to indicate a Canadian presence. One such form suggested by the member was a place on the programme for a joint session of all Canadian Societies studying religion. There is also the question of contribution of funds to the Congress and support of delegates through travel expenses. Further discussion with other societies concerned is needed before a feasible plan can be proposed.

The Society was informed that since its last meeting a year ago, Professor John McPherson, a past president of the Society and longtime member, had died. It was unanimously resolved that the Secretary write to Mrs. McPherson informing her of the Society's wish to pay tribute to Professor McPherson and to express appreciation for his long and unfailing interest in the Society.

The Society was saddened to learn of the sudden death on the eve of the meetings of another former president, Dean U.S. Leupold. It was unanimously resolved that the Secretary write also to Mrs. Leupold informing her of the Society's wish to pay tribute to Dean Leupold and to express appreciation for his interest and support of the Society.

his interest and support of the Society.

The Society was also reminded of the recent tragic death of Professor Paul Lapp of Pittsburgh Theological Seminary, a leading biblical archaeologist. It was resolved that the Secretary write to Mrs. Lapp expressing the sadness of the Society at hearing the news of this unhappy event and mentioning the high esteem in which Professor Lapp was held by all.

The Secretary read a letter from R.M. Smith, President of the Mid-West Branch of the American Oriental Society, which proposed to meet along with the Mid-West Branch of the Society of Biblical Literature in Toronto in November 1971. The Society gave its unanimous support to such a meeting in Canada and offered to include publicity for this event in some of the regular mailings of the Society.

It was moved and seconded that the following members be nominated by the Society in connection with attendance of conferences:

- E.J. Revell, Asian Studies Conference in Australia next Winter
- R.C. Culley, Congress in Stockholm in the summer of 1971 of the International Organization for the Study of the Old Testament

These members asked for the nomination of the Society for the support of their application to the Canada Council for travel grants.

The auditors' report was presented by E.M. Baird indicating that the books were in good order. The report was adopted. The following is included here for information:

<u>Income</u>			
Carried forward (Oct. 10, 1969, when			
the present treasurer took over)	\$333.28		
Dues to June 8, 1970	<u>182.41</u>		
	515.69	515.69	
<u>Expenses</u>			
Society of Biblical Literature			
(Meetings in Toronto, 1969)	200.00		
Mailing	<u>141.89</u>		
	341.89	341.89	
Bank balance, June 18, 1970 . . . . .			173.80

A brief discussion of membership in the Humanities Research Council of Canada was held. Mr. John Banks, the Executive Secretary, of the Humanities Research Council of Canada was present and was able to indicate briefly what membership might mean in terms of the steps to be taken and the cost to a society holding membership. No action was recommended at this time. However, the Executive was asked to pursue the matter further with the Humanities Research Council in order to be fully informed on the issue.

The following new members of the Canadian Society of Biblical Studies were received:

J.R. Fife, Saskatoon, Saskatchewan.  
 O.C. Edwards, Nashotah, Wisconsin.  
 E. Segelberg, Halifax, Nova Scotia.  
 N. Hutchison, Halifax, Nova Scotia.  
 W. Ward Gasque, Vancouver, British Columbia.  
 T.R. Hobbs, Hamilton, Ontario.  
 J. Sandys-Wunsch, St. John's, Newfoundland.  
 J.A. Walther, Pittsburgh, Pennsylvania.  
 D.R.A. Hare, Pittsburgh, Pennsylvania.  
 J-L D'Aragon, Montréal, Quebec.  
 A.D. Churchill, Cartwright, Manitoba.  
 Z. Schachter, Winnipeg, Manitoba.  
 B. Schalm, Edmonton, Alberta.  
 C. Kiker, Edmonton, Alberta.  
 W. Klassen, Winnipeg, Manitoba.  
 W.W. Soble, Hamilton, Ontario.  
 J.C. Hay, Toronto, Ontario.

The report of the Nominating Committee was presented by the chairman, C.H. Parker, resulting in the election of the following officers:

President - Robert E. Osbourne, Carleton University.  
 Vice-President - Julien Harvey, Université de Montréal.  
 Secretary-Treasurer - Robert C. Culley, McGill University.  
 Members-at-Large - Peter Craigie, Carleton University.  
 John Sandys-Wunsch, Memorial University.

Also elected as Directors of the new journal replacing the Canadian Journal of Theology:

Norman E. Wagner, Waterloo Lutheran University.

Robert C. Culley, McGill University.

It was unanimously agreed that the Secretary write to the University of Manitoba and express the appreciation of the Society for the hospitality accorded them during the meetings in Winnipeg.

Respectfully submitted,

Robert C. Culley,  
 Secretary-Treasurer.