

"THE MISSION"

SCANDINAVIAN SEAMEN'S MISSION: "MAARIV:" & "YEDIOT AKHRONOT", the two major afternoon Hebrew papers, summarize in three news stories the charges and countercharges involving Fra Hansen, the Director of the Norwegian Mission in Israel, "Carmel Institute," who has been accused of fraud, tax evasion, currency violations and misuse of philanthropic funds. The charges, widely reported in Scandinavia, were said to be based on complaints of former employees of the mission. Hansen's daughter, who lives and works in Haifa with her husband, both employed by the strongly pro-Zionist minister, vehemently deny the accusations, and have countercharged that personal enemies of the minister and possibly enemies of Israel are behind the accusations. In an interview with the MAARIV Scandinavian correspondent, Hansen has declared that he will sue for libel those responsible for besmirching his good name, and he also plans to return to Israel and hold a news conference. (MAARIV: 17,24/8; YEDIOT: 20.8)

MISSIONARIES: Writing from Copenhagen, Daniel Hadar of the new Likud-oriented weekly "YOMAN HA'SHAVUA" summarized the work of Scandinavian missions in Israel under the heading: "NOTWITHSTANDING THE KNESSET LAW, THE MISSION IS AT WORK IN ISRAEL." Based on a scan of missionary publications and items in the general press, Hadar noted the work of the Norwegian Mission, such as the purchase of property in West Jerusalem through the Anglo-Saxon Agency; also the work of the Danish-Israel Mission, which publishes a monthly called "THE GOSPEL AND THE JEWISH WORLD," which also lists the names and addresses and phone numbers of its Israel-based missionaries (Svenson & Nicolaysen), which Hadar lists, as well as a missionary in France. He notes that in the February 1982 issue the minister Eric Nicolaysen published an article about the problems of a missionary in Israel, as follows: "The attitude to the 'yehudim meshihim' (Jewish believers in Jesus) find expression in acts of discrimination. They are not accepted in Jewish society in Israel and are not recognized as Jews. Frequently they lose their place of employment and are persecuted by their own people. In Israeli schools they do learn several chapters of the New Testament, but the attitude towards Jesus is a nationalist attitude. Jesus is accepted as an important Jewish figure of history, but they are not ready to acknowledge him as Messiah or as the Son of God." Hadar also notes: "Let it be immediately stated that, politically, Christian church circles in Scandinavia are the most pro-Israel body in the political spectrum. Israel has no better friends than the Christian church leaders and the faithful of the Church. But beyond the political considerations, the fact cannot be ignored that the declared aim of the Mission in Israel and the missionaries is the conversion of Jews, and in Israel of Israelis. The Mission does not concern itself with other nationalities (for example, the Arabs)."

GIFT PACKAGES: Four short news items about missionary gift packages sent to Israeli soldiers serving in Lebanon were carried by "HA'TSOFEH," "HA'MODIYA," & "YEDIOT AKHRONOT." (1.8; 3.8; 9.8) The packages were said to contain pen refills, soap, biscuits and tracts by Basilea Schlink translated from German into Hebrew ("FOR THE SAKE OF JERUSALEM" and "THOSE WHO TAKE REFUGE UNDER HIS WINGS"). The Director-General of the Ministry of Religious Affairs, Rabbi Moshe Solomon, charged that missionary bodies were sending packages with the New Testament and other literature, and he planned to act against this practice. Some of the packages reportedly reached a group of Orthodox Jewish soldiers who immediately set fire to the missionary material.

"WARNING!" In Beer Yaacov two "innocent-looking women have recently been wandering about selling missionary material from house to house in the guise of Bible and sacred literature sales, and many people have fallen into the net, buying books and explanatory literature on the assumption that the source is Jewish religious or from some yeshiva. Only after the women have departed do they realize that the women are Christians preaching Christianity and emigration from Israel. The rabbinate have informed our correspondent that, first of all, they intend to try to persuade (the women) in pleasant ways not to return to Beer Yaacov; but if this is not effective, the indignant residents should be permitted to act against them in more severe ways. In any case, it is clear that nothing should be purchased or accepted from them." ("KOL HA'EMEK-YEDIOT SUPPLEMENT" 30.7.82)

PARLIAMENTARY QUERY: M.K. Rabbi Menahem Porush submitted a parliamentary query to Interior Minister Dr. Joseph Burg asking whether his ministry is aware of the extent of missionary activity in the country, and what means are being used by his department to prevent this activity, "which leads to emigration from Israel and conversion to Christianity." Rabbi Porush cited the anti-mission society "YAD L'AHIM" which has counted 3,600 missionaries, of which 750 are full-time, and hundreds of pilgrims and "volunteers" distributing hundreds of thousands of missionary tracts and books, and who own thousands of dunams of land and hundreds of buildings throughout Israel. (HAMODIYA:2.8)

CANDIDATES FOR "CONVERSION": Two unnamed prisoners in the Kfar Yona jail--one serving time for fraud, the second for unlawful entry--have converted to Christianity. In a letter to "YEDIOT AKHRONOT" they have written: "Inasmuch as the Jewish people has been gifted with a nature of contempt for lawbreakers, we have succeeded in finding our place among another people. We have appealed to a missionary church to undergo conversion to Christianity, and a number of prisoners want to follow in our footsteps. It is very sad to enter a prison as a Jew and to leave as a Christian, but necessity forces it on us. We have found openness and attentiveness in the Christian people and closedness in the Jewish people. Because of our great suffering, together with our families, we are obliged to go this way, and believe us that this is out of god will and in the belief that we shall receive help...Now that the Christian religion is ready to help us, we have no alternative but to accept this aid for ourselves and our families."

The two convicts write that, notwithstanding the fact that they have already notified the Mission that they are converting, if some one in the Government takes an interest in their plight and sees to an improvement in their conditions, or if the Governor of the Prison System is ready to invite them to his office, they would agree to revoke their decision to convert. (YEDIOT AKHRONOT: 27.7.82)

Along the same line, eight El-Al workers told a "Kol Israel" radio correspondent that they had decided to turn to the Jaffa Mission in order to convert to Christianity in protest of the Government decision to stop Sabbath El-Al flights. The two, who were interviewed anonymously, stated: "The Jewish people have always known how to earn a livelihood, and now that that is being threatened, no alternative is left but to convert and then they would be permitted to work on the Sabbath as Christians. The interview was broadcast. On the same day the religious daily "HA'TOOFEH", which published the report (23.8), in an angry editorial headed "THOSE WHO DESPOIL THE HONOUR OF ISRAEL," attacked what it termed "the new peak of wantonness" on the part of El-Al workers threatening to turn to the Jaffa Mission for conversion. The editor asks: "What led the radio people to broadcast these slanderous remarks on the national station?" The editor attacks the "utter lack of sensitivity and Jewish honour of the El-Al workers" who for material gain were "not only willing to convert Israel's Sabbath for sake of money but also their religion." While they certainly do not represent all the El-Al workers, he adds, "the antireligious demonstration about a week ago with its accompanying violence directed against devout Jews, and the threat of eight workers to convert to Christianity--or more accurately, to apostasize--has most seriously damaged the honour of the national airline and the company whose flag is the national colours... In their lust for money they have removed from themselves the image of G-d in which man was created, with some of them willing even to apostasize--to abandon the Jewish people and to be assimilated at the hands of the Christian mission for filthy lucre. Woe for such a shame!" ("HATSOFEH": 23.8.82)

POLISH-JEWISH CHILD: An eight-year-old Jewish girl in Warsaw, writing to a resident of Tel-viv, has requested literature in Esperanto and Yiddish. In her letter she disclosed that a U.S. missionary organization has been sending New Testaments in Yiddish to Poland. The letter was composed in fluent Esperanto (the girl claims a knowledge of nine languages) handsomely written and decorated with a picture, to an Israeli Esperantist. ("HAARETZ": 28.7.82)

HEBREW CHRISTIANS

PARIS SYNAGOGUE: The Israeli press, in five news articles, reported the arson attack on the Messianic Synagogue "Rosh Pina" in Paris. Four of the reports (AL HAMISHMAR, DAVAR, J'LM POST, MAARIV) headed the news item as an attack on a synagogue or on Jewish worshippers; only HAARETZ referred to it as an attack on a place of worship of "converts" in East Paris. DAVAR reported that "the synagogue was owned by members of the sect 'Jewish worshippers of Jesus,'" MAARIV reported that it was "a meeting place of Jewish worshippers sponsored by a missionary organization belonging to the sect of 'Rosh Pina', which, according to Jewish sources, believes in Jesus although the members see themselves as Jews." The JERUSALEM POST reported that "the damaged synagogue, which is closed for the summer, belongs to the Beth Rosh Pina Jewish Messianic circle (which) recognizes Jesus as the messiah, but...insist they are Orthodox Jews." HAARETZ wrote: "It was later clarified that the house of worship belongs to the sect of 'Jews for Jesus'." Most of the reports related the attack to the wave of synagogue attacks in Paris during the previous fortnight. (ALL REPORTS: 15.8.82)

(MORE)

HANS HERZL: A lengthy two-part feature, entitled "THE DARK SECRET OF ZIONISM" appeared in HAARETZ (30.7.82; 6.8.82) weekend supplement, dealing with the tragedy of Hans Herzl, the son of Theodor Herzl, "the Seer of the Jewish State." Hans, who at one time was groomed to be a kind of heir-apparent to his father within the nascent Zionist movement, underwent extreme identity and emotional crises related to his Jewishness, his family situation and the Zionist movement and its leaders. Because of his father's ambivalent relationship to his own Jewish identity prior to his "conversion" to Zionism, Hans was not even circumcised as a child (but was later persuaded to undergo the rite after his father's death when given the example of Moses' son in Exodus 4:24-26). Eventually, Hans was attracted to Roman Catholicism and was baptized, but later abandoned the Church although maintaining ties with Hebrew Christians and for awhile with Jews in the Reform movement and various Zionist leaders who regarded him as a mentally-ill person. He also was in touch with the Salvation Army, "the Quakers, and the missionaries of all the sects, continuing to cultivate the vision of reconciling Judaism and Christianity, distributing his meagre earnings to all those who he thought were needier than himself." The story of Hans' conversion, when it first became known, was suppressed by Zionist leaders, but eventually word leaked out and it became a major scandal. To the dismay of the Jewish community, certain Catholic circles seized upon it as an alleged proof of the bankruptcy of Judaism and Zionism. Hans' mental and material state deteriorated continually, according to the writer; and following the suicide of his sister Pauline, to whom he was very devoted, Hans put an end to his own life, when he was 40, in September 1930.

CHRISTIANS IN ISRAEL

IBRAHIM SIM'AN: A two-page feature article and photographs headed "THREE FACES TO IDENTITY" appeared in the HAARETZ weekend supplement (6.8.82), and deals with Baptist minister Ibrahim Sim'an as Christian, Palestinian, Israeli. He states that "when the war broke out, I was chained to the radio 24 hours a day, very frustrated, with the war sharpening the crisis of identity in me. Who was fighting in Lebanon? The Christians--they are a part of me; the Palestinians--they too are a part of me; the Israelis--certainly they, too. I was fighting within myself. Who should be given priority for my loyalty?" The dilemma was resolved, Sim'an reports, by absorbing himself in work on behalf of wounded Lebanese civilians and their families who were brought to Rambam Hospital in Haifa. "The help I render to the wounded is part of my own therapy, the problem of a split identity. I am doing my duty also as a Christian clergyman who believes in the love of man, and the work helps me transcend racial, national and religious affiliations."

Pastor Sim'an is 42, married and the father of five children, supported by his church--at present on loan to his Lebanese-aid ministry. The article describes the various kinds of assistance rendered: reuniting families, promoting contacts between communities (Jewish, Christian, Muslim), hospitality arrangements for kin of the wounded, collecting and distributing clothing for the needy. Also described is Sim'an's background, his student days at the Baptist School in Nazareth where he came to faith through "a divine vision...In a dream I saw Christ on the cross, and I awoke and wept. This happened three times, and the third time Christ lowered one hand from the cross and pointing at me, said, 'Don't weep. I did this for you. Go out and tell others.' This occurred on 16.10.56 on my 16th birthday, and so I decided I wanted to be a Baptist." Eventually he was ordained to the Baptist ministry in a very ecumenical service involving Jews, a Greek Catholic Bishop and a Muslim kadi. Sim'an has been involved with Lebanon since 1976 and the opening of the "Good Fence," as a representative of the Israeli Ministry of Religious Affairs, as a Baptist volunteer and as a full-time Christian worker involved in material and spiritual ministries.

"VIA DOLOROSA": An Israeli Jewish reporter (Eli Cohen) traverses the 14 Stations of the Cross with devout Christian pilgrims, beginning at Gethsemane, following a visit to the Church of Mary and All Nations Church ("beside which Jesus sat and taught his disciples)...adjacent to the First Station where the drama began which in due time attracted 600 million believers." Meanwhile, he reports, work is proceeding on the improvement of the Via Dolorosa. A novel method of distinguishing among the different stations by means of distinctive pavements has been introduced; also the understructure of the "Via" (sewage, cables, etc.) is being thoroughly renovated due to serious erosion of the area. The writer describes various stations of the cross, their New Testament background and some of the traditions, legends and disputes that have surrounded them. The article concludes: "It would seem that it does not matter exactly where the Crucified One passed. The main importance of the Via Dolorosa is its very existence, since the passage over it has been--and will be--one of the climactic moments for Christian visitors to the Holy City." (HAARETZ SUPPLEMENT: 20.8.82) (MORE)

PILGRIMS: Rev. Jonathan Urshan, a Bible College teacher from Mississippi, has been bringing groups to Israel for the past 15 years, but he reports that many Christian pilgrims have been a "little wary" of coming to Israel because of the Lebanese crisis. (JLM POST: 27.7)

AFRICAN CHRISTIANS: A group of Francophone African Protestant and Catholic clergy have returned to the classroom for studies at the Martin Buber Centre of the Hebrew University, Jerusalem. (AL HAMISHMAR: 18.8.82)

CHRISTIAN SYNAGOGUE-CHOIR: A German-Christian choir of 180 singers (of whom 35 are visiting Israel), singing Hebrew songs and prayer melodies of the Ashkenazic rite, have been invited to sing at the Liberal Synagogue in Tel-Aviv for Sabbath Eve services. (HAARETZ: 30.8.82)

LEBANON

MARONITES: A five-part series of article in HAARETZ about the Maronite Catholic community describes the anxieties of the "Maronites" over the "betrayal" of their cause by the Vatican and the Americans and their present fears that Israel will prefer to draw closer to the Shi'ite Muslims and Druze. Various views of Maronite clergy and intellectuals among the laity are cited by the writer, Atalla Manzur. (13.8; 18.8; 19.8...)

NES ANIM: From the beginning of the campaign "PEACE FOR GALILEE," the members of the Christian village in Western Galilee girded themselves to help the neighbouring settlements and even outside the area. Twelve members of Nes Anim responded to a request for manpower from Moshav Eshelin in the Negev for the picking of prunes; also a mechanic and welder was sent to repair agricultural machines. Dairy workers are daily despatched to Regva, Anka, Kibutz Geshet Haziv, etc. The villagers have also given help to the Lebanese and have offered to host Lebanese in their village. (MAARIV HAIFA SUPPL.:1.7.82)

"GUARDS OF THE CEDARS": The commander of Lebanon's militant Christian militia (GUARDS OF THE CEDARS) is now in Jerusalem en route from Beirut to Washington where he intends to press the Lebanese Christian case following their neglect by the world during their seven years of suffering in Lebanon's ongoing Civil War. Abu Arz, "Father of the Cedar," asserts Lebanon's "non-Arab character, recalling that the Arabs had to make a special treaty with the Maronites during the 7th century Muslim conquest. (JLM POST: July '82)

U.S. CHRISTIANS: A visiting group of 46 prominent U.S. Christians, members of the National Christian Leadership Conference, after three days in Israel and Lebanon, have stated that the Lebanese situation bears little resemblance to some U.S. media reports; and from personal conversations with Lebanese civilians they were convinced that the Lebanese people welcomed Israel's "Operation Peace For Galilee." (J'LM POST: 13.8)

Another group of a dozen U.S. Christian leaders has arrived for a study of the situation. HAARETZ reported (18.8.82).

AXEL SPRINGER: The West German publisher has criticized the Vatican despatch of Mother Teresa to Lebanon for its timing. It creates the impression that because of her symbolizing Christian humanitarian mercy, Israel not only will seem to have caused the war but will be made to seem guilty of the suffering in its wake, he claims. (HAARETZ: 20.8)

INTERFAITH: A group of representatives from various New York congregations (organized by the Jewish congregations in New York for interreligious contacts) met with Foreign Minister Shamir in Jerusalem. The group included Negro and other ethnic leaders.

W.C.C.: Israel sharply rejected a WCC communique castigating its actions in Lebanon, and charged that the WCC "was led astray...and has also failed to be informed of the extensive reconstruction and rehabilitation activity under way in the liberated South Lebanon," or to take note of PLO-Syrian destruction in Lebanon for seven previous years. (JLM POST: 4.8) In an angry six-point letter, Claude Duvernoy, Founder & Director of "Christian Action for Israel," denounced the WCC condemnation of Israel, and accused the organization of one-sidedness in its past and present policies vis-a-vis Israel. "I accuse them of contempt for the biblical prophecies concerning the return of Israel to Zion," he wrote. (J'LM POST: 9.8.82)

CHRISTIAN CRITICS: In a letter to the N.Y. Times, Isaac C. Rottenberg, Executive Director of the National Christian Leadership Conference for Israel, "detect(s) a good deal of hypocrisy in much of the weeping and wailing that is going on right now..." He asks where the critics of Israel were when terror was launched against Israel or when Arab intransigence was made "understandable in light of Arab frustrations." He concludes: "Millions of Christians will continue to support Israel...because they honestly believe that the harvest of hatred could one day again mean a threat to the survival of the Jewish

people." (8.8.82) In a letter to MAARIV, the writer criticizes "the Christian peoples who expect us to behave according to the Christian rule of turning the other cheek, which no Christian people has practiced in wartime...Let the Christians practice Christian humaneness and not expect us to be more Christian than the Christians themselves...(13.8)

THE PASSION PLAY

Four Hebrew papers carried reports on the opening of the second year of the Jerusalem Passion Play. MAARIV (30.8.82) carried a short objective and favourable review, noting the prominence this year of students from the Rubin Dance Academy in Jerusalem "whose portrayals of the mob were surrealist and especially impressive. The choreography of Paul Blum, the settings of Moshe Musman and Shlomo Leibovitz, the costumes and musical selections of Bach, together with the moonlight and historical site, will certainly make for a special experience for the tourists and pilgrims for whom the event was staged.

"KAWL HA'IR" (6.8.82), the Jerusalem weekly, in a much longer review (including a dramatic photograph of Jesus distributing the bread and wine at the Last Supper) reviewed the event in a rather ironic tone, beginning with the special reception held at the Hotel Diplomat opening night, then the performance on the Mt. of Olives, and including a brief dramatic interruption by "an alien prophet who mounted the stage during the first intermission...to express his protest against the slaughter in West BEIRUT," based on a claim that God had spoken to him and that Jesus was dying in West Beirut, while "a group of devout pilgrims began singing 'Halleluyah' for reasons known to themselves."

AL HAMISHMAR (8.8.82) reviewed the performance, accompanied by a photo of the Last Supper. The reviewer, G. Manor, was critical of the performance itself, except for the choreography and the decorative effects and lighting. The musical and acting portions were said to be ineffective, especially the staging of the Resurrection. Also noted was that among the many Jews present, and from the conversations with them during intermissions, "it was made clear to me what I really knew already; namely that in Israel there exists an astonishing ignorance of everything connected with the New Testament. Can it be that in the Jewish State students will complete their high school education without knowing one of the great stories that took place in our country, and will not be acquainted with the deeds and words of one of our own people who influenced mankind perhaps more than any other person? And not to mention the fact that without a familiarity with the New Testament one cannot understand a significant portion of the entire European civilization."

A discussion follows about the problematical aspect of the theme of the Passion Play respecting its antisemitic overtones, and the reviewer comments: "Without entering into the theological debate, the whole matter of the guilt of the Jews and the Romans for the death of Jesus is strange to me. First of all, were not Jesus himself and all his disciples good Jews? The description of representatives of the religious establishment as vindictive does not therefore relate to the entire Jewish people. Secondly, the entire issue was in its time an internal Jewish event, and only after the separation of Christianity from Judaism many years after Jesus' death did the apparent conflict develop, which was exploited by the church for inflaming antisemitism. Who, if not his own people, should have judged the man who presumed to be King Messiah? Another point is the prophetic aspect as it were of Jesus, whose fearful death was said to be the will of his Heavenly Father. If this is so, then the Sanhedrin and Jerusalem leaders were doing the will of God, and why complain against them? But this aspect is not especially important to me. Even without religious faith one can be moved by this unique story."

HAARETZ (8.8.82) published a letter protesting the performance of the Passion Play, because it stretched the principle of freedom too far, since the play was "an antisemitic festival."

CHRISTIANS PRO-ISRAEL

PROPAGANDA ANALYSIS: Nine U.S. church activists have arrived as guests of the Harry Karren Israeli Institute for Propaganda Analysis in Herzliya to take a course on ways to improve the Israeli image in the USA. The church people are organized in a new society called "BRIDGES FOR PEACE." They claim that Israel propaganda is not reaching the vast majority of Christians who are being fed usually one-sided TV programming. (MAARIV:

7.8.82; 14/7)
(SHARON & SAMARIA REGION)

(MORE)

DIZENGOFF STREET IN DENVER: An Israeli women's magazine (LA'ISHA": 4.8.82) featured a two-page article with photographs previewing the screening of a TV film produced by Dahlia Steiner about the Faith Bible Church, its choir, the International Singers, and its celebration of a Solidarity Day with Israel in Denver, Colorado. Funded by the "10,000-member church...as a contribution to Israeli TV," the film recreates various aspects of Israeli history and contemporary life:- A century of modern Zionist settlements, a miniature kibbutz, a replica of a Dizengoff Street in Tel-Aviv, the First Zionist Congress at Basle, the Entebbe rescue operation (Israeli Entebbe commander Dan Shomron and his wife were guests of the church), and Hebrew songs and dances.

Steiner, a very secular and non-religious Israeli woman, reported several miracles during the filming. "If there is a God in Heaven," she cried out in desperation once when a threatening flash flood broke out while filming in the Rocky Mountains, "let this flood stop!" And it did: almost instantly! Another time a strange lighting effect was disclosed only after the screening of a scene with the choir singing a Hebrew prayer chant ("MAY HE SHINE A NEW LIGHT UPON ZION!"). Although she returned to the church to seek out the physical cause of the effect, a configuration of seven interlocked Stars of David, she was unable to locate the source. The article concludes with the testimony of divine healing of the church founder's wife, Mrs. Robert Hooley, which prompted the founding of the church.

MEDICAL AID: Seven IDF soldiers wounded in Lebanon were saved from blindness as a result of eye operations performed in Safed with the aid of a special modern instrument donated by French Protestant Christians, contributed as an expression of gratitude for the medical care granted the Lebanese by the Israeli hospital in Safed. (YEDIOT: 3.8) A special "air bed" for burn patients was bought for the Burns Pavilion in Tel-Hashomer Hospital with funds donated by Beth Shalom, "the Swiss-based organization of Christians which believes in the Bible and in the restoration of the Jewish people to its homeland." The organization, headed by Wim Malgo, has also donated (at the suggestion of the Prime Minister's wife) wheelchairs for the needy. (MAARIV : 13.8.82)

INTERFAITH

The International Council of Christians & Jews and the German organization linked to it will hold a conference end-August under the heading: "JEWS & CHRISTIANS BETWEEN THE PAST AND THE FUTURE." The conference will be divided between East and West Berlin, with the main speaker being the well-known writer Stefan Heim. The West Berlin mayor will greet the conferees, and the Evangelical Bishop of West Berlin, Dr. Kronow, will lecture on the subject of "Christianity after Adolph Hitler." The Catholic Bishop in East Berlin will greet the participants; also leaders of the Jewish communities in both sides of the city. Joseph Emanuel of the Isfael Interfaith Committee will head the Israeli delegation to the conference. (AL HAMISHMAR : 16.8.82)

ARCHAEOLOGY

PROTESTANT ARCHAEOLOGISTS: An article in the Washington D.C. Times (11.6.82) discusses the reasons that Protestant archaeologists dominate the field of biblical archaeology whereas U.S. Catholics and Jews are rarely found in the field. Based on a colloquium sponsored by Jerusalem's Hebrew University and the American Jewish Historical Society at Brandeis University, the main conclusion was that "the Bible remains the primary document, the basis of Protestant theology and worship among both Liberals and Conservatives. Another feature article in MAARIV (26.8.82) describes a Lutheran pastor and his wife from Milwaukee who come to Israel every two years to excavate biblical sites, and also to explore modern Israel. A devout elderly couple, they abound in youthful energy and biblical faith, the writer notes.

SUNDRIES:

A) **SIR LAWRENCE OLIPHANT:** A review of the life of the somewhat eccentric Oliphant who was an active participant in the 19th century attempts to encourage Jewish restoration to the Holy Land. The material is based on a recent biographical work. Oliphant was raised in a strict Evangelical family. (AL HAMISHMAR : 27.8)

B) **STAMPS:** HAARETZ (20.8.82) reported the issue of a new Canadian stamp dedicated to the centennial of the Salvation Army in Canada. It is described as "a Christian organization founded by an Englishman Booth whose aims were to renew religious influence, raising funds for philanthropic causes, maintaining shelters, hospitals, counseling services and even agriculture."