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Peace on Earth

"The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined." - Isa. 9:2, A.R.V.

"BLESSED BE the Lord God of Israel, for he has visited and redeemed his people, and has raised up a horn of salvation for us in the house of his servant David." - Luke 1:68, 69, R.S.V.

It seems most fitting that the Evangel story should begin within the Sanctuary, and at the time, as is supposed, of the Morning Sacrifice. One day, while the priest, Zacharias (the name signifying "he who remembers Jehovah"), was burning incense in the temple, "the angel of the Lord" appeared to him, "And when he came out he could not speak to the people: and they perceived that he had seen a vision." Four hundred years Israel had waited for a message from heaven, every true Israelite eager that it should announce a king to deliver them from bondage, and eager that they should be among those to welcome the king. In quick succession there followed the angel visit to Mary, the prophecies of Elizabeth, Zacharias, and Mary, the heavenly messengers to the shepherds on the fields near Bethlehem, and prophecies of Simeon and Anna, then silence for about thirty years.

To Zacharias the angel revealed that, his son, though great, was only a messenger to go before the face of the Lord to convert the hearts of the people, "to make ready a people prepared for the Lord." (Luke 1:12-17.) That this greater One should sit on the throne of his father David was revealed by Gabriel in his visit six months later to Mary. (28-33.) The mother of our Lord then hastened to the home of Zacharias and Elizabeth, and "Elizabeth filled with the holy spirit lifted up her voice with a loud cry and said, Blessed art thou among women, and blessed is the fruit of thy womb. And blessed is she that believed that there shall be a fulfilment of the things which have been spoken to her from the Lord." The almost tumultuous speed of Elizabeth's message vividly contrasts with Mary's equally inspired one that immediately followed, given calmly and in great simplicity. Hers is an echo of the lyrical poetry of the Old Testament, evidencing a mind that had absorbed and retained the phraseology of the sacred Scriptures as heard in the synagogue service since the days of her youth-or is it merely that the same spirit that inspired the messengers

of old was moving her. The latter is the more likely explanation, for even the poetic form of their utterances was followed:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Savior
For he hath looked upon the low estate of his bond maiden:
For behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things; And holy is his name,
And his mercy is unto generations and generations On them that fear him.
He hath shewed strength with his arm;
He hath scattered the proud by the imagination of their heart.
He hath put down princes from their thrones,
And hath exalted them of low degree.
The hungry he hath filled with good things;
And the rich he hath sent empty away.
He hath holpen Israel his servant,
That he might remember mercy
(As he spake unto our fathers)
Toward Abraham and his seed for ever."

Two minds given over to the influence of the holy spirit as were the minds of these two mothers must have had precious communion in the three months that followed—a three months during which their meditation and conversation doubtless were of the hope of Israel and of the part their two lads might play in it, a three months that must have accomplished much in preparing them to efficiently mother the two infants.

Just as Zacharias may be described as the representative of the good and true in the priesthood at that time, "righteous before God, walking in all the commandments and ordinances of the Lord blameless, so the holy family of Nazareth may be considered as a typical Israelitish household. The scantiness of particulars supplied by the Gospels was intended, we believe, to prevent the human interest from overshadowing the grand central fact, to which alone attention was to be directed. "The design of the Gospels was manifestly not to furnish a biography of Jesus the Messiah, but, in organic connection with the Old Testament, to tell the history of the long promised establishment of the Kingdom of God upon earth." The object was as indicated by St. Luke (Luke 1:4): "That thou mightest know the certainty of those things wherein thou hast been instructed," and by St. John (John 20:31): "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." May there not be a lesson here for us in our inclination to give details that merely satisfy human interest and add nothing to the spiritual.

Eight days after the birth of John the rite of circumcision introduced him into Jewish citizenship, a rite without which no one has ever been accepted of the Lord as a member of that favored people. On this occasion a miracle advertised to the populace that God was dealing with their nation. It is recorded of Zacharias, who had been dumb since his vision of nine months before, that "his mouth was opened immediately, and his tongue loosed, and he spake, "blessing God." The holy spirit that loosed the tongue also used it for a message of assurance to the people, telling them as the spirit had, done through Mary, that now at last the blessings of the covenant with Abraham would be realized:

"Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,

And hath raised up a horn of salvation for us
In the house of his servant David
(As he spake by the mouth of his holy prophets that have been from of old),
Salvation from our enemies, and from the hand of all that hate us;
To show mercy towards our fathers,
And to remember his holy covenant,
The oath which he swore to our father Abraham ...
And thou, child, shalt be called the prophet of the Most High;
For thou shalt go before the Lord to prepare his ways."

Six months passed, and the One whom the closing lines of this inspired message described, visited them, Jesus of Nazareth, by the Lord's providence born in Bethlehem, the city -of David, only six miles from their beloved Jerusalem.

"And it came to pass, while Mary and Joseph were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn" (translated "Guest chamber" in Luke 22:11). This lowly entrance into life, was not inappropriate to one whose dwelling place and labor were to be of the humblest for thirty years; one who for his closing-years was to have "no place to lay his head," and whose end was to be a thousand times more pitiable than this beginning.

In the same country where Abraham had ranged with his flocks and David had tended his sheep, "there were shepherds in the field, keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for, behold, I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the city of David a Savior, who is Christ the Lord. And this its the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,
And on earth peace, which comes of God's good pleasure, is among men." - Variorum Bible marginal rendering.

"NOT MANY GREAT, NOT MANY WISE"

With haste the shepherds came to "the City of David" and "found Mary and Joseph, and the babe lying in a manger" and "returned, glorifying God." "The associations of our Lord's nativity were all of the humblest character, and the very scenery of his birthplace was connected with memories of poverty and toil. On that night, indeed, it seemed as though the heavens must burst to disclose their radiant minstrelsy; and the stars, and the feeding sheep, and the 'light and sound in the darkness and stillness,' and the rapture of faithful hearts, combine to furnish us with a picture painted in the colors of heaven. But in the brief and thrilling verses of the Evangelist we are not told that those angel songs were heard by any except the wakeful shepherds of an obscure village."

Forty-eight days later this babe with a name somewhat common among the Jews, but a name now "above every name that is named" because it is *his* name, was presented in the temple for the required purifying rites, probably with two pigeons or doves, the offering permitted to those too poor to bring a lamb. The Law also required that at this time five shekels should be paid into the

temple treasury that that firstborn son might be redeemed from the Aaronic priesthood-in this instance that he might become the High Priest of God for all mankind on the higher Melchisedec plane.

"When the parents brought in the child Jesus, . . . Simeon received him in his arms, and blessed God, and said,

"Now lettest thou thy servant depart, O Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel."

And then directing his prophecy to Mary, he continued:

"Behold, this child is set for, the falling and the rising of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed." - A. R. V.

Once more, this time through Anna, a prophetess, the spirit spoke "to all them that were looking for the redemption of Jerusalem," "the consolation of Israel," and the thirty years of silence began. Then again Jesus came to them, but now a man, legally and actually, offering to remove the desolation that had fallen centuries before upon that nation. Short-sighted, unappreciative, a type of the spiritual Israel that began there, they nationally rejected him; and Mary, after three and a half years of ministry at his hand, learned the full force of what it meant to have a "sword pierce her soul." Jerusalem was "left desolate," without a king, as it is to this day. "O Jerusalem, Jerusalem, that killeth the prophets, and stonest them that are sent unto her" "if thou hadst . . . known in this day, even thou the things which belong unto thy Shalom," thy peace. - A. R. V.

Again peace, the Christmas message, must wait; this time while the Prince of Peace lies three days in the tomb. Darkness covered the earth as he entered death's portals, but

"The three sad days are quickly sped;
He rises glorious from the dead."

"Angels, roll the rock away!
Death, yield up the mighty Prey!
See, the Savior quits the tomb,
Glowing with immortal bloom.
Alleluia, Alleluia."

The first word on the lips of the risen Savior when he came into the upper room in the evening of that eventful day was the Christmas message, "Shalom," Peace. The fulfilment of the angelic prophecy that the shepherds heard, there began; not the peace of earthly prosperity, taxes paid, food and clothing provided; but the peace that nothing can disturb, the peace of One who had not where to lay his head, the peace of the One who promised, "My peace I give unto you. Not as the world giveth give I unto you." "Peace on earth, good will toward men."

The following paragraphs from the pen of our late beloved Pastor will meet a response in the hearts of all who have learned the true meaning of the "Good tidings of Great Joy":

"LET HEAVEN AND EARTH REJOICE"

"The Message of the angels to the shepherds on the plains of Bethlehem becomes more and more precious to each child of God in proportion as he grows in grace and knowledge. As his ears and eyes of understanding open more widely to the lengths and breadths of God's great Plan of the Ages, that prophetic Message is the more highly esteemed as an epitome of the entire Gospel. Nor can our attention be called too frequently to the great event which lies at the foundation of that Message -- the Savior's birth . . .

"The angelic Message was a prophecy of good things to be accomplished for the Church and the world during the Millennial Age. The Church is to have the first blessing. The First Resurrection is to be composed only of the blessed and holy who shall live and reign with Christ during the thousand years. Then Satan shall be bound, and the good influences of truth and righteousness shall enlighten the whole earth. (Rev. 20:1-6.) The declaration of the Scriptures is that the deliverance of the Church will come early in the morning of the Millennial day. As the Prophet declares, 'God will help her early in the morning.' -- Psalm 46:5, margin....

"But much as we rejoice in the glorious hopes of the' Gospel set before us who now see, who now rejoice with joy unspeakable, we are glad that the divine mercy and love are of such lengths and breadths and heights and depths as to encompass the whole world of mankind, and provide a blessing for every member of Adam's race through him who loved us and bought us with his own precious blood... .

"Truly, the more we see of the Divine Plan for our salvation, which began to take shape in the birth of Jesus, the more we feel like shouting with the angelic choir praises to the God of heaven, thankfulness for his mercy to the children of men! It mattered not that the babe born in Bethlehem was the Savior only in prospect, that he could not even be anointed to do his work until he reached manhood's estate thirty years later. It mattered not that even then it would be necessary for him to lay down his life gradually during the three and a half years of his earthly ministry, to be finished at Calvary. Nor did it matter that his resurrection was still three days after his death, and his ascension forty days later; and that the blessing in general would be deferred for nearly nineteen centuries thereafter. As the angels could sing and rejoice at the first budding of the Divine Plan of Salvation, so also can all who have faith in the, ultimate outcome rejoice with joy unspeakable and give praise to God in the highest and to his Son our Lord."

"Joy to the world! the Lord is come!
Let earth receive her king:
Let every heart prepare him room,
And heav'n and nature sing."

- P. E. Thomson.

Israel's Fifteenth Anniversary

Lights and Shadows

The following article is reprinted, by permission, from the 1963 Summer issue of *The Hebrew Christian* (The Quarterly Organ of the International Hebrew Christian Alliance).

Dr. Arthur W. Kac, its author, has recently issued another book, *The Spiritual Dilemma of the Jewish People: Its Cause and Cure*. A brief notice of this volume, together with one of his earlier book, *The Rebirth of the State of Israel: Is it of God or of Men?*, is given on page 93. - Ed. Com.

IN 1948 the Jewish people in Palestine proclaimed the establishment of the State of Israel. This took place with the approval of the United Nations. This spring the State of Israel has celebrated its fifteenth anniversary. In this article we wish to present a general description of some of the amazing gains which it has made in the physical reconstruction of the *land*, and a brief *discussion* of some of the vexing problems with which it is confronted in the religious sphere.

1. THE PHYSICAL REHABILITATION OF THE LAND

Agriculture

Prior to A.D. 70 Palestine had a thriving economy which supported a population variously estimated as between 2,500,000 and 4,000,000 persons. The destruction of the Jewish national homeland in the war with Rome in the years of 66-70 and 132-135 did not augur well for the economic welfare of the country. Nevertheless, under Roman rule Palestine enjoyed a high measure of prosperity. The Romans built and maintained good roads, constructed efficient irrigation systems, and preserved law and order. These measures kept the country in a relatively healthy economic condition.

The real decline of Palestine followed the Arab invasion in A.D. 640. This decline brought economic blight to Palestine and other parts of the Middle East and North Africa, also overrun by the Arabs. When some twelve centuries later, in the 1880s, the Jews began to return to Palestine with a definite plan to rebuild the country they found it in a devastated state. It was a land denuded of trees, its hillsides were bare rock from centuries of soil erosion, terrace walls and water conservation works were broken down, river channels were clogged with the production of malaria-breeding swamps, the cities were destroyed, the southern part of the country was a bleak desert. The population numbered about 200,000 barely able to stay alive and afflicted with many diseases, especially malaria and blindness producing trachoma.

While the Jewish colonists accomplished a great deal prior to 1948, especially under the British mandate, the greatest achievements followed the establishment of the State in 1948. Denuded and rocky hills were cleared of the upper layer of stones, boulders were removed by blasting rock formations. Hillsides unsuitable for agriculture were covered with forest plantations; those suitable for agriculture were terraced by the construction of stone fences on the slopes. Since 1948 some 40,000 acres of land have been extracted from these stony hills and turned into food-growing farms.

Afforestation has become one of the chief means of land reclamation in Israel; 50,000,000 trees have already been planted, and another 200,000,000 are expected to be planted in the next

decade. In the hills these trees prevent the soil from being washed away during the rainy season. In the desert of the Negeb they anchor shifting sand-dunes, thus protecting roads and crops from desert storms. The forests already take care of a variety of economic needs, such as fuel, wood pulp, poles and crates for shipping purposes, while the carob trees provide an excellent source of cattle fodder.

Drainage of swampland was one of the heroic accomplishments of the colonists even before 1948, and the drying up of some marshlands entailed a loss of many lives. Today thriving and pleasant villages stand in places of erstwhile deadly swamps. The drainage of the great Huleh Basin was achieved after the establishment of the State and it freed some 45,000 acres of extremely fertile soil capable of feeding 100,000 people.

Irrigation is another area in which the Jews in Israel have made great strides. By the use of modern well digging techniques, more plentiful underground water sources were located. A master water plan was adopted, designed to make the fullest possible use of all the available water sources in the land. Its chief purpose is to bring to the parched areas of the Negeb desert the excess water resources from Upper Galilee and the Huleh Basin. The desert lands of the Negeb form half of the territory of the State of Israel. The main feature of this master water plan is a great 108-inch concrete pipe manufactured in Israel, to run from Dan in the north to beyond Beersheba in the south.

There are five subsidiary projects, some already completed, intended to carry water supplies from north to south. Artificial lakes have been made for storage of flood waters before they run off to the sea. Several dams have been constructed. Plans are being made to utilize, for irrigation purposes only, cleaned and filtered city sewage waters. Since the establishment of the State the acreage of irrigated land has been increased fivefold.

Much progress has also been made in the field of desalination. Israel has been hard at work to find ways to transform sea water into fresh water. Israeli experts are now concentrating their research on two types of sea water purifiers. One of them is the Zarchin process which is being developed in co-operation with the Fairbanks-Whitney Company in the U.S.A.; this process is based on the water-freezing principle. The second process utilizes the principle of electro-dialysis. It is hoped that the Zarchin project will be in operation in Eilat on the Red Sea some time in 1963. When in full operation this project is expected to produce 250,000 gallons of fresh water a day.

Industry

In World War II, while still under the British mandate, the small industries of the Jewish colonies in Palestine rendered valuable service to the Allied war effort. While Zionist doctrinaires envisaged an agricultural economy for Palestine, the mass immigration of hundreds of thousands of displaced Jews following the establishment of the State soon convinced everybody that in order to feed her population Israel must have a thriving industry. In the early stages, especially under the British mandate, many of the industries were established as an added feature of the co-operative agricultural settlements. This system assured gainful all-year-round employment for the members of the agricultural settlement. Incidentally, this system is said to be of great importance to the industrialization needs of the agricultural areas of two-thirds of the world. For this reason Israel has had many visitors from Asian and African countries who come to study her agricultural and industrial methods. Israel follows an overall industrial plan whose task is to establish industries where they are most needed, and avoid undue concentration of certain industries in other areas.

Extensive oil prospecting has been going on in the country and a number of oil-producing wells have already been located. Israel is also experimenting, with great promise of success, with the possibility of industrial use of energy derived from sunlight, of which she has an abundance during much of the year.

Transportation

When Israel became a State in 1948 she had no merchant ships. In 1962 her merchant fleet numbered seventy-one ships with a total tonnage of 260,000 deadweight tons. Fifteen more ships have been ordered, which in three years will increase her merchant fleet to eighty six ships.

The Israel El Al Airlines accounted in 1962 for sixty per cent of all air travel to and from Israel.

Science and education

In this area also Israel scored phenomenal success. Education is compulsory in the lower grades. In engineering, medicine and liberal arts Israel offers educational opportunities equal to those in the most advanced countries of the West. Extensive research work is being done in the use of atomic energy for peaceful purposes. Israel's importance as a scientific center may be seen from the fact that she is often selected as the site for international scientific and educational conferences. Forty visiting scientists from twelve foreign countries are now engaged in various research projects at the Weizmann Institute. In the past three years, 1,086 young men and women from various Asian and African countries have received training in Israel in the fields of agriculture, health, science, labor organization and youth movements. Israel has her own point-four program under which her scientists are sent out to undeveloped countries to teach the natives modern methods of agriculture, industry, building, transportation, etc.

Israel is one of the greatest publishers of scientific literature. Under an agreement with the U.S.A. Government, Israeli translators produce many English translations of Russian scientific works.

Immigration, agricultural settlements and cities

Prior to the establishment of the State the Jewish population numbered 600,000. At the present the Jewish population is over 2,000,000. There are about 248,100 non-Jews in the country.

In the last fifteen years some 486 new villages have been established. In 1948 Israel had ten cities with a population of over 10,000 in each. Today she has thirty-four cities of this size. Over twenty towns came into existence in the last year in the arid Negeb.

2. ISRAEL'S SPIRITUAL DILEMMA

The present world-wide Jewish religious crisis is over 150 years *old*. Its beginning coincides with the advent of the political emancipation of the Jews in western Europe. The establishment of the State of Israel in 1948 caused a marked aggravation of this religious crisis for the following reasons.

The State of Israel has brought the Bible back to the center of Jewish life

In the centuries of Jewish dispersion the Bible had been displaced by traditional Judaism from the center of Jewish life. The rabbinic Talmud took the place of the Bible. The establishment of the

State of Israel brought the Bible back to the center of Jewish life. Several years ago the *Jerusalem Post*, an English-language daily published in Jerusalem, printed the following statement: "To some of our sages at certain periods, even in comparatively recent times, undue concentration on direct Bible studies often carried with it a suspicion of near-heresy. Many students of the Talmud often knew their Bible through the Talmud and Midrash rather than directly. . . . Teaching the Bible in Israel has restored the Book of books to its premier position among Jewish people."

There is now an Israel Bible Society, which conducts annual Bible conferences that draw large numbers of Jews from all walks of life. There are many home and factory Bible study circles. Once a year there is a Bible contest in Israel, while once in three years Israel is the host to an international Bible contest.

This revival of Jewish interest in the Bible has spread to the various Jewish communities in countries outside of Israel. It is safe to say that present-day Jewish preoccupation with the study of the Bible is not bound to increase the present Jewish generation's estimate of rabbinic Judaism.

The State of Israel has demonstrated the spiritual poverty of traditional Judaism

The problem of sabbath observance is an example of the inadequacy of religious Judaism in dealing with the needs of modern life. In Gentile countries Jews who wish to observe the sabbath can do so with relative ease. If they happen to be employed in one of the essential services which function all the year they can either arrange with a Gentile person to substitute for them on sabbath days or they can switch to some other kind of employment. It is not so in Israel, where Jews must operate all essential services in the country, such as the supply of electricity, the operation of the water pumping stations, the telephone and telegraph offices and the police and fire departments. The spokesmen of organized religion have as yet not offered a satisfactory solution to this problem. When a religious Jew whose work requires his presence on the sabbath day consults his rabbi on this perplexing matter the answer he is bound to receive from his rabbi is to change to a different kind of job. At the same time these spokesmen for religion in Israel are willing to make use of the essential services on the sabbath day even though they are well aware that Jews have to work on the sabbath day to make these services available.

The link between religion and the State

The British mandatory government left undisturbed the "millet system" which for centuries had been in existence under the Turkish regime. According to the "millet system" the various Muslim, Christian and Jewish communities were organized along religious lines, and were given a large measure of authority. Marriage, divorce, burial and matters of personal status and child welfare all came under the jurisdiction of the particular religious community and its ecclesiastical courts. When the State of Israel was established in 1948 it retained the "millet system." Since Orthodox Judaism was the only variety of religious Judaism in existence in Palestine prior to 1948 the Israel Government entrusted to the representatives of Orthodox Judaism, consisting of the Chief Rabbinate and the Minister of Religion, jurisdiction in Jewish religious matters, such as marriage, divorce, burial and other related problems. Thus a link came into existence between the State and organized religion.

To make matters even more complicated the various religious parties which otherwise have little use for one another formed, for political reasons, a political party under the name of the Religious Bloc. Even though this Religious Bloc draws only about fourteen per cent of the votes in a general election it exercises an influence far beyond its numerical strength.

Thus Orthodoxy has chosen the legislative and political arena to impose its religion on the Jewish population in the State of Israel. This factor alone would have been sufficient to make Orthodoxy highly distasteful in the eyes of Israeli Jews. But apart from this, the variety of religion which Orthodoxy is seeking to enforce, based as it is on the sixteenth-century religious code of the Shulchan Aruch, is looked upon by many Israeli Jews as a relic of the distant past, totally unsuitable to their daily life. Consequently large numbers of Israeli Jews have turned their backs on the faith of their fathers.

Writing in the *Jewish National Post and Opinion*, Carl Alpert, an Israeli journalist, states that a religious war looms in Israel. A League Against Religious Compulsion has come into existence, and is seeking to arouse public opinion against the religious groups. In the opinion of responsible Israeli Jews the only way out of this state of affairs is a total separation between the State and organized religion.

But there is no doubt that many Israeli Jews long for a positive spiritual message from which they could derive peace of heart, inspiration for the present, and hope for the future. The New Testament in Hebrew is widely read. Many of the younger Israeli Jews are willing to reconsider the whole subject of the Messiahship of Jesus.

3. WHO IS A JEW?

This is a question which has been troubling Israel almost from the day when it regained statehood, but in the last nineteen centuries it has never been perplexed over it as much as in the Brother Daniel case. During the Nazi occupation of Poland a Polish Jew, Oswald Rufeisen, had been active in the anti-Nazi underground movement. Certain Roman Catholics befriended him and saved his life. He in turn saved the lives of a large number of Jews. As a result of the friendship shown to him by Roman Catholics, Rufeisen became interested in Christianity and in due time became converted to Catholicism and joined one of the monastic orders. In 1959 he went to Israel as a Carmelite monk.

On coming to Israel, Oswald Rufeisen, whose present name is Brother Daniel, petitioned the Israeli Government to grant him Israeli citizenship on the basis of the Law of Return. This law passed by the Israeli Parliament in 1950 permits every Jew to settle in Israel. Had this application been approved his identification card would have carried the word "Jew" under the heading of "nationality." The Israeli Government rejected his application to extend to him recognition as a Jew, but was quite willing to grant to him citizenship on the same basis as to any other non-Jew. Brother Daniel took his case to the courts. In December 1962 the Israeli Supreme Court delivered a majority opinion upholding the action of the Government.

From a perusal of the many statements by the Supreme Court justices and members of the Government, and comments in the press, one gains the impression that the Israeli conscience had been deeply stirred by this case. The following are some of the factors which had an important bearing on the decision of the Supreme Court.

1. The Chief Justice acknowledged that according to rabbinic law an apostate Jew (i.e., a Jewish convert to another faith) remains a Jew in "all but a few marginal respects." He at the same time pointed out that the Law of Return is a secular law. As such it defines Jewishness in terms of Jewish birth alone, without regard to a Jew's religious convictions.

The State Attorney, who defended the action of the Government, also admitted the secular nature of the Law of Return. He said that in accordance with this law even a Jew who refuses to live by

the Jewish religion is still a Jew. However, he emphasized that "when a Jew in a positive way leaves the Jewish religion, and joins another religion, then even in a secular sense he ceases to be a Jew" (Maariv, Jerusalem, *Daniel in the Den of Judgment*).

By a Jew joining another religion the State Attorney evidently had Christianity in mind, as seen from the following: "We cannot," he said, "come and tell the Jews in all the lands of their dispersion, to fathers and to mothers, that a man can become a Christian and remain a Jew." This means that a Jew may deny the divine origin of the Scriptures, as millions of them do now, or that a Jew may be an avowed atheist, thus undercutting the very foundation of Jewish national destiny, and still be considered a Jew under the Law of Return. But when a Jew declares that the scriptures of the Old Testament and New Testament are to him the Word of God, and that he accepts Jesus of the New Testament as the Messiah of the Old Testament, he is no more a Jew in the Israeli national sense.

How are we to account for this seeming inconsistency? The answer, I believe, is given in the following statement by the Chief Justice "For all the admiration and gratitude we as Jews owe Oswald Rufeisen . . . for having risked his life many times to save fellow Jews from the Nazis . . . we dare not allow this to serve as grounds to empty the name and content of the term Jew. . . . What Brother Daniel asks of us is that we erase the sanctified historical meaning of the word Jew, and deny all the spiritual values for which we were massacred daily during various periods of our long exile" (*Jerusalem Post*, 7th December, 1962).

What the above declaration means is that Christianity has from its inception claimed to be the completion of Biblical and prophetic Judaism. On the other hand, Judaism has for centuries maintained that Christianity is a negation of Judaism, and therefore, from the Jewish standpoint, a false religion. For this reason, when a Jew accepts the New Testament faith he is a lapsed Jew, a rebel and a sinner. (Trude Weiss-Rosmarin, "The Case of Brother Daniel," *The Jewish Spectator*, January 1963). To have granted Brother Daniel's request that he be recognized as a Jew would have amounted to Israel's recognition that a Jew who believes that Jesus of the New Testament is the Messiah of the Old Testament is still a Jew, that therefore Christianity is true, that and therefore the Jewish centuries-old struggle against Christianity was a grievous error. It would thus have carried Israel's official nullification of the anti-New Testament trend which Talmudic Judaism developed in the course of centuries.

The question inevitably posed by the declaration of the Chief Justice is this: Since the vast majority of the Jews of today have broken with Talmudic Judaism, why does Jewish leadership still maintain its opposition to Christianity? Are we to assume that the main goal of the Jewish Mission is to struggle against Jesus Christ?

2. Another factor which-according to the Chief Justice-proves that apostate Jews cease to be Jews is that they "inevitably are cut off from our national family tree, for the simple reason that their children marry into other nations" (*ibid.*). Incidentally, this observation is only partly true, as many Hebrew Christians, including this writer, have Jewish wives, and many Hebrew Christian children marry other Hebrew Christians. But there are other facets in this situation which the Chief Justice failed to mention. In the beginning, all followers of Jesus of Nazareth were Jews. They continued to live in the midst of their Jewish people. They attended the services of the synagogue and temple, and were loyal Jews in every respect. Rabbinic and Hebrew Christian scholars frequently engaged in discussions of the Bible, as seen from numerous passages in the Talmud (e.g., Sanhedrin 38b, Abodah Zarah 16b).

But this era of normal social intercourse and free exchange of views eventually came to an end. The Synagogue introduced a series of harsh measures designed to keep Jew, and Hebrew Christian apart. Probably the worst of these was the so-called *Birkat Ha-Minim*, composed towards the end of the first century. This petition was incorporated into the *Shmoneh Esreh* prayer and recited daily by Jews everywhere. In its revised form it is retained in the prayer book to this day. In its original form it pronounced a curse aimed chiefly against Hebrew Christians. This prayer of hate, along with other oppressive measures, led to a deep estrangement between Jewish Christians and their Jewish brethren. This tragic Jewish attitude to the Hebrew Christian is maintained to this day. We are even denied the privilege of presenting our cause and stating our views in the Jewish press. Thus on one hand, Jewish leadership does all in its power to isolate us from our own people, and on the other hand it accuses us of merging with other national groups.

3. In the State of Israel there are today several hundred Hebrew Christians. Many of them are survivors of Nazi cruelties. They went to Israel not because there were no other countries to which they could have gone, but because they wished to have a part in the rebuilding of the land of their forefathers. They are loyal Jews and will shed their blood in the defense of their homeland.

Notwithstanding these facts, Hebrew Christians residing in the State of Israel experience severe discrimination. Many of them live in anxiety that they will lose their jobs on account of their faith. Actually there have been instances when Hebrew Christians have been discharged from their positions when their faith became known. The wall of isolation with which they are often surrounded can be truly known only by those who experience it in their daily life. That a people that suffered discrimination for centuries, and for centuries clamored for religious tolerance, should act so unkindly towards their own blood and flesh kinsmen is not easy to explain. This state of affairs is especially unfortunate in view of the fact that Christians have been among the staunchest friends of the Zionist cause from its very inception (see Chaim Weitzmann, *Trial and Error*). And even today most of the true friends of the State of Israel are found in the countries of Christendom. There is no doubt that this state of affairs is bound to cause deep concern in the hearts of many Christian -- and Jewish -- people everywhere.

- *Arthur W. Kac, M.D.*

Annual Report of Directors

"Who hath despised the day of small things?" - Zechariah 4:10.

THE brethren whom you elected to office last year, have already rendered their account to the Lord, and now they submit to you this report of their stewardship.

THE HERALD

Encouraging reports reach us that the *Herald* continues to be used of the Lord for the spiritual comfort and strength of the brethren. While each issue finds us listing the names of those "Recently Deceased," our subscription list does not grow less. Indeed, it grew from 3,035 a year ago to 3,779 at April 30 of this year. These figures may be verified by reference to our Annual Financial Statements. As you know, the statements for the fiscal year ended April 30, 1963, were published in the September-October *Herald*, which should be in everyone's hands by now.

In addition to this unusual increase, several hundred more subscriptions have been received since April 30 so that, today, our list totals approximately 4,000. Not only so, but early in the year, a copy of the *Herald* came to the attention of the editor of a religious magazine in India. He was so impressed with the articles it contained, that he sought, and secured, our permission to translate and publish some of them in his own magazine, which, he informs us, goes regularly to about 3,000 subscribers. To us, who have long recognized that ours is *"the day of small things"* mentioned by the prophet (Zechariah 4:10), a day which, by the grace of God, we have not despised, this increasing interest in our "Pastoral" ministry in other lands comes as an added challenge. In what further privileges of service, we wonder, may the Lord permit us to engage? While our list of subscribers in foreign lands has never been large, it is a pleasure to report that, in addition to those in the United States, Canada, England, Scotland, Wales, North Ireland, Eire, Australia and New Zealand, we have a few subscribers in Africa, Argentina, the Congo, Costa Rica, Denmark, Germany, Greece, Holland, India, Indonesia, Israel, Italy, Mexico, Poland, Puerto Rico, Sweden, Switzerland, Thailand, Trinidad, Turkey and the West Indies. May the Lord continue to enable our Editors to furnish "meat in due season" for these widely scattered readers in these troublous times.

THE PILGRIM MINISTRY

Perhaps the form of service open to us today, which more nearly resembles that followed in the days of the Apostles, is the Pilgrim ministry. In some respects this direct, personal, communication of the Lord's word to others is the most desirable method, and from the New Testament records we learn that wonderful results were accomplished by such method, during the days of the early Church. Indeed, as the Apostle has declared, it pleased God, by the foolishness of preaching, to save some. (By this we understand the Apostle to mean that the method God employed, in the announcement of the gospel, seems foolish and weak in the eyes of the world, but that it is, nevertheless, the method God chose to accomplish his purpose in this Age, namely, the selection of those who shall be given the honors of the Kingdom.) Moreover, by this method, not only was the simple gospel message proclaimed to repentant sinners, but a number of ecclesias were founded, and later visited, when the deeper truths for the consecrated and mature believers were expounded, resulting in the edification of the Church as a whole.

Three of our full-time Pilgrims, Brothers A. L. Muir, J. T. Read and P. E. Thomson, made extensive itineraries covering a wide range of territory during the past year. In addition to serving a large number of Bible Classes, they made a special point of calling on isolated friends here and there, and visiting the twos and threes-many of whom, by reason of the infirmities of old age, were especially in need of the fellowship.

Our other full-time Pilgrim, Brother F. A. Essler, who has been recuperating from an illness which has prevented him, for more than a year, from engaging in the ministry, is now making satisfactory progress towards recovery, and expects to resume, at least part-time, duties in the near future.

For the past few years Brother Muir has found time to contribute each year an article captioned "Ministering the Word" in which he narrates, for the benefit of *Herald* readers, some of his experiences in the Pilgrim ministry. In so doing he really tells, not only his own experiences, but the experiences of the other Pilgrim brethren, too, for theirs is a "goodly fellowship."

HELPS TO BIBLE STUDY

A number of our recent subscribers have written us for particulars as to any courses of Bible study offered by our Institute. After informing them that we do not offer any residence courses, we invariably counsel all such inquirers that, before they consider any other method of study, they read and study the Bible itself. Foremost amongst the helps to its study we continue to rank *The Divine Plan of the Ages*.

As our older readers know, this able work furnishes satisfactory proof that the Bible is a revelation from God; that it discloses what God's plan for mankind is; and shows it to be in full harmony with the principles of wisdom, justice and love

In brief, it shows that God's plan is to select and save the Church during the Gospel Age, the Age now Nearly ended, and then to use the Church to bless Israel, and through Israel the remainder of mankind, during the next-the Millennium.

Brother Streeter's volumes on *Daniel* and *The Revelation* continue in steady demand, and readers write us telling of the blessings experienced as they study and meditate therein.

WITNESSING TO THE PUBLIC

Because we believe it to be still true, the back page of each issue of the "Herald" contains, amongst others, the following statement

"To us the Scriptures clearly teach . . . that the present mission of the Church is . . . to be God's witness to the world."

In addition to growing in grace, the Church is to be a light-bearer, bearing witness to God, and to Christ, and to the Gospel. While it is true that throughout the New Testament the Apostles stress, above all things, the supreme importance of holiness, at all costs, in the common, every-day life, they nevertheless take it for granted that this spirit will not be allowed to degenerate into a mere amiability, which makes itself pleasant to every one, and forgets the solemn fact that the consecrated ones are servants of a Master whom the world knows not, the messengers of a King against whom it is in revolt.

The truth and beauty of a life possessed by Christ is to be the basis of the Christian's witnessing activities. But the witness is to be articulate, not merely implied; he is to hold out the *Word of Life*; he is to seize occasion to give a reason of the hope that is in him, although always remembering to do so in meekness and fear. In conduct he is to be kind and gracious, letting his light shine that men might see his good *works*. But he is not only thus to shine; he is also to speak.

In agreement with these beliefs, and with a sense of urgency because of our conviction that "the time is short," we continue to make available follow-up literature for public meetings. Our seventeen booklets continue to be widely circulated. Others are in preparation, and will be issued as soon as pressure of other matters permits.

Perhaps it would be appropriate for us to say here that, except for a few issues, we can still supply, and will be pleased to do so, complete sets of Back Issues of the *Herald*. Price: twenty copies for \$1.00.

CORRESPONDENCE

As in prior years, the various branches of the ministry mentioned foregoing, are supplemented by correspondence. The nature of the correspondence varies. Some are brief words of appreciation, in connection with the transmission of orders for literature, "Herald subscriptions, etc. Some request further explanation of a difficult passage of Scripture; or ask questions in regard to one or another feature of the ministry. Others, again, are of general fellowship, sometimes relating to Christian experiences of both joy and sorrow; others asking for counsel in connection with some deep perplexity or crucial trial.

These messages are all most welcome, even though we are not always able to give as extended or as prompt replies as we could wish. Moreover, such fellowship through the mails is mutually profitable, and often serves as a guide to our Editorial Committee in the preparation of articles for publication in the *Herald* dealing with the questions, problems and issues which are very evidently uppermost in the minds of the brethren who write.

MEMBERSHIP

Membership in the Pastoral Bible Institute is, and always has been, open to any consecrated brother or sister who "is in full harmony with the purpose, spirit, and policy of the Institute," and who intends to support it "in all reasonable ways as he or she shall deem to be the Lord's will."

This being true, it is particularly gratifying to note that during the year just ended, 12 more brethren applied for, and were granted, membership. To these, on behalf of the directors, and of the entire membership, we extend a hearty welcome in the name of the Lord. We feel sure, brethren, that your association with us will be mutually profitable, and trust that the continued favor of the Lord will be with us all, as we labor together in the ministry.

Your brethren in the Master's service,

Board of Directors

By: *James C. Jordan*, Chairman

The Annual Meeting

The forty-fifth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held at 10:00 a.m., September 21, in the Central Y.M.C.A., 1315 Pacific Avenue, Atlantic City, New Jersey.

After the customary devotions, Brother J. C. Jordan was elected chairman of the meeting, and Brother P. L. Read, secretary.

Next followed the reading and approval of the minutes of the previous meeting, held September 22, 1962.

The annual report of the Directors, for the fiscal year ended April 30, 1963, was then presented. This is published on Pages 88, 89. (The Treasurer's Financial Statements were published in the September-October *Herald*.)

The names of recently deceased members were next read also of those brethren who had become members of the Institute during the previous year; after which the meeting proceeded with the election of a new Board. Brothers C. M. Glass and Adam Rutherford were appointed to act as Tellers. While they were counting the votes, the rest of the friends enjoyed a season of fellowship in praise, prayer, and testimony. At the conclusion of the count, the names of the following brethren were announced as elected F. A. Essler, J. C. Jordan, A. L. Muir, J. T. Read, P. L. Read, W. J. Siekman and P. E. Thomson.

A devotional service concluded the meeting.

Immediately following the Annual Meeting, the new Board met. Among other actions taken, they elected officers as follows: J. C. Jordan, Chairman; F. A. Essler, Vice-Chairman; P. L. Read, Secretary-Treasurer; W. J. Siekman, Assistant Secretary; A. L. Muir, Assistant Treasurer; W. A. Eliason, A. Gonczewski, L. Petran, P. L. Read, J. B. Webster, Editorial Committee.

A Short History of Millennial Doctrine *(Concluded from previous issue)*

THE first few generations of the Christian church ardently expected the Lord's imminent return to set up his Millennial Kingdom. Persecution by the Roman civil power strengthened the conviction that at his coming the kingdoms of this world would pass away and be no more; there was no hope of reform for this world, said they, it must be completely replaced by the new heavens and new earth, spoken of by the Apostle Peter. Christian literature of the times shows that this belief remained unquestioned for several centuries. It was not until about A.D. 200 in the Eastern Churches (Palestine, Egypt and Greece) and nearly A.D. 400 in Rome and the West, that men began to lose heart at the apparent failure of their expectations and look for some other interpretation of the Messianic prophecies. Those who still held to belief in the coming of the earthly kingdom were led, on the basis of the Septuagint chronology, to expect it at about A.D. 500. Others devised interpretations of the prophetic Scriptures which would justify the assuming of secular power on the part of the organized church, and permit some relaxation of the high Christian standards laid down in the New Testament. The church was becoming "successful"; it was entering more and more into alliance with the State; and in consequence the age old exhortation to suffer *now*, that they might reign in the future day of Christ's appearing, became less and less attractive. The church had the opportunity of reigning with the world, and she took it, and fell.

The first serious attack upon Millennial belief was launched in A. D. 247 by Dionysius, Bishop of Alexandria, a noted theologian of his day. Refusing to accept the Book of Revelation as the work of the Apostle John -- a view in which he has been followed by many of later years he propounded a "spiritual" interpretation of prophecy which left no room for the earthly kingdom. His opinions were not accepted at once, and a considerable time later, in A.D. 325, the Council of Nicaea reaffirmed belief in the Millennium as orthodox doctrine. But the establishment of Christianity as the State religion under Constantine at this time provided the opportunity some in the church had been looking for, and it soon began to be suggested that the prophecies of the Millennium were to be fulfilled in the triumph of the church over paganism, that this triumph would endure for a thousand years, and that the Second Advent would occur, not at the beginning, but at the end, of this Millennium. This view paved the way for the companion error that the church is to convert the world *before* Christ comes, instead of waiting for his coming to set up his own kingdom for world conversion. In A.D. 373 the Council of Rome formally denounced Millennial belief, and from then on, belief in an earthly kingdom, to be set up at Christ's Second Advent, ceased to be an orthodox doctrine of the church. A little later the celebrated Augustine, Bishop of Hippo, renouncing his own early belief in the Millennium, lent the weight of his authority to the growing view that the reign of the saints was being fulfilled in the then present temporal power of the Church, and the fruits of that terrible error were very soon manifest in what has been called the "Papal Millennium." For twelve centuries, from Gregory the Great to Napoleon, the Papal system reigned supreme in Europe, wielding absolute power in secular and religious matters, crowning and dethroning kings, persecuting opponents and "heretics," departing completely from the spirit of true Christianity. During all this time knowledge of Scriptural teaching regarding the Second Advent and the earthly kingdom of Christ was kept alive only by small and persecuted bodies such as the Waldenses, and by notable reformers such as John Wycliffe and John Knox. The seed preserved by these faithful servants of God during the Dark Ages was to take root after the Reformation and bear fruit in that more general acceptance of Millennial belief which is becoming evident today.

The fearful results of this Papal supremacy led Protestant theologians after the Reformation to seek some other interpretation of the Scriptures that would retain the dogma of the present reign of the Church before the coming of the Lord, without taking upon itself the claim to rule the nations. The doctrine that was ultimately evolved, and that is still the generally accepted view of the established churches, was first put forward by a celebrated theologian, Rev. Daniel Whitby, D.D. (born 1638 and died 1726). Whitby taught that the church is to continue the evangelizing of the world until all nations are converted, the time during which this is proceeding being the Millennium of Scripture. At the completion of this admittedly difficult task, the Lord will return and wind up earthly affairs, apportion rewards and punishments to righteous and wicked, and destroy the earth. His view did not claim jurisdiction of the church over the secular affairs of the world, as did that of Augustine before him; it dealt solely with things in the religious sphere, and it aimed at the world's conversion to Christ before his return.

But the tide was turning. With the coming of the various reform movements that gave birth to the non-conformist churches, and the work and writings of students like Sir Isaac Newton and preachers like John Wesley, the Church's original belief in the Millennium began to be restored. The Bible was being more closely studied and the opinions of mediaeval theologians given less weight, so that by the beginning of the nineteenth century men were much more ready for the flood of light that was shortly to break upon them.

Almost as soon as the century dawned there was activity. Christians were getting together to study the prophecies, the signs of the times, the nature and time of the Second Advent, and rapid progress was made in restoring and amplifying the knowledge on these subjects that had been possessed by the early Church. In the early part of the century men looked for the destruction of the earth by fire after the Second Advent and the Judgment, but towards the end of the century it began to be realized that the Day of Judgment is intended by God to be, not only a time of passing sentence upon sin, but a time of trial in which men will have opportunity to accept Jesus Christ and so become worthy of everlasting life. It began to be seen that the purpose for which the church has been developed during this Age is that she may be qualified to be God's instrument of world conversion in the next. The fact that the wages of sin is death, and not eternal torment, was realized, and with this a great stride forward in Millennial understanding became possible, for now it could be seen that in "that day" God can with perfect propriety offer all men "one offer of salvation" on his own terms, and if every endeavor to turn a man to righteousness fails, withdraw from him the life he had given but of which he could make no rightful use. This more clear view of the Divine purpose was not glimpsed by everyone; there are still many who hold to the old-fashioned view of the Day of Judgment; but the wider and more rational view of God's benevolent intentions toward all men is solidly founded on Holy Scripture and must ultimately prevail.

So it is that we now look beyond the present trouble and distress that is upon the world, seeing it as a sign of the imminent establishment of the Millennium for which God's people throughout the ages have looked and prayed. We see an order of society in which evil is restrained and righteousness exalted, in which death is unknown and disease, pain and suffering steadily eliminated, in which all men are brought to a knowledge of Christ the Savior and, then, unhampered by the retarding effects of inherited or outward sin, make an intelligent and voluntary choice between righteousness and everlasting life, or sin and everlasting death. That is the logical end to which the whole development of the doctrine of the Millennium has been leading the minds of men since the days of Isaiah twenty-six centuries ago.

- A. O. Hudson, Eng.

The Question Box

The Rich Man and Lazarus - Luke 16:19-31.

Question:

In your booklet "*Is Israel Emerging from Hell?*" you discuss our Lord's Parable of the Rich Man and Lazarus, and interpret the Rich Man as representing the Jewish nation and Lazarus as representing truth hungry Gentiles who were "feeling after God." However, it has been suggested that the Rich Man represented the Pharisees and that Lazarus represented the rest of Israel, and that the main, if not the only, purpose of the parable was to rebuke the Pharisees for their beliefs and practices. Have you had occasion to consider this possible interpretation?

Answer:

Yes -- we have noted the interpretation suggested, and agree that by this parable our Lord did teach the money-loving Pharisees a severe moral lesson. However, such an interpretation, in our view, does not exhaust the meaning of the parable, nor does it constitute its most important application. In this view we are not alone, although a number of scholars do not share it. As to this, of course, as in all other matters of interpretation, the apostle's counsel must prevail: "Let every man be fully persuaded in his own mind." - Rom. 14:5.

Below we submit a few lines taken from an article which appeared some years ago in the *Bible Students Monthly*, which confirm the views set forth in the booklet above mentioned, and which, we think, will be of interest to our readers.

The application to the Pharisees is "both good and true, but the nature of the story seems to require some historical interpretation too. ... To us it seems to be a prophecy of the change in the religious privileges of the Jew and the Gentile; the rich man representing the Jew, and Lazarus the Gentile. . . . The Jew was rich in having committed to his stewardship the oracles of God, the adoption, the glory, the covenants, the giving of the law, the service of God, the promises, the fathers, and of whom as concerning the flesh Christ came. The Gentiles were without Christ, aliens from the commonwealth of Israel, without hope and without God in the world. (Rom. 3:1, 2; 9:3-5; Eph. 2:11, 12.) The Jew did not pass on the blessings to the Gentiles, indeed they refused to hear Moses and the prophets, and therefore did not receive Jesus as the Christ. For these reasons they lost their privileges and metaphorically were cast down to Hades as Jesus had told Capernaum (Matt. 11:23). The Gentiles inherited the benefit of these privileges (Rom. 9:30-32), and are now permitted to become the children of Abraham (Gal. 3:7, 8, 14. Compare also Matt. 8:11, 12). The Jew continued to call Abraham his father and to appeal to him rather than to Jesus, in spite of warnings both from John the Baptist and Jesus. (Matt. 3:9 and Luke 13:28, 29.) Note too their attitude to Jesus on this matter (John 8:53). A great gulf is fixed between the Gentiles and the Jew as a nation on the question of the Messiah, although individuals among them come to the Saviour, when they regard Moses and the prophets and see that Abraham rejoiced to see Christ's day and was glad. In the meantime the Jew is indeed in great torment in this Hadean condition of his nation, and the parable does not seem to hold much hope for their future, unless it be in the fact that Hades is not a permanent condition. If *gehenna* had been used instead of *hades* it would have indeed been a different prospect. They were in danger of that (Matt. 23:33 and context). Thank God there is an absolute assurance of the return to Abrahamic blessing for the Jew, in the holy Word of Truth.

- P. L. Read.

No Gentile Fable

No Gentile fable is the word
That tells us Jesus Christ is Lord.
No alien creed our lips confess --
His name: "The Lord our righteousness."
The ancient Scriptures which we hold,
Moses, the Psalms, the seers of old,
Have all foretold by voice and pen
The advent of the Son of Man

* * *

The former scattered rays of light
In Him converge in Glory bright:
All partial revelations meet
In Christ in whom they are complete.
What seemed mysterious and obscure
In light from Him is clear and sure.

* * *

Why, Israel, with averted face,
Refuse His pleadings, spurn His grace?
Why turn thy back upon the One,
Of all beside, thy greatest Son?
Without Him Jewish history
A broken arch must always be
This controversy settled, then
Thy golden sun shall rise again;
Thy destiny for good or ill
Messiah holds within His will.

- From a selection of poems by Max I. Reich, Sweet Singer of Israel. pp. 163-164 Moody Press, Chicago, Ill. (1948).

BRITISH CORRESPONDENT

In a recent letter Brother Edwin Allbon has written us to say that, for reasons of health, he must relinquish the duties and the privileges of service as our British Correspondent, as soon as we can find a suitable substitute.

While we regret the circumstances which have necessitated Brother Allbon's resignation, we are glad to inform our British subscribers that we have been successful in securing the services of another brother, who is favorably known to them and to us. His name and address are given below:

Mr. C.R.H. Smith
Ellesborough House, Butlers Cross,
Aylesbury, Bucks., England.

RECENTLY DECEASED

Albert W. Hiller, Ft. Worth, Tex.
David E. Parks, Amherst, N.S., Can.
Arenth Olsen, Detroit, Mich.
Etta Williams, Kenosha, Wis.