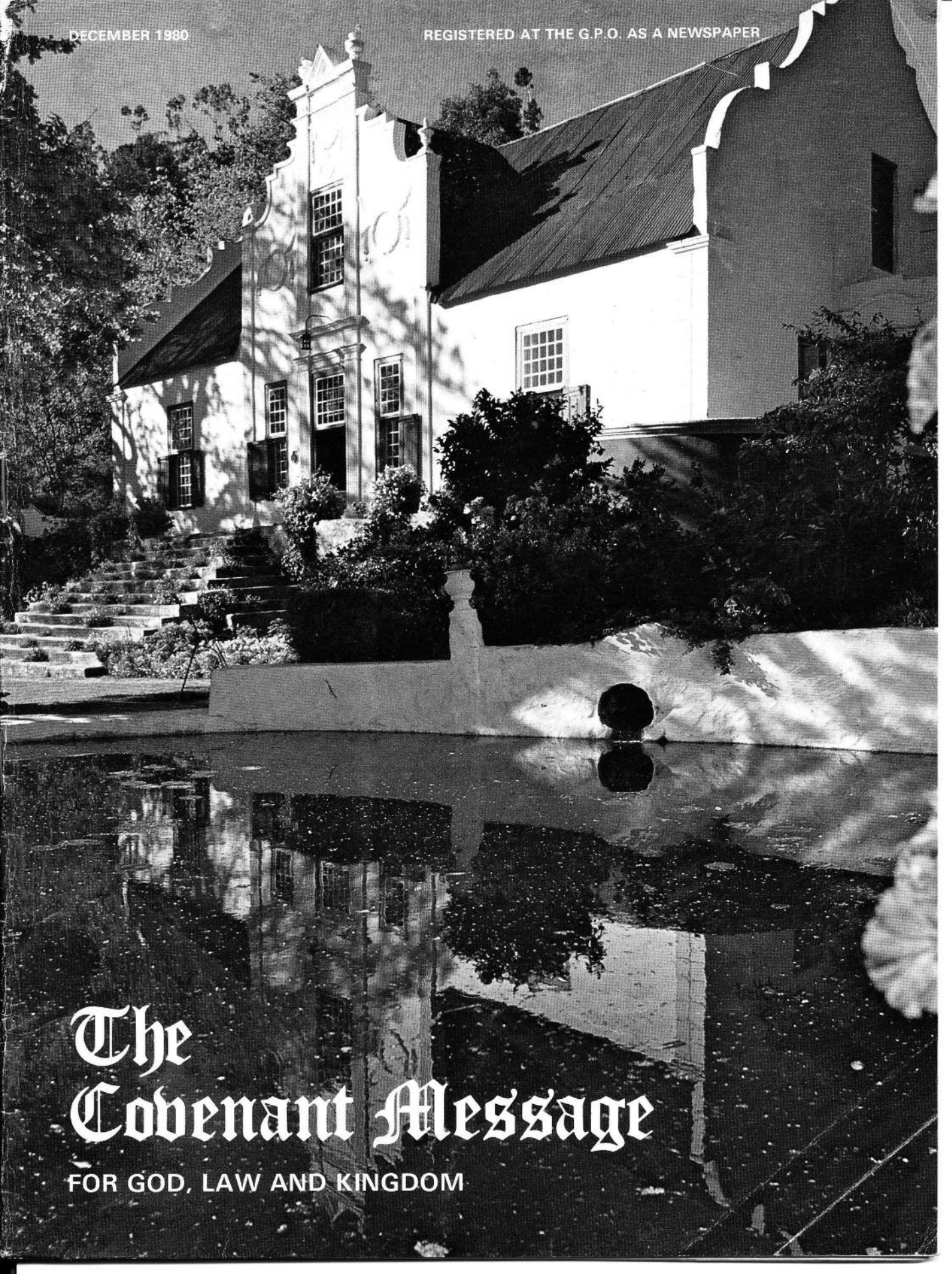


DECEMBER 1980

REGISTERED AT THE G.P.O. AS A NEWSPAPER



The Covenant Message

FOR GOD, LAW AND KINGDOM

**FEDERATION OF THE
COVENANT PEOPLE**
Johannesburg, South Africa.



Organized for those who believe that God meant what He said and said what He meant.

The Administrative Headquarters of the Federation are situated in Honeydew, Transvaal, South Africa. **All correspondence should be mailed to The Secretary, P.O. Box 830, Honeydew, 2040. This is the only postal address.**

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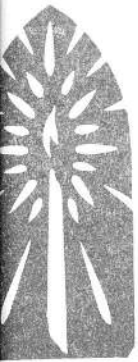
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"And the Word was made
flesh and dwelt among us....."

May the Blessings
of this Season which are
Faith and Hope and Love
make every day a God-centred
one for you and yours.

from
The Board of Management
and Staff.



The Covenant Message

WHAT IS IT
ALL ABOUT ?

This magazine, the official journal of The Federation of the Covenant People, has been published for forty-eight years under its present name and carries what may be called un-denominational Bible Truth which places the emphasis on the Promises and the Acts of God rather than on the speculation and charity of men. It is within these Promises and Acts of the Almighty that this Organisation believes that the West, or more correctly, the Anglo-Celto-Saxon and company of kindred nations, can be assured that the current dismantling of their culture and institutions will not succeed — despite the apparent readiness of both politicians and people to accept this as inevitable.

This assurance derives from the evidence of God in Action — both in Biblical and comparatively recent history — in which one may know, without any reservations, that God is no figment of the imagination, but a real, tangible Power Who is very concerned with the world in which men live and Who has affixed the Honour of His Name to a Plan for world reconstruction. It is within this Honour that Anglo-Saxondom's assurance of survival lies.

To appreciate the subject of the Honour of God, one must investigate the Promises which God made to the patriarchs — who were certainly not Jews — and note that they were unique in that they depended entirely on God for their fulfilment. When in Egypt and as slaves, Israel did not ask God for deliverance and yet this is precisely what transpired — *because His Word of Promise had declared this*. Israel in the Promised Land — and there is still no evidence of Jews in the narrative — violated the Divinely given national Constitution and paid the penalty by being evicted from the land. Again, unasked and because His Honour was involved, the Almighty Redeemed His People thus allowing them to move from the Middle East to North-West Europe where they settled and from where they sent out colonies to take possession of permanent homes from which, according to His Word of Promise, they would not be moved (2nd Sam. 7:10).

Anglo-Saxondom today, blind to its true identity, has allowed itself to become embroiled in the one-world delusion and while all other nations are asserting *their* identity, this modern company of God's Covenant People are allowing the marks of *their* identity to disappear beneath the self-destructive accommodation of foreigners who have taken to living among them.

It is against this background that the articles in *The Covenant Message* are presented. Knowing the magnitude of what is going on, knowing that the full assault of God's enemies is against them, and knowing the dangerous cross-roads which lie ahead, Anglo-Saxondom can also know that God has Promised national survival (Jer. 31:35) and that the gates of hell shall not prevail against His Word.

The Covenant Message

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DECEMBER 1980

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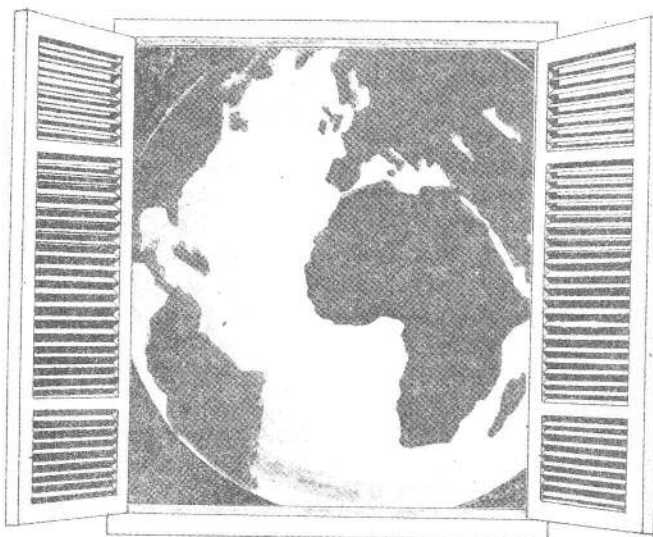
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*A Reflection of the past
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Picture by courtesy of Ian
Long — Lithotone.*

Window on the World



A YEAR ENDS

by J. Finlay

The October 1980 issue of *Intelligence Digest* carries a report which at first glance appears to be most encouraging, especially now in December when to all outward appearances, the Christian world remembers the Greatest Event which the world has ever known. This report states that: "The British Broadcasting Corporation (BBC) recently devoted a programme to the religious revival taking place in the United States of America and it made the specific statement that researchers had revealed that one third of all Americans now described themselves as 'born again Christians'."

The statement continues: "This revival is indeed encouraging news because, although Britain remains basically secular with the conflict in Northern Ireland wrongly attributed to religion, the American spiritual revival complements the revivals taking place in other parts of the world. While the causes and cultures may be very different, the human searching for something outside the material world is as encouraging as it is good. The United States is the most powerful nation on earth in material terms and it would be both worrying and sad if its people became materialistic. A people recognising the need for Christ and actively returning to God can confi-

dently lead a world against a materialistic creed such as Marxism which offers nothing beyond man-made controls. It has been said of the communists that having nothing to worship, they worship themselves."

Now, on the face of things, this all appears to carry hope for the future. However, the report also states that paradoxically it has been a spiritual revival in Iran which triggered off the crisis in that part of the world. Apparently the holding of the American hostages was seen by many Iranians as the Will of God in that the hostages were imprisoned because a material power sought to place its nationals beyond the reach of God. All of which, according to *Intelligence Digest* shows that: "The common link is mankind, bewildered, confused and perhaps frightened, searching for a touchstone of spiritual value in a material world of growing complexity and danger."

It is of course, not surprising that people today are frightened. Indeed, it would be surprising if they were *not* for on every hand and whether this is admitted or not, there is a growing paralysis of socialism effectively bringing on a feeling of complete helplessness. A consideration of just a few events which have taken place over the past few months and touching on the "religious" field, will show how this has all come about in spite of a so-called "religious revival" in America and anywhere else for that matter!

On May 5, 1980, Father Arthur Lewis, who was forced to leave Rhodesia by the Communist takeover of that country, issued a statement which is noted here in part: "Free Christians fought with endurance and courage. The broken bodies, the broken families, the broken hearts have been obliterated from the public consciousness by the mass media. We must pray for and remember the Christians in Rhodesia who remain by necessity or conviction as do Christians in East Europe. As the world slides to a new dark age there must also be lesser Solzhenitsyns raising voices against communism."

"There is no hiding place from the war that we Christians must wage against communism in this fight to the death. In Rhodesia there was never a ceasefire, pitiless terror and intimidation continued to the bitter end. In huge areas only Mugabe's party could campaign. The British election super-

visors lacked principle and the Blacks settled for peace at any price. Huge sums of money were spent to brainwash the people into accepting the Marxist victory. Britain's perfidy nor the *viciousness and vindictiveness* of her vengeance against a land which Britain did not build and never helped has been lost. The Rockefellers' Trilateral Commission and Rhodesia's Judas Iscariot (Ian Smith) brought down our free nation. The Alliance between Marxism and finance seeks to destroy all that White Christians have developed. They seek to recreate Darkest Africa. The spectacle of a Royal Personage handing over control of the nation with an exchange of flags was a woeful pageant that has in effect handed the Black man back into slavery. Even the children who have been spared the ravages of war now face submersion in an alien culture which could mean the destruction of their Christian identity . . ."

So much then for a "religious revival" for to date, no voice of protest has been heard from America or from anywhere else for that matter. Indeed and according to the American journal, *The Thunderbolt*, the *New York Times*, owned by the Jewish Sulzberger family, declared in a lead article that: "*Nothing becomes Rhodesia so well as its peaceful demise in a democratic election. . . at long last Rhodesia has been reborn (born again?) as Zimbabwe and it has been born free.*"

Then too, when considering religious matters the *World Council of Churches* representing 293 Protestant Christian Churches cannot be overlooked. Last year (1979) this religious body contributed nearly \$300 000 to twenty nine groups in twelve countries to fight "racism". In fact, and according to a report to hand, they call it the "Racism Fund". Of this sum, \$85 000 went to Communist Nkomo's



"We can now inform the World Council of Churches and our other friends that we have again earned our money and weapons"

Patriotic Fund in Rhodesia – and – "This is the group which massacred thousands. These included the slaughter of 42 survivors of an Air Rhodesia jet shot down with a Soviet Sam missile. The survivors of the air crash were told by the Blacks they would help them, but when assembled they were shot down with Soviet AK-47 rifles. Some ten others had fled into the jungle and lived to tell the world what brutality occurred. Nkomo is now in the governing Red coalition ruling Rhodesia.

"Then there was the mass slaughter and rape of 12 White missionaries and their families which included a three-week-old baby. This is the organisation which the *World Council of Churches* presented with a cheque for \$85 000. Another \$85 000 went to SWAPO, the Communist terrorists now attacking villages in the northern part of South West Africa which is protected by South African forces."

So if there is a revival, it would be interesting to discover whether the churches and the people involved are still supporting the World Council and from there, the outright communist terrorists who are even now slaughtering innocent men, women and children not only in Southern Africa, but elsewhere.

A revival of course, is the reawakening of religious fervour. It is a campaign to promote consciousness, life and vigour. It also can become a vogue or a prevailing fashion with many people only too anxious to join in without any really conscious thought as to where they are heading. Jimmy Carter was stated to be a 'born-again' Christian and while apparently Mrs. Thatcher of Britain has made no such similar claim, there can be little doubt that the actions of these two people against Rhodesia and South Africa have shown that they favour a Marxist Domination of all Southern Africa! Indeed, Carter hailed the Mugabe take-over as a 'resounding victory' and stated that while Mugabe was a Marxist he was still a 'gradulist' (meaning that he will place the people under communism slowly – Carter style!).

Incidentally, it is worth mentioning here that the New American President elect – Ronald Reagan, is on record "as deploring Trilateralism and the 'undue influence' the commission exercises on Carter administration policies". David Rockefeller the world financier of course, controls the Trilateral Commission. However, it should be noted that Reagan has in the past, had many connections with liberals and Rockefeller men. During his campaign he sought favour with religious circles in America, but it should not be overlooked that it has been

said that his life is planned according to the stars. In other words, Reagan is a keen student of the occult and its influence on human affairs!

The Religious Force

Meanwhile, Susan L.M. Huck in the *American Opinion* magazine maintains that: "The established religion in the United States today (in spite of a revival) is called *Secular Humanism* . . . The Scriptures of Humanism are the *Humanist Manifesto*, the first version of which appeared in 1933, and the latest in 1973, when it was printed – every loving word of it – in the *New York Times*. It openly denies the existence of a Creator, urges abolition of national sovereignty in favour of World Government and embraces complete sexual freedom, abortion, homosexuality, suicide and even euthanasia.

"Now our (America's) Bill of Rights forbids the government to establish a religion, but Secular Humanists figure that as long as their established status can slip by unnoticed, they can wallow in the trough and our children's minds without a worry in the world. The Humanists have a whole programme of social change, which is essentially one with 'Liberalism' and not very different at all from Marxism.

"The missionaries of Humanism in the schools teach that children *should decide for themselves* what their values are, what is right and wrong. The basis of said choice, inevitably, is unalloyed hedonism. It seemed like a good idea at the time is the nicest way of expressing the result.

"Teaching of Humanism morality and ethics – which is hedonist morality and the famous situation ethics, with the guiding principle being – 'What's good for me?' – perks along in the government schools in many guises. It is supposed to be bootlegged into every class, be it maths or English, but there are often separate courses called 'values clarification' or 'moral development'. . . children, our Secular Humanist educators complain, tend to develop their value system from the 'moralizing' of parents and other adults, and from the example of people they admire. This means *according to the humanist* that their heads are filled with religious rubbish, notions of right and wrong and values which they have not arrived at by keen personal analysis. (?) The complaint is, really, that by the age of five or six the child does not come to the government brain-washers as a completely blank piece of paper. If there is anything the purveyors of 'values-clarification' hate, it is having someone else get hold of the child first. Which is why they are

now aggressively promoting federal day care for children from infancy as part of the Women's Liberation movement."

Tragically, Humanism has somehow become involved with Christianity – or possibly it would be better to say – with the Christian Social Gospel. The parallel has become most obvious. According to C. Gregg Singer in his work *The Unholy Alliance*: "The Social Creed of 1908 and the economic and political philosophy of the Socialist and Socialist Labour parties rested upon certain common assumptions; namely, man is essentially good, progress is therefore likely, and by social legislation the state can become part of the evolutionary process to produce a better humanity and society. The state – (and South Africans should note this) through appropriate legislation can eliminate evil with the aid of a relevant education programme, which must also reflect this optimistic view of human nature . . . Article nine of the *Social Creed* as such, proclaimed among many others the following economic and social goals for – not only American society – but the entire Western world:

"We deem it the duty of all Christian people to concern themselves with certain practical industrial problems. To us it seems that the churches must stand –

"For equal rights and complete justice for all men in all stations of life.

"For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safe-guarded against encroachment of every kind.

"For the right of workers to some protection against the hardships often resulting from the swift crisis of industrial change.

"For the principle of conciliation and arbitration in industrial dissension.

"For the protection of the worker from dangerous machinery, occupational disease, injuries and morality . . ."

There is of course very much more to the *Creed* than the above and while much of this may be very commendable, a closer study in the light of the *Communist Manifesto* will reveal its true meaning. The *Creed* was revised in 1912 and again in 1932. "And" maintains C. Gregg Singer: "Although the document's proposals seem mild in the light of contemporary social and economic legislation, they contain *the seed of a strict governmental regulation*

of all life in the name of the Gospel, and a socialism that was and is essentially communistic . . .

“Underlying this document was a subtle shift of thinking from a Biblical frame of reference to a democratic concept of God, man, and society, a concept that transferred the Sovereignty of God to man himself or to such agencies as he might erect to exercise it for him . . . Man now owes duties to society or to the state, *not to God* . . . Thus the grandeur of this superstructure of a humanly designed and achieved Kingdom of God rested upon the quicksands of its own humanistic origins.”

The message which emanated from 1932 in the form of a Labour Day message prepared by the Commission on the Church and Social Service was nothing else but a plan for the redistribution of wealth among the nations of the world. A pattern which unquestionably is now being followed with the developed countries giving more and more to the under-developed states through the I.M.F.

The declarations which were made at that time “ . . . reveal not only that theological liberalism of the *worst kind* was rampant on the thinking of a large segment of the (Church) Council, but also that political and economic radicalism was equally prominent. *The ground work had been laid for a new social creed . . .*”

Now the churches should stand for: The practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination, speculation and the profit motive to the creative and co-operative spirit. Social planning, control of credit and monetary systems . . . a wider and fairer distribution of wealth, social insurance, reduction of hours of labour, special regulations for women, the right of employees and employers to organise for collective bargaining, abolition of child labour, adequate provision for the protection, education, spiritual nurture and wholesome recreation of every child, etc., etc., and in fact, a close study of the Creed brings to mind the socialist trap prepared in 1848 by Karl Marx.

Marx outlined a ten point plan for turning a free nation into a socialist state:

Abolition of property in land and application of all rents of land to public purposes.

A heavy progressive or graduated income tax.

Abolition of all right of inheritance.

Confiscation of the property of all emigrants and rebels.

Centralisation of credit in the hands of the State by means of a national bank with State capital and exclusive monopoly.

Centralisation of the means of communication and transport in the hands of the State.

Extension of factories and instruments of production owned by the State, with the bringing into cultivation of wastelands, etc., in accordance with the common plan.

Equal liability of all labour; establishment of industrial armies, especially for agriculture.

Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country, etc.

Free education for all children in public schools; . . . combination of education with industrial production, etc.

Without question the new Church Creed proved to be immensely popular among the hierarchy who obviously “ . . . *were willing to impart communism as the primary manifestation of the Kingdom of God on earth . . .*”

At about the same time Roosevelt of the U.S.A., together with Henry Wallace, Secretary of Agriculture, was setting up the New Deal. Roosevelt obviously envisaged the church as subservient to the state while Wallace openly called for changes in Protestantism. He stated:

“I am wondering if the religion we shall need during the next hundred years will not have much more in common with Christianity of the second and third centuries or possibly even with that of the Middle Ages than with the Protestants of the past one hundred years. The strong personal initiative conferred by the Protestants’ religion must in some way *be merged into a powerful religious attitude concerning the entire social structure . . .* It is an attitude that will not flow from external compulsion but that will spring from the hearts of the people because of an overwhelming realisation of *a community of purpose . . .*”

Wallace made it clear that Christianity *had to change* and throughout his speech pleaded for the cause of Humanism. As C. Gregg Singer states: “The new religious feeling must arise from the realisation that the world is one and *not from any*

knowledge of the Sovereign God of the Scriptures. It would be the product of sociology and of a new knowledge made available by science.”

Page upon page could be taken to outline the many avenues which theology has taken since that time. However, just a few points can be noted here. The upholding of the right of workers to organise and bargain collectively through representatives of their own choosing. (Strikes) On the question of sin it was and still is usually mentioned in the context of sin against society (Humanism) and *not* sin against God and His Law. Regeneration has become a new social awareness. Loyalty and obedience to the Word of God has to bow to loyalty to unity for the sake of unity.

In 1938, Dr. Theodore Graebner, noted Lutheran theologian, insisted that “*religious leadership has become infected with political radicalism and outright bolshevistic communism to an appalling extent*”. The correctness of this charge cannot be doubted for the instance now was that “*religion must be secularized in order to bring all of life into the Kingdom of God.*”

Six Pillars of Peace

In 1943, John Foster Dulles of America, expounded on a political thesis which became known as the *Six Pillars of Peace* and which allowed for the setting up of an international collectivism through the United Nations Organisation. Strict control over national establishments was emphasised and indeed, a consideration of these “pillars” will show among other things that the British churches who had already supported socialist aims for Britain, not surprisingly supported the whole concept.

Meanwhile, time and again, as Church Council meeting after Council meeting was held, it became obvious that Theology generally believed and accepted that “*collectivism would bring the Kingdom of God, and thus salvation would come to collectivized people*”. The Word of God was being used for ulterior motives and, “. . . this treacherous design was kept from public by liberal usage of Biblical terminology, which gave to these secular schemes a superficial colouring of true evangelical orthodoxy”.

It was and still is believed in theological circles that “. . . the Russian and American people must co-operate at the scientific, economic, cultural and religious levels, and the two governments must conform in the task of making the United Nations an effective agency for peace. . . that both the Russians and the Americans could ac-

commodate their existing political, economic, and social systems to each other without any great sacrifice of convictions of either party”.

Obviously, as a well-known writer has stated, when the merger comes, all differences will have to be erased. Will it be erased by removing secret police and labour camps from Russia, or by introducing these into America and the rest of the Western world? Logically, terror will not disappear from Russia as a concerted uprising of the people would be required. For terror to come to the West it requires only that the majority of the people remain insensitive to, or uncomprehending of, what is going on around them.

World Council of Churches

The following is from a report by Pastor M.H. Reynolds, Jr., published May 1980, in the Canadian *Speak Up*: “Pipe Organ Music and the wail of the Conch shell were the opening sounds of an unprecedented World Conference on *Faith, Science and the Future* held in Massachusetts Institute of Technology in Cambridge, Massachusetts in July 1979. The *World Council of Churches* had launched another big ecumenical effort to push America and the free world into accepting some form of socialism-communism as the only answer to the world’s problems. Ostensibly this was to be a major effort to reconcile the conflicts between Faith and Science, it being assumed that ‘Faith’ could profit by scientific discovery and technology; and, that ‘Science’ needed the moral and ethical assistance of ‘Faith’ . . . People of various religions *and of no religion at all were present* . . . It soon became apparent that there were far more conflicts than agreements. Of course, this did not bother the WCC leaders who have become masters in the art of using ‘conflict’ to accomplish their major goals . . .

“In his opening address, Dr. Philip Potter (WCC General Secretary) flattered the scientists present (almost half of the delegates were scientists) by saying: ‘On this occasion we clergy and theologians are overwhelmed by the impressive array of the new high priests and priestesses of our time . . . and we are looking for insights and answers for our world today.’ It soon became clear, however, that the WCC radicals were not at all ‘overwhelmed’ by the scientists but were, instead, using this Conference as an occasion to ‘shoot down’ scientists who refused to accept their radical political and economic views. Dr. John Turkevich, distinguished professor of chemistry at Princeton University,

said with obviously strong emotion, *'I completely reject the picture that has been given of scientists. We are not technologists, we are not slaves to government . . . we are carrying on free research and free pursuit of knowledge. We are being criticized by social scientists who should first put their own house in order!'* . . .

"However, the World Council leaders are experts in manipulating people in order to further their goals and programmes. The purpose of these big conferences is to give the impression that the voice of the people – the voice of the churches – is being expressed. In reality, these big conferences are planned years in advance. WCC leaders and key staff members determine their goals and then programme the conferences accordingly. Voluminous documents and papers are prepared in advance; selected delegates are brought from around the world; and, although there may be occasional minor changes and set-backs in the pre-planned goals, *it is always the voice of the WCC radical leadership that is heard*, not the voice of the churches! These big WCC conferences are only the window dressing which enables them to promote their revolutionary theology and politics in the name of the churches!

"A summarization of this slippery conference is difficult but necessary if one really wants to know which way the WCC is headed. Is it becoming more 'evangelical' as some have claimed? Or is it simply becoming more clever in promoting its revolutionary programmes? A look at some of the *Section Reports* provides ample proof that the WCC has *not* changed its revolutionary goals one iota. And far from becoming more evangelical, its attacks upon the Bible and the Christian Faith are only more subtle and deceptive. At this conference, there was continual promotion of the socialist-communist-Marxist philosophy and programmes and repeated attacks on the true Christian Faith, the Bible, Creation, the free-enterprise system and national sovereignty! The following quotations are submitted as verbatim evidence:

Promotion of Socialism, Communism, Marxism and Revolution

" 'It is the task of society to maximise the welfare of all its members, the free development of each of them. This is possible **ONLY** in a society where the people control the production of goods . . . ownership can and must be **SOCIALIZED** step by step to the extent necessary to achieve social goals . . . Social cohesiveness and justice

cannot be ensured except through the participation of all the members in the decision-making as well as the production processes.' (Section VIII) 'If a dictatorial government does not involve the public in decision-making and harnesses science to its own evil ends, then ultimately **REVOLUTION IS THE ONLY SOLUTION.**' (Section III)

Attacks on the Bible and the Christian Faith

" 'Science has arrived at mysteries which can only be dealt with, if at all, by theologians. At the same time Christian theology is confronted with basic challenges to its traditional formulations, posed by new understandings from science. Traditional doctrines of creation must be restated by reducing the emphasis on a single creative act at the beginning of time and emphasise instead the creative activity of God in time patiently bringing forth ever more intricate and amazing wonders out of those produced earlier step by step in a long continuous process . . . Traditional doctrines of the Omnipotence of God must be rethought and reformulated . . . Traditional ways of expressing the authority of Scripture, Tradition and Magisterium need to find a new way of being stated . . . One final thing needs to be said about the current situation. The credibility and validity of every human institution – governmental, industrial, academic, religious or scientific – stands ultimately under the judgment of *society* at large.' (Section I) . . . This is the very heart of the World Council of Churches' confused thinking. They have set aside the Bible, leaving man as the final judge of all things. This is Humanism, not Christianity.

Universalism – Learning from Pagan Religions

"Not only does the WCC set aside the Bible and the basic doctrines of the Christian Faith, they turn to other religions in their search for truth. We quote: 'The encounter with other religions sharpens our awareness that the dominant occidental view of the relationship of humanity, nature and God is *not the only viable one*. Some of the views of other religions may prove both closer to the Bible and more appropriate to the intellectual and social needs of our time. This means that learning from neighbours of other faiths can lead to a valuable enrichment of our understanding of the Bible and to a fruitful **REFORMULATION OF OUR THEOLOGY.**' (Section II) The same report also said: 'We commend the planners of this conference for includ-

ing addresses by representatives of other faiths. We ask that this element be included in future conferences . . .’ It was left to Section IX report to sum up the WCC’s dream of a one-world religion: ‘The churches should work co-operatively with other religious communities and with non-religious groups to wind down the annihilating trends of military technology and to abolish war itself . . . Christ has embraced us all, with every people everywhere, people of every religion and of no religion, because we all belong to God in life and death and life again.’ HERE IT IS ONCE AGAIN – THE DAMNABLE HERESY OF UNIVERSALISM!” WHICH IS HUMANISM!

Environment and All That!

There can be little doubt as one studies the path of modern Theology that there is an ardent belief that poverty is the responsibility of environmental conditions and is in no way the result of human failure or inability to achieve. There is belief too that the poverty-stricken have the “right” to demand hand-outs. It is also believed that World Communism is in no way a threat to mankind. On the contrary, *Theology today believes in the One-world concept.*

When Bella Dodd, a former member of the Communist Party, testified before the *American Senate Committee* on her activities, she explained how Communism was spread in educational institutions:

“There are two ways of functioning. One, a Communist who is an idealist tries to take the party line into his various organisations, whatever club he belongs to and tries to find others who are sympathetic to him or he finds where the sore spots are . . . You choose an issue which you would bring up . . . If you find two or three or four or five people, then you attach yourself to these . . . and you begin to work day after day after day . . .”

Bella Dodd admitted she went straight from liberal, humanistic Christianity to Communism:

“There is no doubt that the Marxist-Leninist principles are completely materialistic and, therefore, against anything which has to do with God or religion.

“At different times in the history of the Communist Party, they emphasized the fact that it was possible for you to be religious and

at the same time Communist. But those were the periods in which they were trying to win over large numbers of let’s say, Catholic trade unionists, Catholic workers and so forth and so on. Those were the periods which were called the periods of extending the hand of Communism to the people in their religious groups. What you did was to say substantially this: ‘These men have a blind spot. They believe in God, but we Communists know that there is no God. But in order to get them to work with us, we will work with them in minimum programmes.’”

Accordingly: “The importance of this testimony lies not so much in the Communists’ antagonism to Christianity as in Communists’ approach to those who profess Christianity. It sheds light on how Communist sympathizers and party members won the support of religious liberals who felt that they would work together with Communism to attain goals common to both Communism and the social gospel without necessarily endorsing the entire Communist programme.”

Yet in spite of the proof which has been given by not only Bella Dodd, but many other people, there can be no doubt that religious leaders to a large extent cling to their own ideas about Communism and their own liberalistic concept of the Christian role in society.

To return to the opening paragraph of this article, the question must now surely be asked – in which direction is the religious revival in America going? *Is it yet another aspect of the religious hierarchy’s efforts to reduce nations as well as individuals to the lowest common denominator?* After all, control of the people means control of the world and its wealth. *And, how better to control them when they are caught up in some type of religious frenzy and self-abasement?*

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“I have been accused of woolly-mindedness for entertaining even hope for man. I can only respond that in the dim morning shadows of humanity, the inarticulate creature who first hesitantly formed the words for pity and love must have received similar guffaws around the fire. Yet some men listened, for the words survive”

Loren Eiseley.

it has been said.....

THAT the United Nations Organisation (UNO), which celebrates its 35th anniversary this year, is regarded by most people as something akin to a charitable institution inspired by the noblest ideals, dedicated to the preservation of peace and a practical instrument for settling international disputes. To some people it is, in addition to these things, a basis for the establishment of a future World Government, which will be benign, just and beneficial to mankind. On the Right as well as on the Left of the orthodox spectrum support for UNO has become virtually an article of faith for all establishment politicians. *To question its benefits has become tantamount to heresy.*

THAT the UN must be recognised and fought for what it is – a deadly danger to the survival of sovereign nations and to every civilisational value represented by the European and his heritage.

THAT the free world policies of detente and peaceful co-existence gave the communists opportunities to expand to many fronts.

THAT more than a score of America's most prestigious universities are currently training 45 top Soviet scientists in the most technologically sensitive areas of physics, applied physics, computer technology, chemistry, viral research, genetic engineering and other areas with potentially unlimited military value to the Soviet dictators.

THAT Communism can be imposed and endured, but because it is unresponsive to the needs of its people it cannot adapt and change sufficiently. The result is that, to use the Marxist phrase, it carries the seeds of its own destruction.

THAT Sovietism can easily weaken and conquer governments, defeating nations; but not the freedom fighting people. The people can only be enslaved or slain, repressed, but not defeated. Sovietism never wins; it can only kill, capture and enslave.

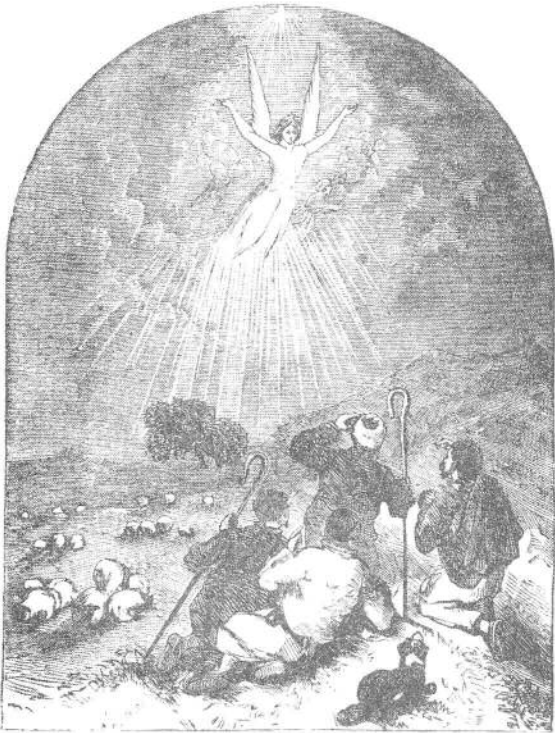
THAT to undertake to appease the foe, or compromise in any way on issues involved, will only deepen the desperation and gloom troubling our nation today.

THAT it has been disobedience and the ignoring of the Law of the Lord which has brought about the present disastrous circumstances in the Western World today.

THAT while the Lord will move against all of the earth's inhabitants, using the weapons of His Indignation, He will, at the same time, contend in a special manner with His own people, who will be subjected to chastisement for correction because they are still in covenant relationship with Him.

THAT the time is very close now when THE CHRIST will return to establish His Kingdom once and for all.

Heralds



of the Kingdom

by W.G. Finlay

If the charge of heresy is levelled at those who propound the literal Kingdom of God on earth and the national association of Israel with this, then too the same charge must be levelled against the angel Gabriel, against Zacharias, John the Baptist and our Lord Himself.

As is well-known Zacharias, a priest of the course of Abia, was told by the angel Gabriel that a son would be born to him who would go in the spirit and power of Elias and not surprisingly Zacharias, in true human fashion

and much the same manner as Abraham, asked for a sign. To Abraham the Lord had indicated the stars of heaven as a witness to the reality of His purpose in his (Abraham's) seed. In the case of Zacharias, the sign given was completely different. He was struck dumb and it was only upon the birth of the son and in an endeavour to utter the name that was to be given to the child, that his speech was restored and immediately, having regained the power of utterance and in the power of the Spirit, he broke into prophetic speech which certainly equalled Isaiah at his majestic best. He said:

“Blessed be the Lord God of Israel, for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham” (Luke 1:68-73).

Note again those momentous words of one who spoke under the Inspiration of the Spirit. The Lord had visited and redeemed His people and the Lord Himself had said that His people were the tribes of Israel – all of them. Nor did He claim any other composite people as His Own (Amos 3:2). So it was in terms of these people that Zacharias related that the Lord had “raised up an horn of salvation” in “the house of his servant David”.

The “Benedictus” of course, omits the word “horn” and for the convenience of those not familiar with this, the following quotation is given “. . . and hath raised up a mighty salvation for us in the house of His servant David”. The substitution of “mighty” for “horn” entirely depriving the context of its national theme. The word “Horn” in the scriptures indicates governmental power and the authority of the Polity and many scriptures assure this. Psalm 89:24 – 2nd Samuel 22:3 – Psalm 18:2 being but a few.

“In that day will I cause the horn of the house of Israel to bud forth . . .” (Ezek. 29:21).

David, in whose House, the “horn” was to be raised, was of the tribe of Judah as was

Mary. Zacharias however, was of the tribe of Levi and a member of the Aaronic House of that tribe. Reference therefore to the Davidic “horn” was to the child begotten by Mary the mother of Jesus, not to the son which was born to Zacharias to the Levite line. The “horn” was a horn of salvation which according to Dr. Scofield, implies “deliverance, safety, preservation, healing and soundness”. The Hebrew and Greek words are nouns meaning in the fullest sense of the word, an act of saving. Nor can it be doubted that the nation of Israel needed saving for the majority of the nation were in dispersion, wandering in pockets along the north coast of the Mediterranean across Europe into Scandinavia; some were already in the British isles, the isles of the west of prophecy. As a nation, they were in tatters, their national institutions destroyed, a tragic contrast to the national glory of Solomon’s day.

Then too, that fragment of the nation in Palestine of whom Zacharias was one, was part of a turbulent colony of Rome, with the population of Jerusalem a mixed conglomeration of aliens with Edomites in domination. Zacharias certainly knew of the tragedy which was Israel’s – knew that the anger of the Lord was still kindled against the people because of their transgression. He knew the shame and the indignity of all this. And so he looked for a *national act of saving* which is very clear in his every recorded word. There had to be a remission of the sins of God’s people.

Theologians will no doubt expound on the state of their sinful hearts but in plain good sense, Zacharias could hardly have been interested in the state of their hearts nor interested only in the remission of the sins. What did concern him was the *remission of the sentence* passed on his people for those sins. To the condemned, the remission of sins is an abstract blessing but the remission of sentence is a very positive one indeed.

Zacharias knew that the nation had to be re-established, cleansed and restored to peace and power. Enabled once again to serve the Lord without fear and in righteousness. This was his understanding. The Anointed One was to be born of Mary. His own son, the joy of whose birth had so transported him, was to be the herald or fore-

runner of the One Who would, through His Sacrifice, give a fuller meaning to the Kingdom of God on the earth. Zacharias had read the prophets and he believed them and these were his expectations so wonderfully expressed by this man of Israel. “*Blessed be the Lord God of Israel; for he hath visited and redeemed his people . . .*”

“*Repent: for the kingdom of heaven is at hand.*” With these words the Lord Jesus Christ began His Public Ministry and the same Kingdom theme is to be found throughout His teaching and is most certainly the main subject of His post-Resurrection Ministry. “*Repent ye: for the kingdom of heaven is at hand.*” With the same words John the Baptist sprang into the public eye fulfilling the prophecy recorded by Isaiah some seven centuries earlier. “The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.” With these words in mind there can be no doubt as to the mission of John the Baptist – he was, in every sense of the word, a true herald of the Kingdom.

However, establishing the fact of the title “herald of the Kingdom” must raise the next question. That relating to the Kingdom Itself for much confusion abounds in this respect and considerable difficulties are met by those who hold the view that the Kingdom of God is merely the Christian’s experience on conversion. It is believed by Christians today that the sphere of operation of the Kingdom is the human heart and it is not surprising that the Biblical answer startles many. John, as has been noted, was a herald of the Kingdom. Now note the substance of the story which is called John’s evangel. He called for repentance in terms of the Kingdom of God and it is pointless to suggest here that in the New Testament, matters of family inheritance were denied. Recall that John was an Israelite, one of that nation which the Lord had consecrated as the national nucleus of His Kingdom on earth. John’s call and his teaching were therefore in the light of this. He too wanted a remission to take place. He too anticipated the remission of sins as *the remission of the sentence* on the nation Israel and in his call, made no appeal for an emotional unrealism – quite the con-

trary. He made a straight forward demand for *righteousness* in its most practical form. He who had two coats should give to him who had none; those engaged in tax collecting were to extract no more than their dues; soldiers were not to use violence nor loot, they were to be content with their wages. These and more were the commands of John the Baptist who certainly made no appeal of piety.

However, he did do a new thing. He baptised with water in preparation for the reception of the Holy Spirit but this should never be taken as the sum total of his mission. It must be stressed again that John's call for repentance was in terms of the *remission of the sentence* passed on Israel for its sins. In every sense he was a true herald of the Kingdom of God in the earth. His understanding of this was literal and his pronouncements, as recorded in the Gospels, were all coloured by it as well.

From John the Baptist to Mary, the mother of our Lord, who might well be called a "herald" of the Kingdom too. She was also an Israelite of the House of David and had been told by the angel Gabriel of the coming Birth of He Whose Name was to be called Jesus. "*He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*" In the "Magnificat" is seen Mary's understanding of that which was to follow the Mission of her Son and she praised the Lord for His great goodness. Then she spoke of the "putting down of the mighty" and the exaltation of "them of low degree". The putting down of the mighty whose grip on the world was and still is most savage, requiring a savage wrenching of their citadels.

The words of the Lord as recorded by Jeremiah the prophet surely indicate the identity of those who, through Jesus the Christ would accomplish this. For here is Israel, the nation to whom had been given the task of negating the satanic conspiracy to destroy righteousness and justice in the earth. God promised; "*In thee and in thy seed shall all the families of the earth be blessed*" and Mary saw that these were



The Annunciation

more than just words – it would now all become reality through The Son which was to be born. To confirm this, note again the closing words of the Magnificat. "*He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever.*"

Thus in this is seen the proclamation of Mary of the effect of her Coming Son on the nation of which she was a part. He would liberate them from the bonds of the sentence for transgression – He would bring them back to service – He would bring them out of darkness and cause them to walk in the paths of righteousness for His Name's sake. This then is that which is found in the Magnificat when it has been stripped of theory and supposition.

It will be recalled that the Lord Jesus Christ began His Ministry with the words, "Repent: for the Kingdom of heaven is at hand" and it is tragic indeed that today the layman finds the utmost difficulty in reconciling what the Word of God has recorded

with what is commonly taught today. The overall impression would be that the Lord's Ministry revolved round two words. (1) Salvation and (2) the Church. That the Lord spoke of nothing else, a teaching which is incompatible with the record of the gospels.

Any modern concordance will quickly indicate that the Lord actually used the word "salvation" *twice* throughout His recorded Ministry. The one occasion being recorded in Luke 19:9 where the conversion of Zacchaeus is set out in detail. Here is stated the repentance of Zacchaeus who had promised to comply with the Law as contained in the Mosaic code. It was in consequence of this that the Lord said: "*This day is salvation come to this house . . .*"

It should be recalled that the Calvary Act, *had not been completed* at this time. How then could salvation, *as taught today*, come *that day*, to the house of Zacchaeus? It is surely obvious that "salvation" as the Lord used it, was somewhat different to theological interpretation.

The *second* occasion when the Lord used the word "salvation" is recorded in John 4:22: "... because the salvation comes from among the Judeans" (F.F. Trans.) and in conjunction with the original, this too makes it clearly evident that "salvation" had a very different meaning from what is commonly taught today.

With regard the word "church" this was used *only three times* by the Lord. Once in Matthew 16:18 and twice in Matthew 18:17 and in a sense which is vastly different from the denominational divisions which obtains today.

In actual fact, in every way Jesus the Christ was a Herald of the Kingdom for throughout the four gospels, three hundred and six verses are taken in recording His Proclamation of this. The second theme which He developed was that of Proclamation of the King which occupies no less than 964 verses in the gospels. The third theme is that of rejection of the King. It should be noted that this is not the rejection of the Saviour, but of the King. 901 verses are devoted to the elucidation of this while the last, that of the rejection of the Kingdom theme, is related in 782 verses throughout the gospels.

For the sake of clarity, these statistics

are set out again.

Proclamation of the Kingdom	– 306	verses
Proclamation of the King	– 964	verses
Rejection of the King	– 901	verses
Rejection of the Kingdom	– 782	verses

The four gospels are recorded in 3 779 verses of which total, 2 953 verses are concerned with the things of the Kingdom of God. This is approximately 78 percent of the verses throughout the four gospels. Can there then be any doubt that the Lord was a *Herald of the Kingdom*?

Remembering that the words "salvation" and "church" fell twice and three times respectively from the lips of the Lord, and noting the above quoted statistics, the answer is surely obvious. His command to the twelve in His first recorded commission was to go to the lost sheep of the house of Israel (Matt. 10:7) "... and as ye go, preach, saying, *The Kingdom of heaven is at hand . . .*"

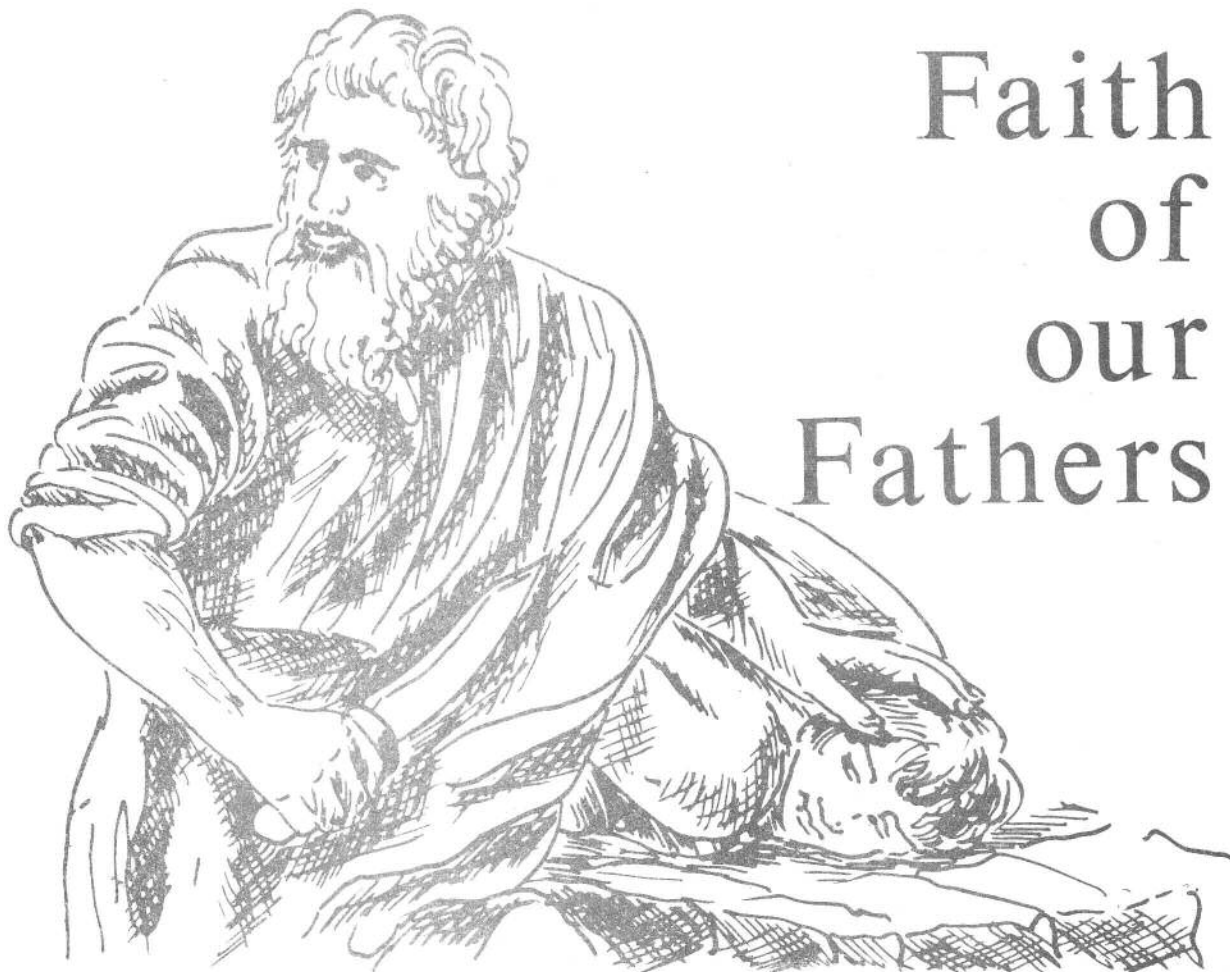
His post-Resurrection Ministry too elucidated the things of the Kingdom. And the apostles, saturated with Kingdom Knowledge, asked the Lord if He would "restore again the Kingdom to Israel?" (Acts 1:6). They knew that Israel, although in dispersion would in time to come, form the basis upon which the Kingdom of God would be established in the earth.

The message is the same today as the Risen, Ascended, Glorified Lord has revealed. And it is thus not without significance that when He instructed His hearers on the subject of prayer, He incorporated the prayer for the Kingdom.

"... *Thy Kingdom come, thy will be done on earth as it is in heaven . . .*"

Thus, at this time, God's people may look forward to the dawning of the Great Day when the words of the *Heralds of the Kingdom* will come to fruition for this is the Day of Hope when the "Sun of righteousness" shall arise with healing in His Wings to the end that God's Glorious Kingdom shall operate in this earth.

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Faith of our Fathers

—Selected

Among the many books, papers and magazines which have come to my desk was a British Columbia publication containing an article entitled "Faith", the writer of which said:

"Harassed by a spoiled and petulant labour force screaming for higher and still higher wages, scorned by governments that think only of business as a milch cow that should be milked to the limit, slandered by Communists and other leftists because business will not support them in the style to which they are accustomed, the average business man today has reached such a state of uncertainty that he is beginning to wonder if the game is worth the candle and whether it would not be better in the end to hand over everything to the government or to employees and say, 'Here, you try to make it work; I am tired'.

"He feels this way because he can see no end to the continuous demands being made upon him from all sides, and he has the feeling that the whole world is imitating the Gadarene swine and running madly down a hill to eternal damnation.

“That is why the time has come to do a little defining about the present state of things as they are. For example, one Communist taunted this writer by saying that business was scared. The facts are that business is not the least bit frightened, but it does possess a feeling of uncertainty. Fear needs courage, but uncertainty calls for faith; and it is faith more than anything else that business needs today, for the hard cold facts are that the world is at long last at its turning point.

“For years now we have been going through what might be called the screaming meemies period wherein there was first a long war, then a boom, then a bust, then a war and then a boom. Of course, everybody thinks that the only thing left is another bust, or what is even worse, another war.

“There is of course an alternative and that is not an extreme swing in one direction or another, but a slow and even sedate return to what might be called a new Victorian era, wherein there is peace, prosperity and, what is more important, time for leisure and to think.”

It is quite evident that the thinking of this writer is indicative of a very similar state of mind to that which he describes as being so prevalent in the business world today. And this state of apprehension, perplexity – yes, and fear – is very common; in fact, it is almost universal nowadays. As another writer has declared, we are in the days of which our Lord spoke when He indicated that men’s hearts would be “failing them for fear, and for looking after those things which are coming on the earth”; and there are, unfortunately, very few people who can understand that such fear is absolutely unnecessary and can, in fact, be eliminated when one possesses a settled faith.

The Greatest Need

The writer of the article on “Faith” just quoted says, “Fear needs courage, but uncertainty calls for faith, and it is faith more than anything else that business needs today, for the hard cold facts are that the world is at long last at its turning point”. I wonder whether the writer knows what faith is. It is perfectly true that the greatest need of all men at the present time is for a definite return to “the faith which was once delivered unto the saints”.

What was this faith? It was the “faith of our fathers” and it consisted of an absolute belief in the certainty of the fulfilment of the promises

which Almighty God has made.

To believe this *is* to have the faith – the faith concerning which our Lord Himself enquired, “When the Son of man cometh, shall He find the faith on the earth?” It should be remembered that the article “the” before the word “faith” should not have been omitted from the ordinary translations of the Bible – it is in the original. It is not faith only that is talked about, but “*the* faith” – “*the* faith which was once delivered unto the saints” – the faith concerning which it is said of the great patriarch Abraham, “Abraham believed God, and it was counted unto him for righteousness”.

Now let us consider for a moment the faith demonstrated by Abraham, remembering that he was the legal father of our race. He was given a son in his old age, *by the direct intervention of God*, when from an ordinary point of view the thing was impossible – a son called Isaac, who is specifically declared to be the progenitor of the Israel race, to which we belong, and concerning whom God said, “In Isaac shall thy seed be called”.

Abraham’s Faith Tested

Isaac was the child of promise. He was the child of the covenant. In him and in his life was summed up the whole fulfilment of the covenant of which God was “the party of the first part”, and Abraham, Isaac and his seed were “the parties of the second part”. Contained in the covenant made by God with Abraham were promises for the future, promises of both a spiritual and material nature. These promises depended absolutely upon the life and well-being of Isaac, and the founding by him of a family which was to develop into the tribes of Israel, later to be represented by a nation and company of nations and a great people.

Let us read in the 22nd chapter of Genesis the account of what is sometimes called the trial of Abraham’s faith, figuring out for ourselves what must have been the thoughts of the patriarch as he and his son proceeded to Mount Moriah. Think, too, how Abraham must have felt as the altar was built, the son bound and laid upon it, and the father stood with uplifted knife ready to plunge it into the defenceless breast of his son. Abraham seems to have believed this was what Almighty God required of him *even though God had not asked that Isaac should be sacrificed*. And if Isaac were killed – if the sacrifice were completed – then there would be an end to all the covenant promises that God had made with Abraham and

which were to be fulfilled through Isaac and his seed through all generations. What would you or I have done under such circumstances?

In the case of Abraham there was no hesitation. He could not understand, but he did know that, somehow or other, things would work out all right, for God had made to him definite promises which he believed and, after God intervened to save the life of Isaac, he received the Divine accolade as he heard the words, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me".

We can carry the thought of this faith a little further by turning to the 11th chapter of the Epistle to the Hebrews, sometimes called "the Westminster Abbey of the Bible", and reading the definite statements regarding the direct effect of faith upon the life and actions of heroes of the past. We note the explicit statement in connection with man's relationship to God, "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him". Then, after observing that faith was the mainspring of the lives of the fathers, we read this statement:

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39-40).

The Final Consummation

Let us note how we today are linked up with the generations that are gone, and that there is something that we not only can, but must, do in order to complete the appointed heritage of those who are gone from us. In other words, our faith must be of the nature that makes us absolutely sure that all God has promised He will most assuredly fulfil; and the evidences of the times in which we are living are indicative of the fact that, while the fulfilment of God's promises has been long delayed, the time has now come when the final consummation of His purpose, as outlined in all these promises, is to occur.

The writer of the article already quoted says that there must be "a slow and even sedate return to what might be called a new Victorian era, wherein there is peace, prosperity and, what is more important, time for leisure and to think". What a pity it is that he cannot see that a return to conditions similar to those of the Victorian era is not enough. He states it is important that we should have time to think; and nowadays that is one of

the most difficult things to suggest.

A great many people have lost the art of thinking; they are all too ready to allow their opinions to be manufactured for them by outside influences which themselves are not often the result of stable thinking. It is very essential, however, that we should relearn how to think; it is also vital that we should recognise that the Divine injunction still applies: "Be still and know that I am God."

In the midst of one's realisation of the unsettled condition of affairs, in the midst of the apprehension and perplexity to which our writer declares the business mind is subjected, it is well for us to think out the reason for all these things. As someone has recently said:

"Civilisation is in chaos because man has disregarded the will of God: he has forgotten that the world was created for a purpose and that, just as natural laws were instituted for its continued existence, so did God ordain that His children should live upon it in happy and contented association under His rule of peace. His plan for a kingdom on earth is the constant theme of Scripture."

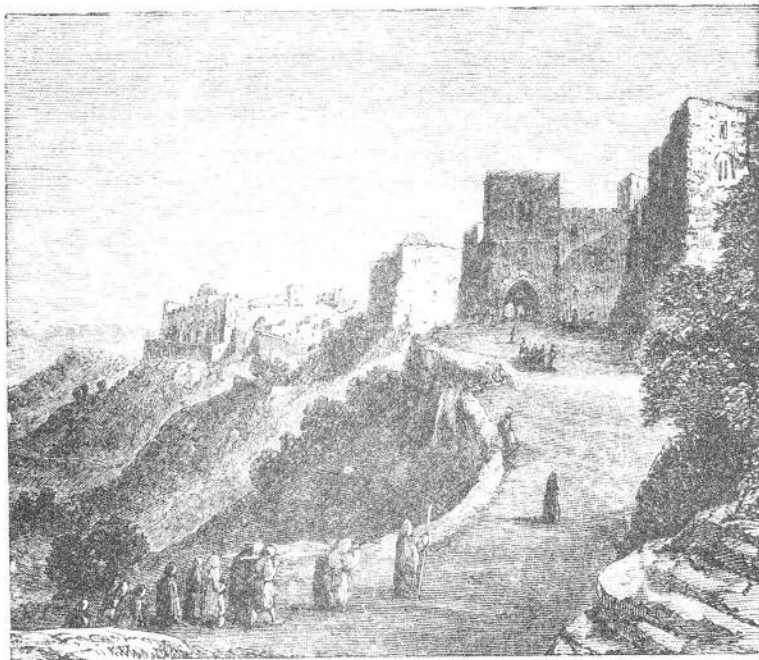
How often are these things really thought about? How often does big business think of itself in relation to God's purpose? And how often does the individual realise that he has a part to play in the consummation of that Divine purpose? Time to think? How necessary it is – the rush and bustle of our modern social order, the hurry to get there, the haste that is behind everything, have brought us to the condition described by God when He says, "Israel doth not know. My people doth not consider", and further, "My people are destroyed for lack of knowledge".

Now one point more, and it is this. If the tremendous issues which confront the world are to be understood and overcome, the Word of God must be accepted at face value. God must be believed, for it is only that faith which can be counted unto us, as to Abraham of old, for righteousness. And that faith imparts the knowledge that God is today, as He has been in the past, working through the people who have been trained, commissioned and protected in order that they might be the nucleus of His Kingdom functioning here on earth. The faith which must be ours, which must be made the actuating force in our lives, is "the faith of our fathers" – the "faith which was once delivered unto the saints".

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A Thought For This Time

by W.G. Finlay



Almost 2 000 years ago the region around Bethlehem reverberated with the mighty anthem of praise for God's Purpose when the heavenly host declared, "Glory to God in the highest, and on earth peace, good will toward men". And while the heavenly host still continue their praise for the God of heaven and earth, within the framework of man the praise has dwindled to a mere whisper, and in places, to a deadly silence. In its place is found an increasing crescendo of confusion welling up out of the "thoughts of men's hearts" exceeding the babble of Babel of old. The "... multitude of many people, which make a noise like the noise of the sea", thunders its defiance and rebellion against the "Lord and against his anointed saying, Let us break their bands asunder, and cast away their cords from us". Where is the praise for God in the highest? Where is the peace and good will toward men?

Within the national and international, the economic and social structure of twentieth century man, the praise for God has reached an all-time low ebb with the so-called world representative body of the United Nations Organisation ignoring Him altogether. There is no praise for Him in their deliberations, there is no invoking His guidance and blessing in consideration of world affairs. Far from striving for good will and peace between the races of men, this body which purports to represent the nations of the earth, is itself torn by internal ill-will and the intrigue of self-seeking egotistical nations. It has become a platform for propagating conflicting ideologies and an international conspiracy for the subjugation of all men under Satan and those who are of their "father the devil". This conspiracy with its policy of universalism grinds inexorably on and the world of today is convulsed in the agonies of travail. All creation is affected with its "groaning" falling on either deaf or sleeping ears. Indeed, how many today recognise in the prevailing chaos, the positive machinations of an "enemy" who, through the centuries, has inflicted his diabolical conspiracy to prevent real peace on earth and good will toward all men?

So humanity slumbers on and is further lulled into a deeper sleep by the platitudinous babblings of "humanism" and allied doctrines. The "enemy" is thus free to work his will and in pursuit of the plans of the international conspiracy, he uses tools of the most gullible and in many instances primitive people. Africa is a case in point and tragically, the people of this continent do not appreciate just how they are being used.

The *S.A. Patriot* in its latest edition* has drawn attention to some of the happenings in Africa over which there has been no world outcry, no mobilisation of world opinion, no condemnation in the U.N. General Assembly. Ignorance, brutality, barbarism, even genocide, are commonplace in the African nations which have received "independence" from "colonial oppression". All this is

ignored for "humanism" holds sway. The Blacks of Africa are merely pawns in the game of the conspirators who, in reality, care little for their sufferings.

Russia is another case in point for the Russian people have been used to further the ends of the conspiracy too. Here are a people who were always backward and what advancement has been made has always been attendant on the presence of "foreigners" in their midst. Peter the Great who came to the Russian throne in 1689 owed his greatness to the presence of these foreigners. His army was officered by aliens and the advances in the arts are all attributable to the English specialists whom he took back to Russia from his visit to England. Catherine too in her activity in Russia (she was a German) utilised foreigners to further her aims. The modern history of Russia indicates the same trends. Their entry into the nuclear race was dependent on the secrets given and the component parts provided through Western intrigue. Indeed, their space successes have largely depended on the German brains which were seized when the Soviet was allowed to enter Berlin first at the end of the last war.

As Antony C. Sutton has stated: "A full understanding of the extent and nature of our military aid to the U.S.S.R. *must* be based on an understanding of the extent and nature of the trade conducted by the United States and the Western world with the Soviet Union, the role of technology in this trade and specifically the contribution of transferred Western technology to the development of the Soviet military – industrial complex... Bridge-building to the Soviets began in 1918 under President Woodrow Wilson, *before* the Bolsheviks had physically gained control of more than a fraction of Russia. As a result of this trade, the Bolsheviks were able to consolidate their totalitarian regime... in June 1944, W. Averell Harriman, reporting to the State Department on a discussion with Stalin, made the following statement:

"Stalin paid tribute to the assistance rendered by the United States to Soviet industry before and during the war. He said that about two-thirds of all the large industrial enterprises in

* S.A. Patriot, P.O. Box 6019, Durban, 4000, Natal, South Africa. Subscription R3; 2 pounds; \$5 per annum.

the Soviet Union had been built with United States help and technical assistance.”

From all this and more, it must be obvious then even to the most gullible that there is more to the Russian Communist story – and any Communist story – than meets the eye. One should not mention this, however, as it might jar some sleepers into a realisation that there *is* an enemy at work whose chief aim and object is the subjugation of all peoples and the prevention of true peace on earth and good will toward all men.

During December the Christian world pauses from its headlong rush toward slavery and “remembers” the events of nearly two thousand years ago. However, it rarely remembers the attempt which was made to prevent the fulfilment of God’s Promised Activity in providing a Way of return for His people Israel. This was Herod’s murder of the young babies in an effort to destroy the Plan in its infancy. Yet, while men may sleep, He Who keeps Israel “neither slumbers nor sleeps”. Mary and Joseph, warned by the Lord, took the Infant to Egypt and thus was the tragedy foiled. The conspiracy, however, active all those years ago as it is active today, continued to plot and when the Lord reached thirty years of age, it again renewed its activity to prevent the completion of God’s Plan, but without success.

The Victory accomplished then has rung down the ages, but is now being deliberately dimmed by an enemy which is not only from outside the ranks of true Israel, but from within. So the nation is subject to every form of insidious brain-washing in the guise of “humanism” as found in the Social Gospel of Grace and Equality for all and the enemy gloats with glee when national chaos deepens and the deliberately created confusion causes matters of God to be relegated to the realm of fiction.

Perhaps during this month the nation is still sufficiently awake to note that the Messiah did come? That Christ Jesus the Lord is an historical Figure in history? Possibly amongst all the celebrations some will recall and understand the true meaning of the Great Event? And the international conspiracy still allows such celebrations to

take place, obviously believing that, while the people ‘rock and roll’ to the music of delusion, their own plans will be able to continue unchallenged.

Yet, in spite of this, just as the shepherds who watched their flocks on that momentous night so long ago were staggered when the heavenly host announced God’s Action in the town of Bethlehem, the fulfilment of God’s Promise in sending “forth his Son” will be accomplished. Just as the watchers saw in the First Advent, the “salvation which thou has prepared before the face of all people”, so the nation will yet see the “salvation of the Lord”. The time is now not far off when there will be the final fulfilment of the words of Gabriel to Mary:

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end.”

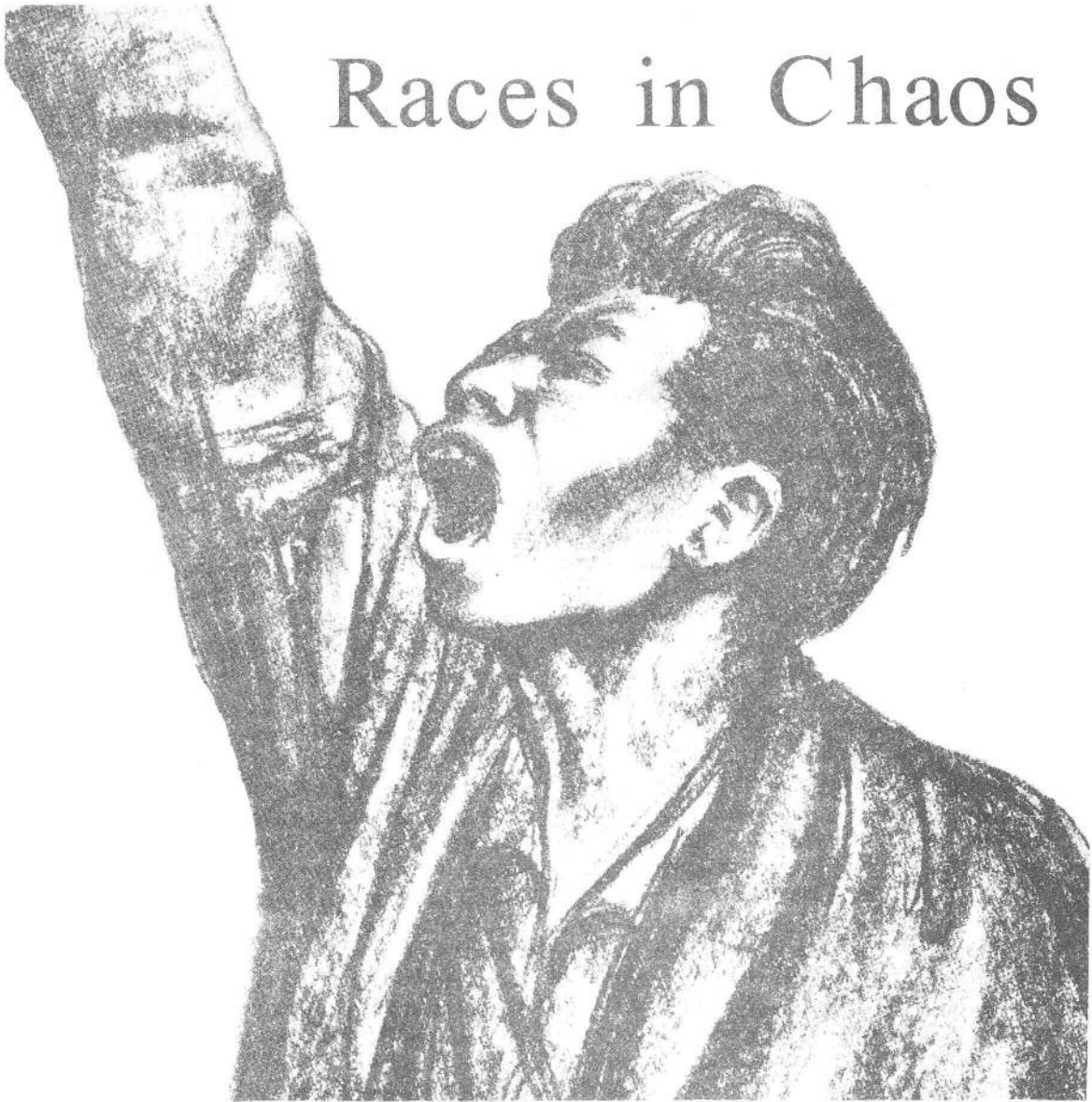
The signs abound indicating the approach of this time. Evil shall not triumph and the hurt of this world shall be healed. For what is Communism without Christ? What is economic security without true Justice? What is Socialism without society under The King? And will the world be truly safe if Israel surrenders the Divine? Will education, equality, humanism and all other “isms” save the world if it effaces the Eternal?

The political and religious leaders of today may be busy with new orders and world reconstruction but they cannot succeed without the Only One Who is able to truly make all things new. *And the wonder of it all is that in the fulness of God’s Mercy this will soon be done!*

This is the thought for this time.

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Races in Chaos



Toward the end of the 1950s a small book was produced under the above title which excited a great deal of attention for, at that time, the idea that 'race' could become a major political issue still seemed impossible to many.

In the *Introduction* the author stated: "In this day and age the spectacular advances made in transportation have brought with them problems unparalleled in human history. The world prior to the twentieth century moved at a leisurely pace, and in consequence the various races seldom, if ever, were perturbed by the question of race relationship. They lived their lives according to their own racial characteristics.

"Today these conditions no longer obtain, for no race or nation is isolated. Distance means little or nothing at all when airliners span seas and continents in a matter of hours. The closer proximity of nations now obtaining has brought to the fore the question of race relationship and has assumed such proportions as to occupy the headlines of the newspapers of the world. In addition it has been given top priority in the General Assembly of the United Nations Organisation.

"Attempts to provide a solution to this world-embracing problem have been made in many quarters, but each proposal has been inadequate to meet the need. Such proposals have invariably been

coloured by the particular nation's interest and position in the problem. Thus, if the suggestion has come from the Far East, it is based on Far Eastern ideology, if from the Negroid races it is influenced by their desires. The same applies to European suggestions.

"The danger of the impending catastrophic conditions invoked by human endeavour is giving rise to a paralysing fear which is gripping the hearts of men today. Yet the answer, sadly ignored, stands ready to hand, provided by the Creator of all mankind, Almighty God.

"His blueprint for the races is His Word, the Holy Bible, and this time-tested Infallible Word has the only solution to this otherwise insoluble problem."

"Tragically some thirty years later the answer is still being ignored. Yet increasingly, the question of race is being pushed to the fore and no matter how much politicians, religious leaders and one-worlders try to force the equality of man theory upon the people there is resistance. Perhaps instinctively there is a realisation that the prophet Isaiah was correct in stating: "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers" (Isa. 117).

Now from *Behind The News*, July 1980, comes the following excellent article by Ivor Benson under the title *More Light on 'Race and Intelligence'*.

"Remarks by Professor Phillip Tobias, Dean of the faculty of Medicine, University of Witwatersrand, at a recent Johannesburg conference, to the effect that 'there is no valid justification for the opinion that lower IQ scores for Blacks reflect genetic differences' produced a powerful response in the Johannesburg *Star* (May 23) from Mr. O. Kerfoot, Senior Lecturer in the School of Biology at the same university.

Mr. Kerfoot said that the London *Times Educational Supplement* of October 20, 1979 and February 1, 1980 had 'revealed some of the realities behind the tendentious arguments, scientific dishonesty and political emotionalism associated with race, intelligence, environment and cultural deprivation in recent years'.

"According to these reports, he said, a Californian judge, in a case that had dragged on for a decade, had banned IQ tests as being 'unconstitutional', in that they discriminated against Black children. This judgment Mr. Kerfoot described as being, in his opinion, 'morally reprehensible', adding: 'The trend is obvious, ultimately leading to the suppression of any discussion of the role of genetic factors in

racial differences, the antithesis of objectivity – but all in the interests of social values and racial harmony, of course!'

'By Their Fruits . . .'

"After discussing the findings of scientific investigators like Professors Audrey Shuey, Arthur Jensen and Hans Eysenck, Kerfoot goes on: 'But I think the most cogent nail in the coffin of the 'deprivation' school is the results from other ethnic groups in the U.S.A. By any standards the American Indian must be subjected to the most dreadful inequalities in the whole American continent and, moreover, has been a victimised minority for over a hundred years. Despite all their handicaps, however, the Indians perform better than the Negro. The same can be said for two other deprived socio-economic minorities – the Mexican and Puerto Rican immigrants . . . What about others who bear the brunt of 'racial prejudice', Asian immigrants and the like? They have an excellent track record, performing so-called 'White' intelligence tests with, sometimes, a limited command of English.'

"Those who tell the truth about race, says Mr. Kerfoot, are treated as oriental potentates used to treat bearers of bad news, and he adds:

"To me it has always seemed strange that scientists of the highest repute in their own fields, men of outstanding intellectual capacity and apparently sane in all other respects should become bereft of their wits when these issues are debated . . . The same scientists do not think twice about accepting genetic variation in other plant and animal species – so why not man? It does seem incredible that ecotype variation has mysteriously by-passed *homo sapiens* merely so that sociologists and social anthropologists should have their cherished beliefs upheld.'

"There is really nothing strange about certain scientists who become 'suddenly bereft of their wits' when we understand that today's great power-wielders feel endangered by the truth about race in exactly the same way that the church was once threatened by honest astronomy. They need the falsehood as a means of obliterating all forms of *nationalism* and *local self-determination* – the great obstacle to the further expansion of a globally centralised power.

"Nobel Prize winner, Professor William Shockley, in a speech at the American National Academy of Sciences on April 24, 1968 quoted the current shibboleth that 'there is absolutely no question of any genetic differential: intelligence potential is

distributed among Negro infants in the same proportion and pattern as among Icelanders, or Chinese or any other group', adding: *'The only reason that I do not characterise this statement as a lie, and, in my opinion, a damnably evil lie, is that I have no way to appraise the intellectual acumen of its authors – they may actually believe it!'*

"We leave it to students and colleagues at the University of the Witwatersrand to make their own appraisal of the intellectual acumen of Professor Phillip Tobias.

'World of Lies'

"The sheer quantity of evil that has been generated all over the world by policies founded on the racial egalitarian lie staggers the imagination. In every case the lie was promoted because it served the purposes of those who sought to extend and maintain their power. And in most parts of the world, especially in Europe and the United States, these policies have been accompanied by vicious campaigns of intellectual terrorism aimed at any academic who dared to challenge the lie.

"The June 16 issue of *Time* magazine gives four full pages to a discussion of the appalling race situation in the United States in the wake of the recent riots which left parts of Miami a wasteland of wrecked and burned-out buildings.

"A Negro spokesman was not exaggerating when, a few days after the riots, he warned President Carter that in all the major cities of the United States there are rumblings of an explosion of violence comparable with that which blew the top off the St. Helen volcano in the state of Washington recently.

"In other words, all the conditions that produced the appalling violence in Miami exist today *all over the United States of America*.

"What light, then, does *Time* magazine shed on America's truly terrifying problem? Need the question be asked? For this establishment journal, any possibility that White and Black might be inherently different is unthinkable; hence, the Negro's inferior and rapidly deteriorating situation must be attributed to 'racial discrimination' and the *Whites must be blamed and made to feel guilty about it!*

"The situation in the United States, arising out of the Negro's inability, for whatever reason, to make manifest his supposed inherent 'equality', simply beggars description.

"As reported in a special article in the May 1978 issue of *Behind The News*, quoting a special corres-

pondent writing in the *New York Times*, a composite of devastated areas in American cities which even the Blacks were forced in the end to vacate, 'would be a land of several thousand square miles of rubble-strewn streets and vacant blocks, abandoned stores, stripped-down hulks of automobiles and battered school buildings'.

"Nowhere in the United States has race discrimination *in favour of the Black* been more vigorously practised than in Detroit – a Black mayor, a city council with a majority of Blacks and a Black chairman, a Black chief of police, a Black head of the education department, and 'Black firms openly favoured when awarding city contracts'. The result of all this? – 'Little has changed to make life for most Blacks better since the dreadful days in 1967 when riots killed 43 and left 5 000 homeless... kids are getting out of school who can't read, can't write... ', and so on and so on!

"That is what Professor William Shockley meant when he described the egalitarian doctrine as 'a damnably evil lie'.

"In America, more than anywhere else, we see something of the harvest of disaster that must be reaped when national policies are founded on falsehood – the principle of evil at the service of great power!

"All over the Western world today, for politicians, for academics, for journalists and for many others, it is the 'in thing' to go along with the egalitarian lie, to pretend to believe it even if you do not, and most certainly to avoid casting any doubt on it! It is the 'in thing' *because it pays*, or because not going along with the race lie is simply asking for trouble – as Minister Hennie Smit learned to his sorrow in the South African Parliament last month (June).

"All we need say about the situation in South Africa today is that it begins to bear an alarming resemblance to that which prevails in so many other countries which have allowed themselves to be drawn into a global power vortex having the great lie at its epicentre – the lie that denies the reality of nationhood and local self-rule.

'The Inequality Principle'

"Meanwhile, we are also indebted to *Time* magazine for the news that Mr. Harry Oppenheimer, chairman of Anglo American and South Africa's personification of great wealth, haunted no doubt by the knowledge that his own huge empire has failed so far to put into practice what his own

newspapers and his own political party are for ever preaching, has decided at last to do something about it!

"More that \$3 500 000 will be spent on the training of just 12 Black students a year for the next five years, 'challenging the complacent assumption that Blacks were incapable of mastering the complexities of finance and engineering'.

"Anglo's talent search, we are told, turned up 4 000 applicants, from which number all but 12 were eliminated by 'a numbing battery of exams and interviews'. The 'golden twelve' are now in the hands of six professional educators and are being paid four times more than the average Black mine workers, plus free board and lodging, while they study, encouraged further by the prospect of highly paid managerial posts if they measure up to requirements.

It is only a deep commitment to the egalitarian doctrine which he and his empire needs that prevents Mr. Oppenheimer from knowing that the kind of education given to the 'golden twelve', much of it severely rectilinear and abstract, is bound to set up an agonising dissonance with the inherent and ineradicable grammar of the Negro intellect, producing sooner or later explosive rejection symptoms.

"Experiments of this kind insult and humiliate the Negro, and undermine his natural cheerfulness and self-confidence by exhibiting him to himself in the distorting mirror of an alien system of criteria.*

"Time magazine comes near to admitting as much: 'For all its largesse, Oppenheimer's philanthropy has not entirely won over the black cadets. Most of them say they are troubled by the corporation's historical ties to South Africa's White capitalist establishment...'

Already, even in these extravagantly favourable circumstances, we hear volcanic rumblings from the depths of the Negro heart and mind, no different from those which presage failure on a more stupendous scale in the United States.

Anglo's manpower development officer, Richard Reese, seems already to have braced himself for the verdict: 'If the thing fails for any reason, it's going to be difficult to convince anybody to try again. The conservatives will only say we were wrong all along.'

How Wrong Indeed?

As Ivor Benson has stated, there is a situation not only in South Africa today, but in so many

other countries which denies the reality of nationhood. And, in the small book 'Races In Chaos' – mentioned at the beginning of this article – the question is asked – what, then is our future? Is the world to continue to be torn asunder by the repeated failures of human experimentation? For the chaos of today will continue to mount until circumstances force our people to call on God as they have done on so many occasions in the past. The alleviation of the world's suffering is within the hands of true Israel – as found in Anglo-Saxondom today. And it is more than time that these people began to stir themselves into action.

God's answer will then be manifest in a wondrous way.

From the ashes and ruins of Armageddon will rise the glory of a new age. The Lord will come and on "His shoulder shall be the government of the people". The laws of God, the principle for life, inscribed on the heart of the nation (Heb. 8:10), the Kingdom of God will be in operation on the earth. This is the goal for which the Lord told us to pray. "Thy kingdom come, thy will be done in earth as it is in heaven."

Until the dawning of that great Day, Jesus in His Olivet Discourse, declares an intensification of the conditions now prevalent in the earth. Throughout the gloom and despair of the picture of the end of the age, however, shines the radiant promise of His Glorious Return: "He shall send Jesus Christ, which before was preached unto you" (Acts 3:20).

The providence of God in the functioning of His Kingdom will meet each and every desperate need of the day.

Does man need security? The Kingdom of God provides security.

Does man need liberty? The Kingdom of God provides liberty.

Does man need justice? The Kingdom of God provides justice.

Each and every phase of life is catered for in the Kingdom of God on the earth. The functioning of this Kingdom will alleviate all anxiety, insecurity and uncertainty in the realisation of the application of the Divine Principles of God's Perfect Will.

The answer, therefore, to the problem of race relationship is to be found in the Divine injunction: "Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you" (Matt. 6:33).

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How Long, Lord?

by W. Davis McCurley

The prophets in Israel were very much on the outside of the current trend of thought in their day. In fact, one might even consider them to be revolutionaries in that their ideals and their beliefs were almost a 'counter-culture' in Israel because they believed and trusted wholly in the Word of God and His revealed Law. For the majority of society in those time periods, the law of the Lord was totally unknown. Instead, the people lived in accordance with the standards of the other nations around them; they were part and parcel of a cosmopolitan society. Even the rulers in Israel, the ones whom you would expect to at least have a tacit understanding of the Scriptures did not even know them (e.g. Josiah's servant discovered the book of the law, II Kings 22) so how could they teach them.

Therefore, those who upheld the Word of God as authentic and applicable to every given situation in life, from the national and international level down to the personal and interpersonal, were outside the mainstream of acceptable thought. The 'scholars' had a better idea. There were those even in ancient days who desired to see Israel a part of a world community in which all men accepted one another, and any type of belief or way of thinking was permissible. Thus, when the prophets spoke about the impending judgment for disobedience, the people merely looked at them and labelled them as alarmists who had gone a little overboard in their 'theology'.

As we have seen so often, the Lord did not open up the eyes of many in any generation in Israel's history. Even those who come out of Egypt and who witnessed the miracles of the Red Sea, the manna from heaven, and so on, did not comprehend what was transpiring because they quickly slipped back into idolatry at the least sign of stress. All this is particularly reminiscent of the days in which we live, and the problems that we sometimes have as Christians who speak forth the Living Word. To many, our way of thinking, our approach to the world and its situations, is out-moded and incomprehensible. Yet, we have the assurance that what God says He will do, indeed shall surely come to pass, "yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isa. 46:11).

It is not always easy for us to stand by God and His Word (though I believe when you get down to it, it is much easier to stand with Him than against Him), especially in the face of others who find it ludicrous to believe. Many times, when we paint the picture of the current world or national structure and the cracks and fissures in man's system, people characterise you as an alarmist, an extremist, or just one who wants to stir up trouble. Men would much rather cry, "peace, peace" than face the reality of the situation. I, too, would love to call out and proclaim "peace, peace", but unfortunately the predicaments at hand forbid such counselling, and it is necessary that definite changes be made before we truly have that type of environment in our nation.

The Prophet Habakkuk faced this type of dilemma in his day. He is ready to speak the word of the Lord, and God is prepared to reveal even greater things to this, His man, but no one is going to believe the warnings which he is going to issue. So often there is a great deal of heaviness of heart that goes with the responsibility of proclaiming God's Word to a generation who have seared consciences. Habakkuk saw the disobedience, the violence and the oppression in the land, and he knew the results of such, and yet, he wondered how long the Lord was going to allow His people to wallow in mire of unbelief. We wonder today just how long the Lord can allow things to go on the way they are before He puts the brakes on and causes us to return to Him and His Word?

"O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slackened, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth" (Hab. 1:2-4).

This has been the cry of dedicated men and women down through the ages – how long, O Lord. The Lord gave His prophet Isaiah a similar task and burden to bear in his day. "And He said, Go, and tell this people, Hear ye indeed, but understand not: see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then I said, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate" (Isa. 6:9-11).

That doesn't seem too fair to Isaiah. Here he had

just volunteered his services to the Lord, and now God is turning around and giving him such a tough assignment. Isaiah took the message of the Lord to a people whom he knew were not going to understand or take heed to the words that he spoke. Moreover, he was going to have to proclaim it till the end, and see not one convert. Probably many a time after that, the prophet wondered to himself just how long it was going to be before the Lord intervened and removed His people into captivity, and wiped out the abominations from before His face.

The disciples had a similar question for the Lord after his resurrection. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? and he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:6-7). These men who had followed the Lord and listened attentively to the words that He spoke knew that the promise of the Spirit was immediately before them. Moreover, they knew the promises of the Lord through His prophet Ezekiel when He said, "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God" (36:27-28).

The Spirit of God was going to be poured out on these faithful ones, and they were interested in knowing if this was the time spoken of by the prophets when Israel would once again resume their correct posture before the Lord and truly be His witnesses. Moreover, it had been assigned to them the task of going to the lost sheep of the house of Israel even as the Lord Jesus Christ Himself had done, and they were hoping for the best. Yet, the Lord told them that it was not necessary for them to know the time frame which God had, but that they carry out the mission and the responsibility which had been given them.

Finally, there are the words of David which echo quite clearly our position today. "How long wilt thou forget me, O Lord? for ever? How long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall my enemy be exalted over me?" (Psa. 13:1-2). So often this is how we feel when we compare our lot with that of others. We look at our nation, our cities, our families, and we wonder how long our enemies are going to rule over us, and how long it is going to be before our Lord returns and establishes His Kingdom. Sometimes it seems as if we are almost all alone

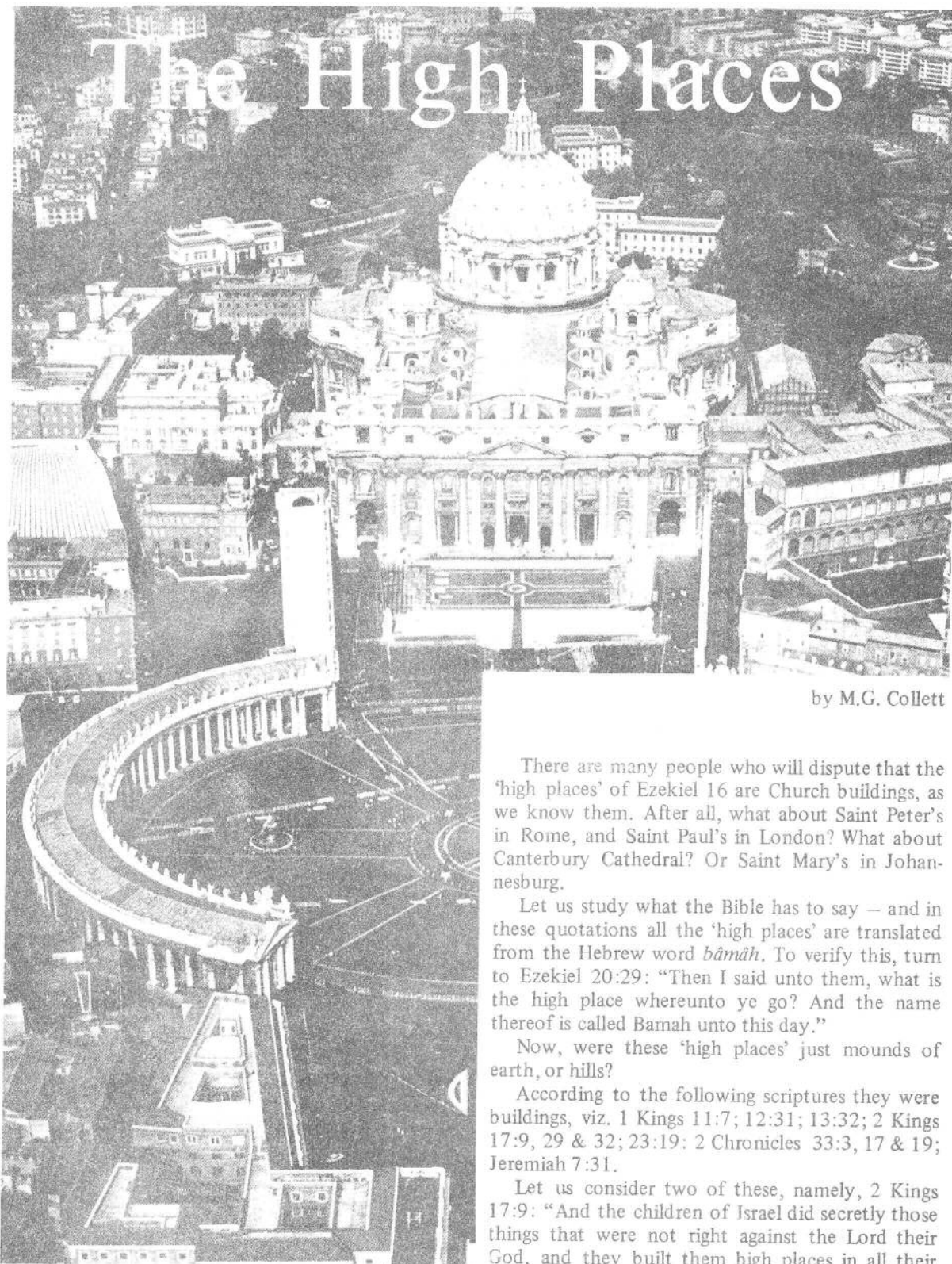
to fight the onslaught of philosophies which have no place for God, or refuse to honour His Word fully, or deny the heritage which is ours before God.

Nevertheless, David does not stop there in his thoughts and considerations. "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death; lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved. But I have trusted in thy mercy; my heart shall rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me" (vs. 3-6). Even though his predicament is severe, yet this servant of God was able to rejoice because he knew what God was going to do. In going over the past events of his life, he realised that God had never let him down, that God had stood beside him and even gone before and prepared the way for him. Therefore, he could rejoice.

The Lord in speaking to Habakkuk offered a promise to him which carries down through the passages of time to you and me, "Look among the nations! Observe! Be astonished! Wonder! Because I am doing something in your days – you would not believe it if you were told" (Hab. 1:5, NASV). Or as the Jerusalem Bible translates it, "Cast your eyes over the nations, look, and be amazed, astounded. For I am doing something (marg. a deed is being done) in your days that you would not believe if you were told of it". There is something great coming, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him". The Lord doesn't give us such a load of responsibility without reward and blessing.

We do not know exactly when our Lord shall return, only that we are living in a period which aptly fits the signs of the last days. Even though at times, it seems as if Satan and the enemies of God are getting the best of His people, still we are to "cry aloud, spare not" and proclaim the gospel of the kingdom, and not grow weary. God has granted unto you and me the great privilege to stand before His people even as Habakkuk did of old, and cry unto Him concerning that state of our nation. Like that man of old may we say, "Although the fig tree shall not blossom, neither fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; and the flock shall be cut off from the fold, and there shall be no herd in the stalls; Yet I will rejoice in the Lord, I will joy in the God of my salvation, The Lord God is my strength" (Hab. 3:17-19).

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The High Places

by M.G. Collett

There are many people who will dispute that the 'high places' of Ezekiel 16 are Church buildings, as we know them. After all, what about Saint Peter's in Rome, and Saint Paul's in London? What about Canterbury Cathedral? Or Saint Mary's in Johannesburg.

Let us study what the Bible has to say – and in these quotations all the 'high places' are translated from the Hebrew word *bāmāh*. To verify this, turn to Ezekiel 20:29: "Then I said unto them, what is the high place whereunto ye go? And the name thereof is called Bamah unto this day."

Now, were these 'high places' just mounds of earth, or hills?

According to the following scriptures they were buildings, viz. 1 Kings 11:7; 12:31; 13:32; 2 Kings 17:9, 29 & 32; 23:19; 2 Chronicles 33:3, 17 & 19; Jeremiah 7:31.

Let us consider two of these, namely, 2 Kings 17:9: "And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their

cities from the tower of the watchmen to the fenced city” and in verse 29: “Howbeit every nation (those imported to fill Samaria after the ten tribes had gone into Assyrian captivity) made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.”

That these were places of worship can be judged from 1 Samuel 10: 5,13; 1 Kings 3:2,3 & 4; 1 Chronicles 21:29; 2 Chronicles 1:3 & 13. Let us consider 1 Samuel 10:13: “And when he (Saul) had made an end of prophesying, he came to the high place.” When the people couldn’t find Saul, the Lord said (v.22): “Behold he hath hid himself among the stuff (*keliy*).” This word is translated as “furniture of the tabernacle” in Ex. 31:7, 8 & 9; and elsewhere. What is obvious is that he had hid himself among the furnishings of the *bâmâh* which is the last recorded place he had visited: “And they ran and fetched him thence” (v.23).

1 Chronicles 21:29: “For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of burnt offering, were at that Season in the high place at Gibeon.” No wonder the ‘high place at Gibeon’ is mentioned so often, namely 1 Kings 3:4; 1 Chronicles 16:21,29 & 39; 2 Chronicles 1:3 & 13.

That these ‘high places’ could be burned we read in 2 Kings 23:15 “and stamped it small to powder”. So it was not a mound, or a hill. See also Numbers 21:28.

They also had images: 2 Chronicles 14:5. Shades of St. Peter’s!!!

There were these ‘Churches’ of Ba-al (Jer. 19:5; 32:35; Num. 22:41) and of ‘Chemosh’ (1 Kings 11:7), and of other gods.

There were these ‘Churches’ in the promised land, before the Israelites arrived there – Numbers 33:52.

Now let us look at Ezekiel 16: In v.16 the ‘high places’ are ‘*bâmâh*’, but thereafter they are ‘*râmâh*’ (vs.24,25,31,39). This word is peculiar to this chapter, suggesting a different kind of ‘high place’. Could this be the high-steeped Churches that are so common to us? Seems obvious to me! The revised version calls them ‘lofty places’.

That these ‘high places’ would include Westminster Abbey is obvious from Ezekiel 43:7: “And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their

kings in the high places” (*bâmâh*). Verse 9: “Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.”

Being married to the Lord, Israel played the harlot, or committed whoredom, by praying to other gods. St. Peter’s in Rome is a typical and terrible example of this. We have all seen pictures of the outside of this ‘high place’ with all the images of men decking its roof, but inside is truly horrifying, when you see the hands and feet of those idols literally kissed off.

They have also vied with each other as to whose ‘high place’ was the most spectacular, and have held ‘jumble sales’ to raise money for this purpose. Oh, nothing passes the eye of our God: “And of thy garments thou didst take, and deckedst thy Churches with divers colours (ornamental roofs and ceilings) (stained-glass windows) and playedst the harlot thereupon; the like things shall not come (in the Kingdom age) neither shall it be so” (v.16).

But what about ‘the eminent place’ (*gab*: from an unused root meaning to hollow, or curve . . . a vault, arch). We would call it ‘domed’ in our modern vocabulary. Shades of St. Paul’s!!! ‘Gab’ is used for the hub of a wheel, with the spokes radiating out from it, just like the dome of a Cathedral. Let us see what these verses sound like:

24: “That thou hast also built unto thee (note: NOT unto ME) a domed Cathedral, and hast made thee a Church in every street.”

25: “Thou hast built thy Church at every corner stand, and hast made thy beauty loathsome, and hast committed adultery with every one that passed by, and multiplied thy whoredoms.”

31: “In that thou buildest thy domed Cathedrals in every corner plot and makest thy Church in every street; and hast not been as an harlot, in that thou scornest hire.”

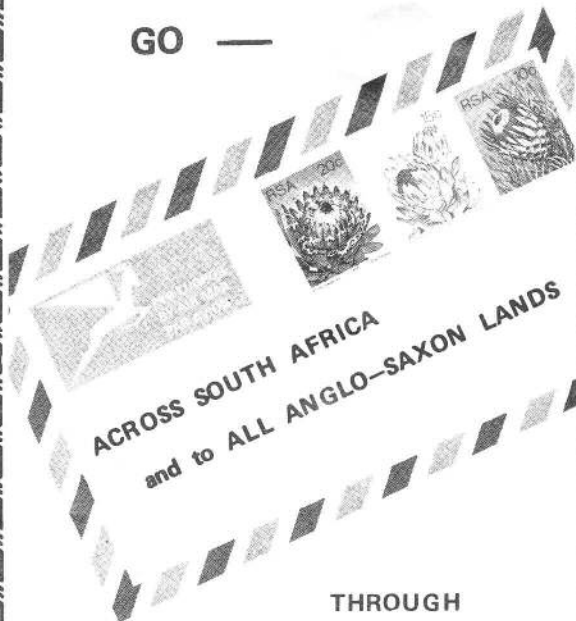
39: “And I will also give thee into their hand, and they shall throw down thy domed Cathedral, and they shall break down thy Churches; they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.”

People have wondered why Churches and Cathedrals are so often the targets of bomb attacks and have mourned over their destruction. Yet, from Scripture it is obvious that they are an abomination in God’s Sight.

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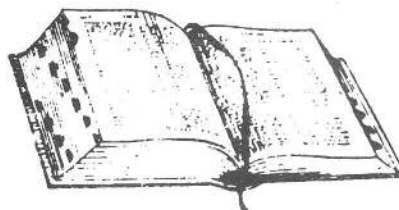
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O Gracious Heavenly Father, Thy Word is surely Yea and Amen and at this time, we remember that Thy Word was indeed made Flesh and dwelt among men. We remember too that His Manifestation was accompanied by the heavenly chorus which proclaimed Peace on earth and good will to all men. O Lord, there is no peace on earth and men of ill will have their way among Thy people. As Thou didst manifest Thy Word of TRUTH so long ago, do the same in our day and age to the end that Thy Holy Name shall be Glorified.

Hear us and Bless us O Father, because we ask it in the Name of Jesus Christ our Lord.

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