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The Covenant Message



FOR GOD, LAW AND KINGDOM

FEDERATION OF THE
COVENANT PEOPLE
Johannesburg, South Africa.



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

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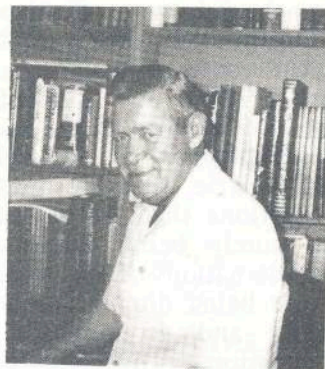
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from the Editor's Desk

Dear Friends,

A long, long time ago, a man who was very concerned with the state of society as it obtained within his people, looked on the self-inflicted national wounds and told his compatriots why they were in that condition. His people had of course, responded to the "winds of change" and in the then popular climate of so-called "enlightened" thinking, they had reneged on all the principles which had been held dear by their forefathers. For instance, this man had seen the example provided by the religious leaders in the community followed by the people who abolished all differentiation between people so that within the community, there was no such thing as an alien. Coinciding with this, this man had seen the conduct of his people undergo a traumatic change in that their values had swung from one end of the pendulum to the other and that which was formerly "wrong" was now seen as quite "right" and proper and that which was "right" was now considered as "narrow", "bigoted" and "wrong". Risking the outright antagonism of both the intellectuals and the religious leaders of that day, this man told the people that all that was happening was not progression but retrogression — a condition of opposition to God. The man of course, was Isaiah the prophet who said: "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it: He made me not? or shall the thing framed say of him that framed it, He had no understanding?" (Isa. 29:16).

Today and as the modern development of those same Israel people, Anglo-Celto-Saxondom is doing exactly the same thing and despite the example of our forebears who experienced the consequences of Law-



transgression and did not learn its lesson, we too are having our society convulsed for exactly the same reasons. In this issue of *The Covenant Message*, you will read something of the state of our society and I am sure that you will agree that Isaiah's indictment against the Israelites of his day is as valid today as it was then. In an article dealing with Capital Punishment, you will see that as a people, we have decided that our humanitarianism is greater than the Wisdom of our God — just as our Old Testament forebears did. While paying an ever-diminishing lip-service to the remaining remnant of the Law — the 10 Commandments — we are busily dismantling this piece-meal by abolishing the 6th Commandment: "Thou shalt not kill (Heb: *ratsach*, commit murder)" with its attendant judgment: "Whoso killeth any person, the murderer shall be put to death" (Num. 35:30). We have of course, decided that this is barbaric and that murder is the by-product of psychological illness which can be treated in our costly institutions and when rehabilitated, the "patient" can be released and once again take his place as an upright citizen in our society. As Isaiah's generation said: "God has no understanding"???

Then too, in this issue you will read of the United Nations Organisation and its many agencies of control. Israel, you will recall, was forbidden to make covenants or alignments with other nations and this because of its separated status in the Service of the LORD. The various members of God's modern "company of nations" (Gen. 35:11) are all involved with the United Nations and despite its record since inception in 1945 — which is an absolute zero — our politicians keep this Organisation alive and allow it to champion the cause of world socialism in which area, it has a one hundred percent record. For some strange reason, our people persist in their support for this "theatre of the absurd", little realising that in the various resolutions that are passed, we are slowly but surely being turned into the servants of the nations of this world and as a people, are being diminished politically, geographically and economically. Today, our preoccupation with service to all the nations of the world takes precedence over all else and true to the attitude of our Biblical forebears who changed "evil into good and good into evil", who put "darkness for light and light for darkness", who made "bitter sweet and sweet bitter" (Isa. 5:20), we are giving top priority to nothing and ignoring reality. I wonder how many of our people have weighed our national obsession with "all nations" against what the LORD our God has to say about them? *"All nations before him are as nothing; and they are counted to him less than nothing, and vanity"* (Isa. 40:17).

The International Monetary Fund and the World Bank have just concluded their Toronto Conference and of course, the subject of world financial depression, countries defaulting in their payments to private banks and assistance to underdeveloped countries was high on the list of priorities in the Conference. It was of course, resolved that inflation had to be fought, tighter management over financial affairs had to be exercised and the world as a whole had to indulge in new disciplines in order to stave off the total collapse of the present monetary system. In all this, we can surely see that no government in any part of the world can exercise sovereignty in its own land but must administer its responsi-

bility according to the dictates of the I.M.F. and the World Bank. We have an article in this month's issue which deals with the Money Racket and which deals with the usury-based, debt-money system which is not only an outrage against the Economic System of the Law of the LORD — it reeks of the perversions of the Babylonian system which is centred in total political humiliation and enslavement.

As we think of the world economic situation today, we cannot help but think back to the days of Nebuchadnezzar who, very much in the vein of the Toronto Conference, collected "the princes, the governors, the captains, the judges, the treasurers, the counsellors, the sheriffs and all the rulers of the provinces" (Dan. 3:2) and made them act like zombies, bowing to the image of gold when they heard the sound of music — a truly Pavlovian incident. It will of course, be remembered that Shadrach, Meshach and Abed-nego refused to comply with the king's command and being cast into the furnace were delivered by the LORD our God. Many would no doubt say that it would be suicide to buck the I.M.F. and the World Bank today and in the present situation this may well be the case but when this system begins to fall apart at the seams, we should remember that there is another system which is not usury-based and which does not strangle itself on a debt-money system and which the LORD our God has promised will operate and we, as the custodians of that system, can only pray that the day of its operation will come soon.

My friends, the world of today is not a pretty place and life is far from what it should be. However, it is only as we look on the reality of the world as it is that we can appreciate something of the world as it will be tomorrow when the Law of our God will govern His People and true peace will return to this world.

With warm regards,

In His Service
W.G. FINLAY

The Covenant Message

WHAT IS IT
ALL ABOUT?

The various articles in this magazine, while at times covering the political scene are essentially designed to awaken God's true Covenant People, ancient Israel in its modern development of the Anglo-Celto-Saxon and Kindred, European Nations, to the consequences of following other directives than those which God gave to them. There are of course, many who are of the opinion that religion and politics cannot and do not mix and this Federation would be the first to agree with this — in the context of both modern politics and religion: Modern politics is governed by the Party political system in which Government follows Party prescribed ideological lines while religion — the Christian religion appears to be following the theory of Judaism which prescribes that the Covenants of God are wrong and that what was intended was the creation of a universal religious congregation motivated by purely spiritual concepts.

The Covenant Message — as the name implies — draws attention to what God said by way of Covenant, Promise and Oath and holds that when God, in His Omniscience saw fit to make a nation for His Purposes, this national entity became an essential factor in His Plan. *The Covenant Message* holds that GOD DOES NOT BREAK EITHER HIS PROMISES OR HIS UNCONDITIONAL COVENANT. Despite the Judaistic concept of a global religious congregation, God's Holy Word declares that His Covenant People — true Israel and not some religious counterfeit — would continue before Him for ever (Jer. 31:35, Isa. 54:17 and Mal. 3:6) and this despite the fact that in national blindness, a consequence of Law transgression (Deut. 28:28), His People as a 'company of nations' (Gen. 35:11), would behave in typically un-Israelitish ways.

When the 'God of our fathers' said: "Thou shalt have no other gods before me" (Ex. 20:3), because His People have always been drawn to religious interpretations, they have seen this Commandment as purely religious. They have seen it militating against contamination with other faiths whereas in fact, if one examines the Hebrew text, it will be seen as a Command from the Almighty to His nation Israel — this is determined by the preceding verse — that they should follow no directives other than those which He gave to them. Having given them what in Psalm 19:7 is called 'perfect', He then provided a preview of national existence as this would result from obedience (Deut. 28:1-14) while at the same time, He described the national experience as this would result from disobedience (Deut. 28:15-62).

As one looks at the nations of the world — and this includes the modern state of Israel — which of the nations identifies itself as TRUE Israel in terms of God's Law? Collectively, each of the Anglo-Celto-Saxon and Kindred European Nations, is suffering under the punitive measures of the Law of the Lord and one can only ask why this should be the case if, as is stated in the Law, the Law was ONLY given to Israel? The current humiliation and decline in Anglo-Saxondom can only be halted if God's People return to His Holy Law and rediscover their true identity and it is to this end that the articles in the magazine are dedicated.

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*The Protea blooming in the
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Photo: R. Koch

Cover: Ian Long

LITHOTONE.

The Word ~ Despised and Rejected

by W.G. Finlay

"Now go write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children that will not hear the law of the LORD" (Isa. 30:8,9)

In the Book of Ecclesiastes it is written: "The thing that hath been, it is that which shall be" (Eccles. 1:9) and in prefacing this article with the above text, one is aware that the modern development of *true* Israel will treat it in the same way as did their ancestors. However, no matter how much the Anglo-Celto-Saxon and kindred people may deny it and no matter how often their preachers and teachers may urge the non-efficacy of the Law, this God-given mechanism refuses to be subordinate to the theology of men. While Christians may speak of the "obsolete Jewish law", within Anglo-Saxondom the people are currently living under a situation which shows the continuing validity — despite verbal repudiations — of the Law of the LORD. It is stated in Deuteronomy 15:5 that if Israel hearkened to the voice of the LORD their God and obeyed His Commandments, nations would not rule over them and when one looks at the modern company of true Israel nations it must be agreed that national policy is dictated by the awakened "heathen" nations whose "wants" take precedence over Anglo-Saxon needs. Nations are indeed ruling over Israel today but, just as Isaiah wrote so long ago, they "will not hear the law of the LORD".

As has been stated above, the situation within *true* Israel today is precisely as was written in the Book of Ecclesiastes — "The thing that hath been, it is that which shall be" — and for those who have been awakened to the urgent need within Anglo-Saxondom, attention is directed to the situation as it was in Israel when Isaiah wrote the above quotation.

In providing an eye-witness account of the disintegration of Israel in the land of Canaan, Isaiah began by directing attention to a lack of knowledge which had developed over a comparatively short time. He wrote: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isa. 1:3). Something had indeed happened to a people so richly endowed with experience — which is knowledge — and lest they, or any future generation of Israelites who would read the prophet's writing were left in any doubt as to the reason for this lack of knowledge, Isaiah highlighted the violation of the Law of the LORD as the main reason for it (Isa. 1:10; 2:3; 5:24; 8:16,20; 24:5; 30:9; 42:4,21,24 and 51: 4,7). Isaiah of course, was not alone in his twelve-fold indictment against Israel for their Law-violation — throughout the writings of all the prophets, both major and minor, there are one thousand, five hundred and thirty-one instances in which direct reference to Law-violation by Israel is made.

Israel had "despised the law of the LORD" (Amos 2:4); Israel had "done violence to the law" (Zeph. 3:4); Israel had "forgotten the law of thy God" (Hos. 4:6); Israel had refused to "give ear unto the law of our God" (Isa. 1:10) and consequently, "... there is no light in them" (Isa. 8:20). The prophets did not leave the subject at publicising the fact that Israel had turned away from the Law — they detailed the consequences of this with Isaiah writing of "trouble", "darkness" and "anguish" descending on the people. Isaiah, in conjunction with Jeremiah, Ezekiel, Hosea, Joel and Obadiah were unanimous in declaring that the presence of "strangers" (Heb. *zuwr*: alien), in direct violation of the Law, was responsible for the anguish which permeated the cities of Israel and which contributed to the estrangement of the people from the LORD (Isa. 1:7; Jer. 2:25; Ezek. 16:26,32;

Hos. 7:9 and Obadiah .11). Thus, as one looks at the writing of the prophets, one is faced with the inescapable fact that those servants of the LORD attributed the decline and fall of Israel in the land of Canaan to the violation of the Law of the LORD which, in turn, resulted in the free and unimpeded incorporation of aliens within the people whom the LORD commanded to be separate. Israel therefore had despised and rejected the Word which the LORD had given them for *their* good (Deut. 10:13).

There Was No Excuse for This

While the actual machinery which was responsible for this rejection will be discussed presently, it would serve to note something of the background to Israel's experience which should have militated against the pernicious propaganda of those who thrived on religious unrealities in Israel.

Israel's *national experience* may be said to have begun when in Egypt they passed from comparative luxurious living into the status of slaves. Some three hundred and twenty years earlier, the LORD had said to Abram: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years" (Gen. 15:13). It has of course been said in modern times —

and this on the basis of the oft-repeated statement: "ye were strangers in the land of Egypt" — that the purpose for which Israel was sent into Egypt was that they should learn to have compassion on the alien in their midst but when the history of Egypt is considered, the whole story takes on a very different meaning. *In Egypt, Israel learned why it was that the LORD was opposed to an integrated society.*

Israel joined the mainstream of Egyptian history at a time when the ancient Empire was still at its height and they were to live through the process of change which was brought about when the disciplines of the makers of Empire were diluted and finally abolished by circumstances. The Empire, so reference books aver, was built when an unidentified, White-skinned people entered the Valley of the Nile and recognised the potential of this region. Settling themselves from the delta in the north to near the First Cataract — some 600 miles to the south — these people built settlements and co-operated in reaping abundant harvests from their knowledge of the annual flooding of the Nile. Co-operation meant organisation and it was the gift of organisation in those people — plus their other undoubted talents — which enabled them to create a dominant and stable State. Prospering in all their undertakings with trade in slaves, gold and ivory opening the door to even greater wealth, Egypt began to attract people from

River of Egypt



all over and modern reference books reveal the development of Egyptian society into several separate and distinct classes.

The originators of the Empire who showed a strong aversion for foreigners, adopted the role of the aristocracy or ruling class while all others, depending on their contribution to the Empire, were professionally divided into six or seven roles ranging from peasants working on the land through the business sector of merchants to the priest class. Thus one finds Egyptian society clearly defined by the disciplines emanating from those who founded the Empire and it was only when they began indulging themselves with foreign wives thus diluting the original stock, that those disciplines became blurred over and the various classes which were maintained on a heredity basis, too began to merge with each other. To counter new trends which were developing, mercenaries were recruited and one finds a military caste comprising Nubians, Libyans, Ionians and Carians developing and it was at this time that Israel was injected into the situation.

Joseph was of course, the forerunner of Israel in Egypt and as all will surely recall, his term of imprisonment at the hand of the Egyptians was the result of his refusal to accommodate the lusts of his aristocratic master's wife (Gen. 39:7). Later, and when elevated to the position of being second only to the Pharaoh in the land (Gen. 41:44), one finds that Joseph, despite his exalted position as governor of all Egypt, was still subject to the disciplines which separated the various strata of Egyptian society (Gen. 43:32). When Jacob, at the behest of his son Joseph, brought his family to Egypt — and one should remember that they were a small minority numbering 70 (Gen. 46:27) — instead of integrating them among the aristocracy, the Pharaoh gave them the land of Goshen in the north where they could be *in* Egypt but not *of* it.

Thus, the children of Israel, living separately within the Egyptian Empire, were able to see the changes that were taking place in the now heterogeneous Egyptian society and were certainly familiar with the power of the priests who were able to

depose a Pharaoh because he repudiated polytheism and attempted to establish the worship of one god. They saw too the disintegration of the Empire when the Libyan mercenaries overthrew the government and placed their commander on the throne and within this, they the priests encouraging revolution in order to enhance their own particular position and that of the gods whom they professed to serve. Thus, in very real terms, Israel saw an Empire begin to dissolve as the tide of heterogeneity began to take its toll — a tide which swept away their separated status and forced them into the role of slaves, a role which was to be theirs for the next hundred years or so. And so, when the LORD told Moses to tell the children of Israel — “Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself” (Ex. 19:4) — He was not only calling their attention to His Power in their deliverance, He was reminding them of what they had been delivered from — an Empire in the final stages of decay.

Thus, as one looks at the reason — the logic — behind Israel's sojourn in Egypt, one may see that it was their experience of and contact with an Empire which developed in an orderly fashion through the enforcement of strict segregation among its heterogeneous inhabitants but which crumbled when the wall of separation was broken. While it is of course true that the generation which lived through those times did not live to enter into Canaan, it is equally true that, apart from the perpetuation of that Egyptian experience by word of mouth transmission among the families of Israel, the deliverance from that situation became enshrined in the weekly observance of the sabbath (Deut. 5:15).

Further Experience

Having been delivered from the convulsions of a dying Empire, Israel's journey to the land of Canaan was not without further experiences which *could* stand them in good stead in later years. According to Exodus 12:38, a “mixed multitude” accompanied Israel in the first stage of its journey to Canaan — travelling with them from Rameses to Succoth — with no further mention of

them during the ensuing two years. Although the English translation simply indicates the presence of an unspecified number of diverse people among the migrating Israelites, the Hebrew text is such that most theologians admit to a certain degree of ambiguity in it. The English word "mixed" is translated from the Hebrew *erebh* which even the *Jewish Encyclopaedia* admits as being of uncertain origins but which *appears* to be associated with the English "Arabia" and indeed is translated as such in 1st Kings 10:15. Whatever its true meaning, it is quite significant that after the announcement that a multitude of *erebh* accompanied Israel, the record in Exodus then proceeds to discriminate against the "stranger" (Heb. *nokriy*), the "foreigner" (Heb. *toshawb*) and an "hired servant" — none of whom were permitted participation in the eating of the passover lamb (Ex. 12:43,45) while the "stranger" (Heb. *Ger*) in verse 49 was to be treated as one that was "homeborn". Was it these regulations that drove out the *erebh*? — one will never know.

In passing to Numbers 11:4, one reads that "...the mixt multitude that was among them fell a lusting..." and one is immediately confronted with the picture which has contradictions associated with it. In the first instance it will be noted that the children of Israel complained: "Who shall give us flesh to eat?" and yet if one goes back to the sixth chapter in the Book of Numbers, it will be seen that there was certainly no shortage of sheep, rams, goats or oxen. The next point to note is that Dr. James Strong in his *Exhaustive Concordance of the Bible*, indicates that the text does not contain any word but that it has been added by translators as an adjective to "multitude" whereas Gesenius, in his *Hebrew and English Lexicon*, suggests that the inference both of the text and context is that the whole community began acting contemptuously. In the Targum (Tar. Jon.), while it admits to a certain confusion in the text, it is suggested that the term "mixt multitude" *could* indicate proselytes although where these would come from, particularly as the Law made no provision for them, is not stated.

As no further reference is made con-

cerning the "mixed multitude" insofar as Israel's journey to Canaan is concerned and if both accounts are correct, it would appear that Israel, through experience, learned that the *erebh* — whoever they were — were not prepared to abide by the regulations which were in force in Israel and were therefore no asset when it came to the implementation of the whole Constitution which was to be Israel's "wisdom and understanding in the sight of the nations" (Deut. 4:6). Thus the first lesson that Israel learned was that the *erebh* were not prepared to be part of Israel in terms of the regulations which had been laid down. In the second instance, if the account is accurate and not an interpolation by the scribes (Jer. 8:8), Israel learned that while they limited their complaint to the verbal area, the "mixt multitude" fell "a lusting", indulging in contemptuous action to express *their* complaint.

Israel Conned

In returning to the time of Isaiah who wrote during and of the disintegration of the northern kingdom of Israel and Jeremiah who recorded the demise of the kingdom of Judah, as has been stated earlier, both these prophets, in addition to charging that *all Israel* had despised and rejected the Law-word of the LORD, drew attention to the presence of "strangers" in Israel who were the mechanism of the decay among the people. Isaiah wrote: "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. 1:7). Jeremiah wrote: "Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no, for I have loved strangers, and after them will I go" (Jer. 2:25). So then, according to these two major prophets, the demise of both kingdoms — Israel and Judah — was attendant on the presence of "strangers" in the land and one's mind naturally goes back to the regulations in Exodus where, although the "stranger" was not permitted to participate in the eating of the passover lamb, there appeared to be no restriction against *them* being in Israel.

However, in passing to the Tabernacle, which was the housing for the Ark of the Covenant which contained the tables of the Law and which was the place where the LORD met with His Covenant People, one finds a specific regulation which has a direct bearing on those "strangers" which devastated the land and caused Israel to be removed into captivity. It will be noted in Numbers 1:51, the LORD commanded Moses concerning the Tabernacle in which He said: "And when the tabernacle setteth forward, the Levites shall take it down: and when the Tabernacle is to be pitched, the Levites shall set it up: *and the stranger that cometh nigh shall be put to death.*" The word "stranger" in this instance and in the Hebrew text, is very different from those which have been discussed as being relevant in Exodus 12 namely, *Nokriy, Toshawb and Ger*. In this instance it is written as *zuwr* and its usage in the Hebrew text indicates one who is a racial alien. Thus, in terms of the Command of the LORD — and no matter how much this may be resented — the *zuwr* who came near to the Tabernacle was to be put to death. The simple expedient of using a reliable Concordance will show that the word used by both Isaiah and Jeremiah in identifying the "strangers" who were the cause of Israel's downfall in Canaan is *ZUWR* — the very people who, on the pain of death, were forbidden to come near to the Tabernacle. Something had indeed happened in Israel whereby they were conned into admitting the *zuwr* believing that this would be acceptable to the LORD.

In looking at the great "con game" that was practised on Israel, there can be absolutely no doubt that the people believed that what they were doing, was fully justified. If one considers Jeremiah 7, which is the account of the LORD'S indictment against the surviving remnant of Judah in Jerusalem just prior to its destruction by the Babylonians, one finds Jeremiah standing in the gate of the temple — which was Solomon's replacement for the earlier Tabernacle — and demanding that the people amend their ways. He accused them of trusting in "lying words" which immediately suggests that the people were the victims of some confidence trick, and as one proceeds, it becomes obvious that the Law



Priest accused of violating law regarding stranger.

of the LORD was the area in which the trick was being played out. Jeremiah said: "For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; If ye oppress not the stranger (Heb. *ger*), the fatherless, and the widow, and shed not innocent blood in this place (the only blood shed in the Temple was sacrificial), neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers for ever and ever." From this indictment, it is patently obvious that the LORD was contrasting the people's behaviour with the Disciplines which He had given at the nation's foundation.

The indictment continues: "Behold ye trust in lying words, that cannot profit. Will ye steal (violating the 8th Commandment), murder (the 6th Commandment), commit adultery (the 7th Commandment), and swear falsely (the 3rd Commandment), and burn incense unto Baal (the 2nd Commandment), and walk after other gods whom ye know not (the 1st Commandment); And come and stand before me in this

house, which is called by my name, and say, WE ARE DELIVERED TO DO ALL THESE ABOMINATIONS." In other words, the LORD accused that remnant, not because of their belief, but because that belief was centred in "lying words" which suggested that they had been "rescued" from the consequences of violating the Law. In a nutshell, this belief was centred in the total efficacy of "shedding innocent blood" which "delivered" (Heb. *nâtsal*, rescued) and absolved them from any consequences for Law transgression.

This, of course, in the New Testament is known as "grace" and it may come as a surprise to many to learn that *true grace* — not that invoked by the inhabitants of Jerusalem — was operative in Old Testament times. All in all, there are thirty-eight references to "grace" (Heb. *chên*, kindness, favour, beauty) in the Old Testament but in each case it is used as the consequence of obedience to what the LORD had commanded and not as a justification for disobedience. "Noah found grace (*chên*) in the eyes of the LORD" (Gen. 6:8) — why? "... and Noah walked with God." He was obedient to the will of the LORD and was doing it — hence the "favour" of the LORD. Noah and a multitude of others in the Old Testament "found grace" as a result of their obedience to the Will of the LORD and certainly never attained His Favour through disobedience. That remnant of Judah, "trusting in lying words" and "shedding innocent blood" in the temple, believed that this obtained the "favour" of the LORD and yet, as the history of the Old Testament makes abundantly clear, this belief did not absolve them from the consequences of Law transgression and they followed the northern kingdom into captivity.

Into the New Testament

In passing to the New Testament when, as John establishes "the Word was made flesh", one finds the Lord Jesus Christ declaring His Advent in a specific context which was: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24) and "I have finished the work which thou gavest me to do... For I have given unto

them the words which thou gavest me and they have received them..." (John 17:4,8). Israel, without the Law of the LORD is nothing — a feature which is made abundantly clear as one researches the Law itself and the God-stated reason for giving it — and if the Word Incarnate came to reinstate the WORD in Israel (John 17:4,8), would He teach that they should indulge in a belief which earned the LORD'S indictment for that remnant of Judah and which resulted in removal from the land? Surely not.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil" (Matt. 5:17) — if one "fulfils" the Law, one is obedient to it and certainly does not invalidate it. "... it is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17) and as "heaven and earth" are very tangible realities today, it is impossible to see how the Law has been abrogated. In a further incident related by Luke, one is able to see the importance of the Law to a subject which has been wrenched out of its scriptural context and given a meaning far removed than originally intended. It will be recalled that when the Lord visited Jericho, a man named Zacchaeus climbed a tree to see the Lord as He passed by and that seeing him, the Lord called him and stated that He would abide in his house, whereupon the charge was made that He had gone to be the guest of a sinner. "And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." Even those with an elementary knowledge of the Law will surely recognise that what Zacchaeus was saying was that he repented his violations of the Law and instead of offering propitiatory sacrifice, he fulfilled his obligations as required in the Law. The statement: "I will restore him fourfold" was made against the Law recorded in Exodus 22:1 and which certainly operated in David's time who, faced with theft, said: "And he shall restore the lamb fourfold, because he did this thing and because he had no pity" (2nd Sam. 12:6).

Because of the *repentance* expressed by Zacchaeus, the Lord said: "This day is

salvation (Gr. *soteria*, deliverance, healing, soundness and safety) come to this house, forasmuch as he also is a son of Abraham." From this it is patently obvious that the Word Incarnate, the Lord Jesus Christ, linked repentance and conformity to the Law with *salvation* and yet scarcely thirty years later it was being taught that "... ye are not under the law (Gr. *nomos*, administrative, civil law), but under grace" (Rom. 6:14). It should be clearly understood that the scripture teaches that "grace" whether in the Hebrew *chên* or the Greek *charis* is no substitute for the Law, but is a condition of "favour" achieved because of obedience to it — the Lord in His statement to Zacchaeus confirming this.

Into the Christian Dispensation

As one passes into the Christian Dispensation one finds a theology developing which despite the evidence of Christ the Word, avers that the positive obligation of the Law, as such, passed away and that every revelation of God's Will as propounded by theologians in the context of righteousness and love becomes a moral obligation to all believers. In this, and by contrasting this theology with what the Word, Christ Jesus the Lord taught during His Ministry, one finds a continuation of the despising and rejection of the Word which characterised Israel prior to its removal into captivity.

Throughout the centuries which were dominated by the ritually-orientated Roman Church, theology on the Law was that as God had written His Law in the hearts of men this gave them the ability to reason and to discover a moral code which was not an affront to human conscience and by which all men could reasonably live together. Although Roman theology does not say so in so many words, it is patently obvious that the Law of the LORD which made it impossible for that *erebh* multitude to continue with Israel to the land of Canaan, was not suitable for the universalism which dominated the new theology. Thus, in place of teaching — "Thus saith the LORD" — and insisting that the moral code as laid down in the Law of the LORD should be the yardstick for human behaviour, Roman theology emphasised the importance of "regulation

by conscience" as its substitute. "Sin" of course, had to be re-defined for while the Old Testament record positively defined the subject as being a violation of the Law and while John in his first Epistle, categorically stated: "... for sin is the transgression of the law" (1st John 3:4), as the Law in theological opinion was no longer valid, a new definition had to be provided.

In the new "regulation by conscience" theology the notion of specific norms became anathema and in a type of permissiveness it was held that if one person viewed something or some behaviour as wrong despite the fact that others viewed it in an opposite light, this was quite in order. In other words, norms and principles became a matter of individual conscience irrespective of whether or not those norms and principles were in direct conflict with what the LORD had provided for His people. Thus, "sin" ceased to be the "transgression of the Law" in the opinion of the "opinion makers" and "anything which does not arise from conviction is sin" (Rom. 14:23 N.E.B.) took its place. Needless to say, such a definition despises and rejects the Law-word which the LORD gave to His people for right and wrong — good and evil. These are not negotiable terms subject to the perception and conviction of individuals. "Right" is that which conforms with what the LORD establishes as right and "wrong" is its opposite. Thus, in establishing what is right and what is wrong, the LORD certainly never gave permission to anyone to make a mockery of His Law by claiming that its application is subject to the fickle "conviction" and ever vacillating "faith" of men.

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In the second and concluding part of this article, this subject will be expanded to show that the words spoken by the Lord Jesus Christ — the Word Incarnate — are rejected by many and that despite the "conviction" based on theology, the LORD is still working with His People who, notwithstanding the evidence of His Faithfulness, insist on following the "traditions of men".

The Capital Punishment Controversy

by Michael Finlay

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man"
(Gen. 9:6).

This article is the direct result of certain events which led up to the Olson case in Canada and the Hinckley case in the United States of America. Events which have brought to the fore the terrible "sickness" which exists in Western society today because the Law of the Lord has been ignored. And not only ignored but thrown aside because certain people in certain places believe they know better than Almighty God Who declared: *"Whoso killeth any person, the murderer shall be put to death by the mouths of witnesses: but one witness shall not testify against any person to cause him to die. Moreover ye shall take no satisfaction for the*

**"HE SHALL SURELY BE
PUT TO DEATH."**

life of a murderer, which is guilty of death: but he shall be surely put to death" (Num. 35:30-31).

The dictionary defines capital punishment as — "The penalty of death, as inflicted on offenders against the laws from the earliest

times". Indeed, capital punishment was once a common penalty meted out for a large number of crimes not only murder. In the 18th century it covered crimes such as forgery and property fraud while punishments such as breaking on the wheel, burning at the stake, hanging and quartering as well as flogging to death were the forerunners of the 19th and 20th century death sentences of firing-squad, hanging, the guillotine and electrocution.

Capital punishment has long been a controversial subject as is borne out in a recent statement by Professor Charles L. Black, of Yale Law School. He said . . .

"A KIND OF DARK RITUAL."

"I really see it as insistence on a kind of dark ritual — a feeling that the state must retain the right to take human life. Capital punishment defines the omnipotent state, the state that can and will do anything to its citizens — even kill them after they have been rendered utterly helpless." Walter Berns, Professor of Political Science at Toronto University argues that the issue at hand is not whether capital punishment deters serious crime, but simply that the concept of justice — as perceived by society as a whole —

demands that there be a death penalty. "The criminal law", says Professor Berns, "... must be made awful; a continual reminder of the moral order by which alone we can live as human beings."

The Penal Reform Movement in the United States of America began when a certain Benjamin Rush stated that the first purpose of punishment was reform of the criminal and since the death penalty was the punishment least calculated to achieve that end, it was to be replaced by the penitentiaries where criminals would be caused to repent and to learn to live new lives. Rush stated that he did not hate criminals nor did he love them or ask that they be loved. He disliked public executions because the sight of the condemned men meeting their fate with fortitude was likely to cause them to be admired and remembered. Hence, they were to be incarcerated in remote places where their punishment and rumours about their punishment would "... diffuse terror thro' the community, and thereby prevent crime" However, with the relaxing of capital punishment the murder rate almost doubled in the United States in the years 1960 to 1974, while the number of executions dwindled and eventually reached zero in 1968. Thorsten Sellin, the man thought to be the most representative and influential student on the deterrence question then attempted to solve this problem by studying the murder rates in different American states, some with and some without the death penalty and his conclusion, widely disputed, was that the death penalty had no effect on the murder rate.

One of the most frequently used arguments against the death penalty is that murder is a crime that cannot be deterred. It is

**"MURDER IS A CRIME
OF PASSION."**

insisted that, beyond all others, murder is a crime of passion. A crime committed by wife against husband or vice versa or under the influence of alcohol or drugs, by friend against friend. That acting in a fit of passion, murderers are incapable of rational calculation of cost and benefit and therefore, incapable of being deterred by the threat of capital punishment. However, the same argument leads to the conclusion that they are incapable of being deterred by *any* punishment and so if no punishment can stop the murderer then it would seem

**"THE LAW IS WASTING
ITS TIME."**

that the law is wasting its time and the public's money when it punishes them. Rehabilitation is thus irrelevant.

It is also argued that a murderer is the least likely of criminals to repeat his crime — except in certain cases — so nothing is accomplished by incapacitating him, either by execution or by imprisonment and the conclusions to which this argument leads is not merely that murderers ought not to be executed but that they should not even be imprisoned or, for that matter, arrested. In fact, according to this way of thinking, murder ought not to be considered a criminal offence at all!

**Modern Thought On
An Old Subject**

In spite of all the outcry against punishment for the criminal, and in spite of the claim that murder tends to be a crime of passion, nothing has yet been produced to prove that murder

cannot in fact be deterred by the threat of severe punishment. Indeed, it is possible that it is precisely because of the severe punishments still prescribed in some countries that murders tend to be committed on the whole

**"UNABLE OR UNWILLING
TO WEIGH THE
POSSIBLE COSTS."**

only by those unable or unwilling to weigh the possible costs against the possible benefits. Others, even those that stand to gain by murder, are often deterred by the possible consequence. If this were not so, even more murders would be committed by even more people.

Recently and with the growth of liberal views in Western universities and colleges, part of the training of lawyers and judges has emphasised that the use of any type of punishment should, where possible, be avoided. Thus, suspending a sentence of imprisonment has become the rule and imprisonment the exception and from this one might conclude that the modern outlook is that no one should be imprisoned in order to deter others from committing similar offences even though from the beginning, criminology has asserted that if punishment has any capacity to deter crimes (and in the beginning there was no doubt about this), *it consisted in its certainty and on the promptness of its imposition.* The more prompt and the more closely punishment follows upon the commission of a crime, the more just and useful it will be. Criminology — or the scientific study of crime — has long held that punishment must fit the sentiments of the law-abiding population. That it must be rigorous enough to strike fear in the hearts of that population but not

so rigorous that the population sympathises with the criminal. It must be rigorous enough to deter, but not so rigorous that the people refuse to allow it to be imposed.

Today of course, many people judge capital punishment according to the "Humanitarian Theory" of punishment and according to this theory, to punish a man because he deserves it and as much as he deserves it, is mere revenge and therefore, barbarous and immoral. It is maintained that the only legitimate motive for

**"THE DESIRE TO DETER
OTHERS BY EXAMPLE."**

"punishing" is the desire to deter others by example or to "mend" the criminal. However, when this theory is combined, as frequently happens, with the belief that all crime is more or less pathological, the idea of "mending" tails off into that of healing. Punishment therefore becomes therapeutic. Thus it appears, at first sight, that we have passed from the so-called harsh and self-righteous notion of giving the wicked their just desserts to the "charitable and enlightened" one of tending the psychologically sick.

However, one small point which is taken for granted in this theory needs to be considered. The "things" done to the criminal, even if they are called cures, will be just as compulsory as they were in the days when it was called punishment. Indeed, the first result of the humanitarian theory is to substitute for a definite sentence an indefinite sentence. A sentence terminated only by the word of the experts — not experts in moral theology nor even in the law of nature — who inflict the "cure". The startling fact is that today anyone considered as a criminal can be taken

without consent from his home and friends; lose his liberty in order to undergo assaults on his personality which modern psychotherapy knows only too well how to deliver and remade on the same pattern of "normality" hatched in some foreign laboratory to which he never professed allegiance. Meanwhile, he will know that

"THIS PROCESS WILL NEVER END."

this process will never end until either his captors have succeeded or he grows wise enough to cheat them successfully. Who cares whether this is called punishment or cure? And who gives a thought that this can happen to anyone — not only the criminal — who opposes those who control society today?

The Increasing Crime

Arguments both for and against capital punishment continue to grow, but so does crime. And the profits from crime. The United States of America has three definite laws for removing

"MANY U.S. CRIMINALS BENEFIT FROM THEIR CRIMES."

all profit from crime but none of these are ever used. Therefore, although imprisoned, many US criminals benefit from their crimes. There is the case of a certain Michael Louis Green, whose drug-ring controlled 95 percent of the drug LSD sold around the world and who had a personal annual income of some \$35 million. On conviction and imprisonment for a short period, Green only paid \$24 000 in civil fines. It is small wonder that serious crime in America escalated 17 percent from 1973 to 1974

and that from 1960 to 1974 robbery increased 255 percent, rape 143 percent, assault 153 percent and murder 106 percent. The US homicide figure for 1974 was more than 20 000 and the Federal Bureau of Investigation (FBI) stated that of their ten million reported crimes in 1974, only 20 percent resulted in arrests. Further, it has been noted that a high proportion of US criminals are Black and when one considers that the Blacks make up only 10 percent of the total population the following figures must make one think: Of those arrested for murder in 1974; 56 percent were Black; for rape 65 percent; robbery 63 percent and burglary/larceny-theft 30 percent.

In a study of 100 US crimes, the following results were noted:

Crimes	100
Arrests	20
Persons charged	17
Referred to juvenile	7
Acquitted	2
Fined	1
Guilty of lesser offence	1
On probation	3
Imprisoned	3

As crime rates rise, longer minimum sentences are passed for various crimes. The result — more criminals remain in prison for longer periods of time in order to "rehabilitate" them. This has meant that most prisons are

"A TOUGH TYPE OF ATMOSPHERE WHERE ONLY THE FITTEST SURVIVE."

crowded way past their planned capacity which causes a tough type of atmosphere where only the fittest survive. Thus, when an inmate is released he is equipped for only one thing — survival and so turns once more to crime

in order to survive.

There can be little doubt that the main cause for the overcrowding in US prisons has been a dramatic rise in crime and thus a rise in prisoners. From 195 000 in the early seventies to 320 000 at the end of the decade. Overcrowding has led to a batch of lawsuits by prisoners with US judges fast becoming sympathetic toward these claims. The current American attitude seems to favour locking criminals away for as long as possible in order to "cure" them. Thus more over-crowding. South Carolina's system is designed to hold 4 800 prisoners — it currently holds 8 200 while the last execution was in 1962. In Texas, 2 650 of the state's 32 000 prisoners sleep on the floor; at Joliet prison in Illinois, 1 205 prisoners share a prison built to house 640. Illinois has also early released 4 000 prisoners who pose "minimum danger or who have committed minimum crimes" from prison in order to save space. Minnesota meanwhile has passed a law whereby non-violent criminals can be convicted to serve on work programmes performing "community services" instead of going to prison. It has also been found that many American prisons have at least 3 beds in the tiny space of 18 square feet and yet US Chief Justice, Warren Burger could state that: "When society places a person behind walls and bars, it

"BETTER EQUIPPED TO RETURN TO A USEFUL LIFE."

has a moral obligation to take some steps to try to render him or her better equipped to return to a useful life."

Meanwhile, England's prison population numbers some 44 000, 12 000 above the available accommodation and the British *Criminal*

Justice Bill gives the courts the power to suspend part of a sentence in the hope that this will lead to shorter sentences in general. Imprisonment only came into general use in England after the 17th century prior to which, misdemeanours were punished by fines, whipping and mutilation.

"CRIME HAS GROWN AT AN ALARMING PACE."

The *Prisons Act* of 1877 brought all prisons under the control of the British Home Office since when crime has grown at an alarming pace.

And Still it Grows

In 1981 the United States was deeply shaken by several prison riots which began in the Jackson State Prison of Southern Michigan built in 1926 to house 4 000 inmates but which currently holds at least 5 600 and where there is one guard for every one hundred prisoners. The guards at Jackson admit that they cannot handle the heavily-armed prisoners who hone more than 50 knives a

"LEARNING A TRADE."

day in the prison workshops while "learning a trade" as part of their rehabilitation. The prisoners actually buy weapons from each other. A gun and ammunition can be had for \$500; a ten-inch dagger for \$10 and a 14-inch bowie for \$20. In the first four months of 1981, 51 stabbings were reported at "Jacktown", as it is known. The trouble began on May 21, when two guards were attacked by prisoners apparently without provocation. The next day representatives of the guards demanded that the prisoners be locked in their cells and shaken down to collect their illicit

weapons. Both Warden Barry Mintzes and State Corrections Director, Perry Johnson, vetoed the plea as "unnecessary provocation", but the guards began a lock-up anyway. Fearful that they might be confined to their cells over the approaching long holiday week-end, prisoners in four of the fourteen cell-blocks refused to be caged. They turned on their guards who fled to safety and then began lighting fires. After several hours, they finally agreed to begin negotiating with Warden Mintzes and returned to their cells. Meanwhile on the same day, inmates of Michigan Reformatory in Ionia some seventy miles away, learned by radio of the Jackson troubles and went on a rampage for more than six hours before being forced back to their cells by guards reinforced by police using teargas. After a tense week-end, the Jackson inmates once more began burning and looting their prison blocks. At the same time, prisoners in the maximum-security prison at Marquette on Michigan's upper peninsula, started a sympathetic riot which was only quelled when gun squads were brought in. Damage amounting to some \$10 million was caused just because guards dared attempt to do their duty. A noted fact involved in all the rioting was that the prisoners attacked each other with gang-clashes and rape being the most

"MANY PRISONER'S PETITIONS BEG FOR MORE GUARDS."

common form of violence. Therefore, it is not surprising that many prisoner's petitions beg for more guards.

One of the biggest prisons in the United States is Rikers Island, an island in the East River near New York. The prison

population numbers some 7 300 and only the worst (or incurable?) criminals are sent to Rikers. Those whose bail, if allowed, would be a minimum of \$55 000. An interesting fact about Rikers is that the White prison population, approximately 6 percent of the total has chosen to stay in a separate area in one group. So much for the US total integration policy when even the Whites of this class refuse to mix!

Of vital importance is the fact that in many of these prisons in America, murderers and their kind have been placed in them and not given their just deserts. This has led in turn to an exclusive organised gang being formed in California and which controls most of California's prisons and its crime. Known as "*La Nuestra Familia*" (our family), this gang has grown since its early days as a self defence unit

"INTO A REGIMENT OF DISCIPLINED TROOPS."

into a regiment of disciplined troops unencumbered by any rules except its own rough code. Recruits train openly in prison yards, assassinate their enemy in full view of the guards and when paroled, continue the gang's objectives in the streets. The instruction classes are divided between academic discussions on drugs, robbery, murder and the gang's objectives. There is also workshop instruction where recruits learn to manufacture bombs, knives and

"PRISONS HAVE BECOME RECRUITING GROUNDS."

guns. California's, and indeed all prisons have thus become recruiting grounds and universities of crime and murder. They are certainly not rehabilitation centres.

One convicted rapist, David Stonestreet, 45, stated of the US prison system: "... a lot of inmates in this system have grown up through it since the time they were juveniles. These (prisoners) are their friends — the only people they know. Back on the streets they are nobody, so they commit a crime and come back here because this is their home. I can come in here and live and not be hassled. All I've got to do is my job and that's it. I don't have to buy food — nothing. There are inmates in here that are better off than you (public) are, because they don't have to worry about anything." Another prisoner, Robert Brown, 47, states of prisons and

**"TREATMENT
DOESN'T WORK."**

prisoners: "Treatment is of no use to most people in today's prison. The answer is almost to leave the prisons alone — almost benign neglect. *Then divert massive resources to society's disadvantaged children, the ones that are going to commit tomorrow's crime.*" Strange, isn't it, that even criminals themselves deny the "humanitarian" theory maintaining that "treatment" does not work?

To Be Or Not To Be?

It will be recalled that a certain John Hinckley almost managed to assassinate the US President, Ronald Reagan, and that according to the humanitarian theory, the jury ruled Hinckley not guilty by reason of temporary insanity sentencing him to a period of "rehabilitative treatment in a private room in St. Elizabeth Hospital". Thus at *their* discretion psychiatrists can at any time, even within months, declare

**"NO LONGER A DANGER
TO SOCIETY."**

Hinckley no longer a danger to society and release him. Surely this is not punishment? Even US Secretary of the Treasury, Donald Reagan, did not agree with the verdict for he stated: "Frankly, I'm outraged at that jury decision. I think it's wrong. It's not the type of thing that society should condone. I think that when a person stalks a leading citizen of this country (USA), shoots him and three of the people surrounding him and then goes scot-free, I think that's absolutely atrocious." According to the *Don Bell Reports*: US Attorney General William F. Smith demanded: "There must be an end to the doctrine that allows so many persons to commit crimes of violence, to use confusing procedures to their own advantages, and then to have the door open to them to return to the society which they victimised." From this it would appear that those who make the laws are

**"THE THREAT WAS
SUDDENLY CLOSE TO HOME."**

now against these laws — possibly because the threat was suddenly close to home.

It is of interest to note here too that in spite of all the "human rights" cries continually being bleated through the news media of the world, many countries are still pro-capital punishment, although admittedly many are anti. Thus countries can be classified into retentionist or abolitionist. Some abolitionist countries still using non-judicial forms of capital punishment extensively while in others the death penalty exists for military offences or those assimilated to them whether or not committed in times of war.

Such is the case with Uruguay where capital punishment was abolished. However, since the 1960s there have been many non-judicial executions! Argentina, traditionally abolitionist, reintroduced capital punishment in 1976 and according to certain sources, a sizeable number of the 3000 odd "missing persons" in that country have been executed by the police and army. In Peru, the constitution adopted in July 1979 by the Constituent Assembly, abolished capital punishment, but the General in charge of the Government rejected this abolition.

Almost all countries in Africa maintain capital punishment. Some making frequent use of it

"EXECUTIONS ARE PUBLIC."

and in certain cases, executions are public with high ranking officials in attendance. In Kenya, Nigeria and Zambia, it is mandatory for all officials to attend in cases of armed robbery, while in the Central African Republic, the death sentence is automatic for all cases of serious political opposition, murder and armed robbery. In Equatorial Guinea, there is no proper penal system and capital punishment is summarily carried out by the Nahana Guard. The death penalty is often imposed in Ghana by military courts with no appeal although executions are gradually

**"EXECUTIONS ARE
GRADUALLY BEING
REPLACED."**

being replaced by imprisonment for lesser charges. Capital punishment was legally abolished in Madagascar, but since 1962 has been implemented for crimes against the state, provoking civil war, sabotage and other such

crimes. All Northern African countries retain the death penalty for offences against state security, subversion, different types of murder and also for drug smuggling.

In South Africa judicial executions are more numerous than in many other European countries. The official statistics for 1978 show that 132 hangings took place. Indeed, in South Africa,

**"CRIMINALS ARE CRIMINALS
AND MURDERERS
ARE HUNG."**

criminals are criminals and murderers are hung!

Turning to the Asian countries, it is noted that capital punishment is still statutory for a number of offences although it is sometimes used as an "alternate sentence" while in the socialist countries, capital punishment is often officially declared as a temporary extra-ordinary measure which apparently will disappear as soon as Communism becomes effective! However, judging by experience and projections for the future this assertion has only a limited propaganda value. In most of the socialist countries there is a wide range of "capital" offences and official data about executions is almost impossible to obtain. The USSR penal code, which in different degrees has been the model for most of the socialistic countries, contains no less than twenty four capital offences. Among them are treason, terrorist acts, banditry, disrupting the functioning of correctional institutions, crimes against the economy, the killing of police or militia men, and murder. In China after 1951 and under Mao's directives, executions were reduced "to the minimum required by revolutionary aims". The penal system proper disintegrated

**"JUSTICE BECAME THE
FUNCTION OF
POLITICAL BODIES."**

and criminal justice became the function of political bodies or committees at the national, regional or local level. There is again very little information about conditions in Red China but it is believed that thousands have been killed — and not always for having committed murder — but simply for opposing Communism.

Although usually limited to military or wartime offences, capital punishment is still retained in most European countries. In Great Britain however, the death penalty was abolished by means of the "Murder (Abolition of Death Penalty) Act of 1965", and abolished too in Ulster during 1973. Attempts to reintroduce it in 1975 and 1979 failed

**"TERRORISM AND MURDER
IS ON THE INCREASE."**

in spite of the terrorism and murder which is on the increase in Britain today.

In New Zealand, only treason may be punishable with death. Australia imposes it for treason and also for wilful murder in Western and Southern Australia and in New South Wales. As with the Eastern European socialist countries, the Middle East is one of the regions with the largest number of capital offences described by penal codes, special laws and government regulations.

In 1976, the US Supreme Court affirmed that the death penalty did not violate the US

**"CRUEL AND UNUSUAL
PUNISHMENT."**

Constitution's ban on "cruel and unusual" punishment. However,

"mandatory" death sentences for crimes such as murder are not held as valid. Since 1976, thirty five American states have enacted capital punishment laws and by the end of 1981, it was found that there was a total of 720 people waiting in the American "death row".

In Canada, capital punishment may be imposed for offences described by the *National Reference Act*, most of them having a military character. A certain Clifford Robert Olson could thus murder some 11 to 17 youths and have the Canadian police pay him \$100 000 to show them where he had hidden the bodies. Olson was then given a life sentence whereby he can be paroled after twenty five years. In the meantime, Olson's wife and son can live on the blood money and it is further estimated that it will cost the Canadian tax-payer some \$41 000 per year to keep Olson in prison. Thus, should he be released in twenty five years time the bill will be some \$1 025 000. Surely in a case where a man can admit to 11 murders, he should face the

**"CARRYING 'HUMANITARIANISM
TOO FAR."**

**"WHAT OF THE VICTIMS
AND THEIR FAMILIES?"**

death sentence? Surely this is a case of carrying "humanitarianism" too far? What of the victims and their families?

Turning a Blind Eye

In the last quinquennial report of the United Nations, Secretary General. Document E/5616 and Addenda, 1975, only forty nine countries returned the UN's questionnaire on Capital Punishment. The report lists only 135 countries in the world which are

technically abolitionists, of which some 15 are actually abolitionist. Further, there are no less than seven hundred *legal* definitions in existence of which approximately three hundred refer to charges of State Security. Therefore, the world is not as anti-death penalty as it claims.

“NOT AS ANTI-DEATH PENALTY AS IT CLAIMS.”

“WINED AND DINED AND TREATED AS ROYALTY.”

However, when a certain man, leader of the Irgun gang of the late 1940s, visits the United Kingdom he is wined and dined and treated as royalty. This man personally ordered the deaths of two British sergeants which his gang had kidnapped. Sergeants Mervyn Paice and Clifford Martin were both hung in a grove of eucalyptus trees. At the Arab village of Deir Yassin, the gang rounded up and killed some two hundred and fifty people including fifty two children who were beheaded and twenty eight pregnant women. This man who had “wanted-posters” put out with his picture on it is today welcome in Britain. Incidentally, his name is Menachem Begin and he happens to be the Israeli Prime Minister.

The question of the death sentence has been the subject for many debates. Arguments for and against are many and listed below are what seem to be the most repeated:

PRO: An eye for an eye and a tooth for a tooth, punishment commensurate with the crime is a fundamental tenet of civilisation.

CON: The definition of appropriate punishment is different in each society and era. In the past

persons accused of adultery could be stoned to death. Today, in other parts of the world thieves have their hands cut off. Would anyone argue that these are appropriate punishments for our society?

PRO: Capital punishment is a deterrent of murder and other serious crimes.

CON: Capital punishment proponents have never demonstrated any significant relationship between execution of convicted murderers and the murder rate.

PRO: Only death is a sufficient punishment for certain crimes; otherwise society devalues the suffering of victims of these crimes.

CON: The legalised murder of an individual by the state, by which society seeks “revenge” for a crime, only perpetuates the twisted value system which leads to murder.

PRO: In the interests of society as a whole, dangerous incorrigibles must be removed from the general population.

CON: Statistically, convicted murderers who are paroled have among the highest rate of rehabilitation. Most murders are neither premeditated or calculated. Rather they are committed in a rage, moments of passion and anger.

PRO: The death penalty is important in giving citizens a feeling of security and in emphasising the seriousness of society’s attempts to deal with crime and violence.

CON: Without attention paid to the causes and patterns of crime, society’s “war on crime” is destined to remain a losing battle.

If the death sentence is barbaric what are men like Olson, Peter Sutcliffe and Hinckley?

“NO THOUGHT TO THEIR INNOCENT VICTIMS.”

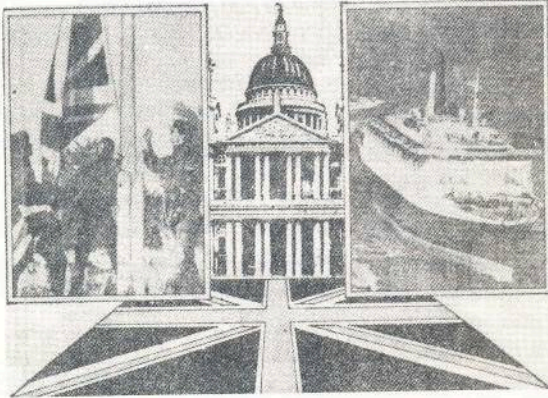
What are terrorists who give no thought to their innocent victims? Is it fair on the general public to allow such murderers to continue existing? Indeed, can there be a sane and safe society if capital punishment is completely abolished?

“And he that killeth any man shall surely be put to death. And he that killeth a beast shall make it good; beast for beast. And if a man cause blemish in his neighbour; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again”
(Lev. 24:17-20).



action, author, prime causing stomach, cancer, 3-25

THE CHURCH TODAY



Although the Falkland Islands “war” is now passing into history, repercussions are still being felt in the Western world and more especially in Britain where many questions are being asked about many events which took place at the time. In its *Comment* lead article the British *Daily Mail*, 26/7/82, asked “Did The French Deceive Us?” and noted that:

“The most deadly threat to British lives and ships in the battle for the South Atlantic was the Exocet missile launched from the Super Etendard fighter. Both the missile and the plane were French. Argentina had only just taken delivery of them.

“It was presumed by us that the Argentine Air Force had not learned and would not be taught in sufficient time how to use the things. That presumption sank with the Sheffield.

“Did the French deceive us? Despite the heart-warming and outspoken support for us by the French Government . . . despite the ready agreement by our allies on the other side of the Channel to ban all trade, all arms sales and all technical military advice to Argentina . . . was it French duplicity and rapacity that fitted the Exocet to the Etendard and rendered the combination horrendously operational?

“Allegations were made at the time. And flatly denied. Now new and, on the face of it, damning evidence has been produced. The *Sunday Times* carried a report that French technicians had been in Argentina when the

war started; were not recalled; did help to make ready this secret weapon for action. The report is based on an authentic-sounding interview with Hervé Colen, leader of the French team on the spot and an employee of the aircraft manufacturers, Dassault.

“President Mitterrand and his Ministers may plead ignorance. They may say they did not know or were not told. Given the intimate relationship between Dassault and the French Government, such protestations of good faith would deserve to be treated with scepticism bordering on contempt.

“We are not dealing here with the usual currency of Gallic sharp practice over lamb imports or turkey exports. *This was a matter of life and death to us. It did bring tragedy to scores of families in Britain. It could even have brought defeat.*

“If the French did, indeed, do this to us, then it is a stab in the back. It is treachery.”

However, the treachery did not end with the French. There was another and even more dangerous enemy at work as was revealed when the Thanksgiving for victory plans were made public in Britain.

Writing of this in his political commentary in the *Daily Mail*, Monday, July 26, 1982, Andrew Alexander, *before the actual event took place*, wrote that the Queen, Mrs. Thatcher, Government Ministers and 2 000 relatives of those who fought in the Falklands were about to attend St. Paul’s Cathedral *to be insulted*.

“Officially they are attending a service to commemorate the victory and remember the fallen. *In practice, it will be a service of revenge by the clerical establishment, frustrated by the spectacle of the courage, patriotism and self-confidence which the Falklands episode evoked.*

“It has been a remarkable business, and negotiations of ‘terms’ for the service have been scarcely less tortuous than the earlier diplomatic negotiations with General Galtieri.

“The Government wanted the usual sort of Thanksgiving Service. *The Dean and Chapter of St. Paul’s, in alliance with other Church leaders, responded with a plan for, among other things, the Lord’s Prayer being read in Spanish and prayers for the Argentine dead (imagine 1945, and the same St. Paul’s proposing the Lord’s Prayer in*

German plus prayers for Hitler and all his followers!)

Fierce

“Number Ten was furious. As a result of negotiations, *the Lord’s Prayer in Spanish was abandoned*. But St. Paul’s was going to have Dr. Greet, Moderator of the Free Church Council, to read prayers. *He is not just a pacifist, but a fierce critic of the entire Falklands expedition.*

“More negotiations led to the prayers for ‘British and Argentine dead’ being replaced with ‘the dead’. But St. Paul’s insisted on dropping ‘Thanksgiving’ from the service. That is how matters now stand.

“It is, however, an ill wind that blows nobody any good. This event will make clear to those who might not already have noticed it that the Church of England, despite its title, is certainly not FOR England.

“Nor, come to that, are most of the clerical establishment in Britain today. And they have not been for some time.” (Which is precisely the situation not only in Britain but in all Western countries where the Christian establishment has shown itself to favour all “others” rather than its own people.)

War it is true, is an unpleasant and deadly affair and if as Andrew Alexander wrote, the Churches’ attitude was consistently pacifist, it might be easier to understand — *although the Law of the Lord does not allow for pacifism* — however, the Churches are anything but pacifist. “Their attitude toward physical violence when used in rebellion, revolts and riots varies from outright approval to eager excuse.

“When there is strife in some Third World country, the attitude of the Churches usually involves open and ready, and sometimes financial support for guerrilla movements, almost invariably of the Left-Wing variety. The Church of England is never short of leading clergymen who will speak up for violence of this sort.

“The widely supported charity Christian Aid put out a leaflet once, including ‘suggestions for junior school assemblies’, to make its own message clear. In a script for a grizzly sort of musical, children were invited

to play various parts, including a British soldier (‘Elgar’s Pomp and Circumstance could be played here’ suggests the script), who explains the falsity of the excuse that he is ‘defending my country’. The guerrilla character in the script explains that he represents those who ‘cannot get jobs, who are hungry. We hide in jungles and come out to fight, so that we can have our fair share. Now we must fight, because we know there is no other way to get our rights’.

“At home, the hostility of the Churches to Britain, things British and ordinary Britons, takes a variety of forms. On St. George’s Day 1978, Cardinal Hume, two Anglican bishops and three prominent Methodists took part in a Hyde Park rally which included a service of penitence, ‘for the racism in British society’. The Union Jack was sprinkled with water to ‘cleanse it’ of its past.

“Many will also have read the comments of the Bishop of Stepney — a character who signs himself ‘Jim Stepney’ — that the British people are racists. As someone observed, that is a very racist remark, surely.

“Last year’s riots in Britain also saw an outburst of excuses by leading churchmen on behalf of violence, with that ghastly Merseyside duo, Archbishop Warlock and Bishop David Sheppard, leading the campaign.

“You might have thought that the Churches’ job was to be tough on sin, not look for excuses. But that is to misunderstand today’s clerics.

“The Bishop of Manchester, another of last year’s excusers, has just added to the Falklands controversy on the eve of the St. Paul’s service, by condemning the expedition.

“As this collection of clerical buffoons passes before us, it is easy to shrug off their attitude as simply another aspect of the liberal establishment that has taken power here.

Power

“But there is something even more worrying than this. That they are highly politicised is obvious; what is more worrying is *their hunger for sheer, worldly power.*

"Mark Twain once observed that a clergyman is a man who aims to make a good living in this world out of one's prospects in the next. Good living, in this case, certainly includes the enjoyment of power.

"This appetite explains much of the passion for unifying the Churches. What various Church leaders are never able to explain satisfactorily is why, if people have different interpretations of the gospel, worship in separate Churches makes no sense.

"The real motive behind Church re-unification is rather like the motive which inspires some businessmen hell-bent on constant mergers: They want power (or what they think is power).

"Similarly, one vast, unified Church would be politically powerful in a way that divided Churches are not. A unified Christian Church would represent vast voting power, a great deal of money, and much else besides. Its leaders could expect to be wooed and feted and their opinions constantly sought on every subject.

"It would almost re-establish the Church as a great worldly force, in the way the Papacy was once a power in Europe. It would be the negation of the Christian message too.

"The other symptoms of the Churches' power lust is not new either. The clergyman who is outraged by the spectacle of celebration, thanksgiving and joy, is not a new but an ancient character in both history and literature.

Boycott

"His motives were, and are, often very simple. His power depends upon our guilt. A cowed guilt-ridden, passive, nervous, congregation proves him, as the dispenser of absolution and the analyst of our sins, as the man with real power.

"This is why the Church of England today is so heavily into the wholesale guilt business (of course individual guilt is important, but that is not quite the same as guilt *en masse*).

"The Church of England and other Churches want a cowed, apologetic Britain today, not one which is regaining its self-confidence — hence the sort of reaction

exemplified in the St. Paul's service.

"The best gesture would be to boycott the service. If we refused to bow to General Galtieri, why let ourselves be awed by the churchmen at St. Paul's?"

Unfortunately, and in spite of what Andrew Alexander wrote, the Thanksgiving Service took place at St. Paul's. In all fairness, it must be stated that not all the clergy approved of the way the service was conducted for Edward Norman, Dean of Peterhouse, and Cambridge was to write after the event that not all the church leaders were censorious of the British government. The Archbishop of Canterbury had actually been in favour of despatching the Task Force to the Falklands.

However, as the Dean noted in an article "Did The Church Fail The Nation?" printed in *The Sunday Telegraph*, August 1st, 1982: "The bishops have always been noted for their faithful adherence to trends within liberal opinion. In the 1970s euphoric hopes for a better world, patterned upon socialist collectivism, were still widespread. The fashion in the Churches was then for 'Liberation Theology'; for expressing the content of the Gospels in social and political progressivism. In the 1980s the revival of CND and the so-called 'Peace Movement' have produced within the Churches a carbon-copy 'concerned' pacifism. Like most of the liberal paraphernalia of the age it is selectively applied: pacifism is somehow thought to be appropriate for European nations or for the United States, but not, still, for the fighters against oppression in the Third World. Into this welter of ambiguous, ill-conceived and elliptical moralising the British Government's determination over the Falklands invasion came with all the welcome of a skeleton at a feast.

"The reason why the Falklands service at St. Paul's caused so much disquiet was that it was planned and styled by those who were not only unsympathetic to the Falklands military campaign, but who were also concerned to preserve their spotless integrity as exponents of liberal idealism."

Pointing out that church leaders today have in the main a distaste for criticism and a serious opposition toward alternative opinions, the Dean added:

"The anger of so many over the service

was entirely appropriate, but it came too late: almost the whole leadership of the Churches now espouses the attitudes the service symptomised. Many believed the Church of England had failed as an Established Church, and that, also, was doubtless true. Some suggested solutions were a little too drastic, however. The Conservative MP for Cambridge, Mr. Rhodes James, for example, described Dr. Runcie as 'unspeakable' and called for his resignation. But think of the alternatives! Dr. Runcie, as it happens, is a good sight better than most of them. Over the Falklands service he is guilty of a failure of leadership, and perhaps of nerve — nothing worse.

"His sermon, which should, to have been appropriate to the occasion, have concerned itself with the justice of the nation's cause and the heroism of the fallen, was a carefully contrived piece about the evil of warfare, aimed at conciliating the progressive establishment of opinion inside the Church. Of patriotism — which he called 'nationalism' in the sermon — Dr. Runcie was dismissive. It was, in the unlovely expression he used, a 'God substitute'. To those accustomed throughout the Falklands crisis to speaking of patriotism as 'jingoism' the code was clear.

"We come as we are and not just mouthing opinions and thanksgiving which the fashion of the moment judges acceptable', the Archbishop declared: another pointer to the overwhelming public support for the righteousness of the Government's use of force and another refusal to concede its validity. The service gave Dr. Runcie the opportunity to serve the nation by speaking to the nation. *Instead, he chose to speak to a section of his own Church. It was a failure of leadership.*

"The whole matter raises interesting questions about the position of the Church in the national life. When a Church is 'Established' as the Church of England is, the State employs it for certain purposes. It is *not* employed to give political support in the conventional sense, though it is expected to maintain the basic constitutional framework. The Church in the past has only too often confused the two, and has consecrated the most ephemeral political dispositions with religious sanction — just as the Church

of today continues to do, in its endorsement of progressive political ideals."

"... The Falklands service showed the Church of England as having failed... and in a particularly unwholesome manner.

"With the nation rightly expecting a joyful thanksgiving for victory to be combined with appraisal of the nobility of sacrifice, they were offered, instead, Dr. Runcie's calculated balancing act, with its sectarian purposes, and Dr. Kenneth Greet's silly prayers about the 'peace movements'. Dr. Greet is not a member of the State Church — and, since the Church of England has just turned down the latest stage in the ecumenical movement, he is not likely to become so. But the service was in general the work of the State Church and should have seemed to be so.

"Now there are, within the Church of England, many who wish it was severed from the State connection. They believe it illiberal: that in a 'plural' society it is improper for one denomination to be accorded a formal recognition, and for one 'life-stance' (to use an unhappy expression often encountered in contemporary Christian writing) to be promoted by authority. Those who are thorough collectivists when it comes to other people's money are apparently individualists when it comes to national support for religion. The row over the Falklands' service, instead of actually pointing the Church of England to the course it ought to follow as an Establishment, is already having the effect of reinforcing the arguments of the Disestablishment groups. For it looks to them, like political interference — and from Conservative politicians, too.

"It must be remembered that those Church leaders who all along opposed the Government's Falklands policy did not do so for moral or humanitarian reasons, as they announced, *but for political reasons. Their hatred of 'Thatcherite' Conservatism is so great, and their caricature of Conservative positions on just about everything so complete and unmovable, that the deployment of force for any of its objectives would have been anathema.*"

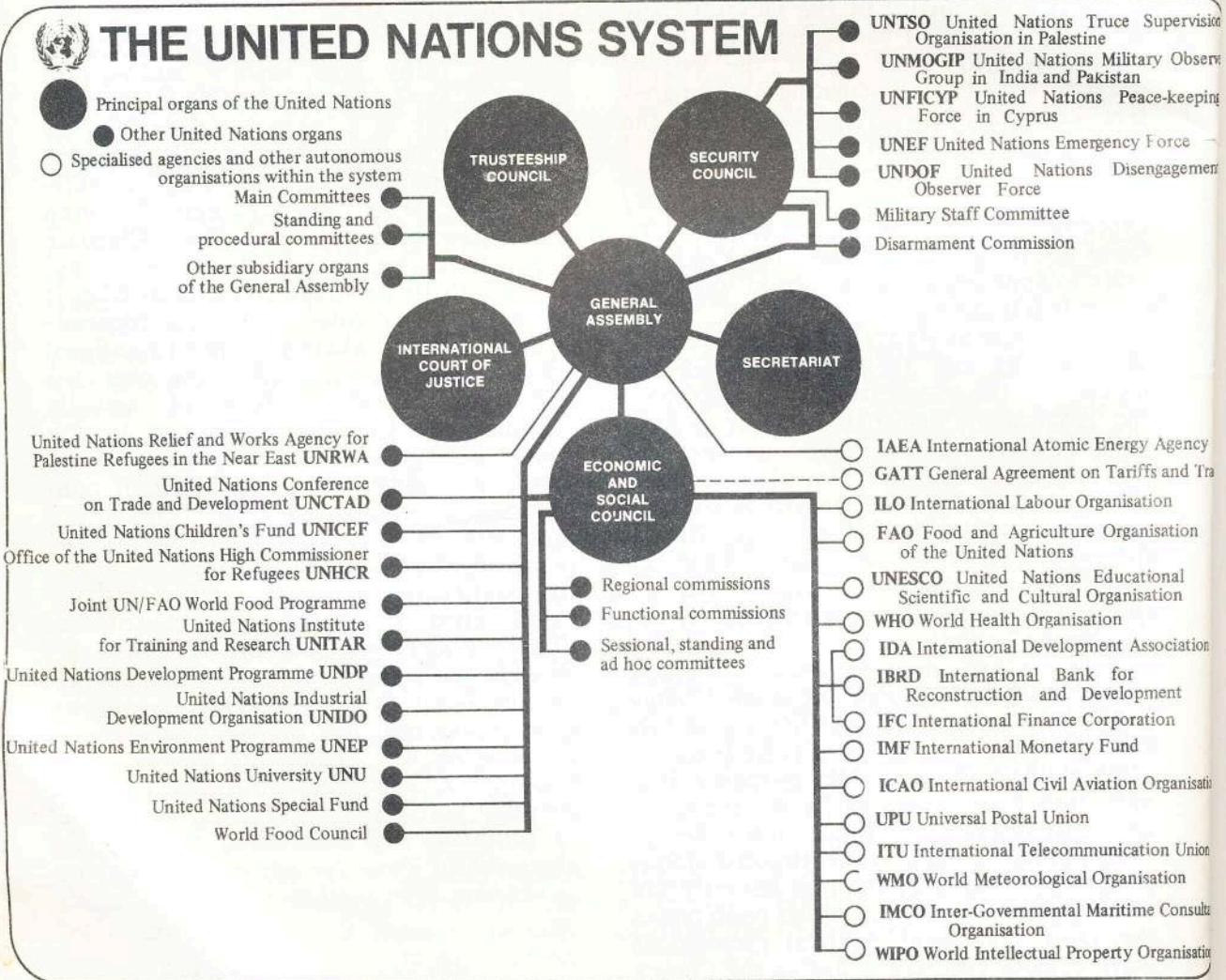
ORGANISATIONS OF DESTRUCTION

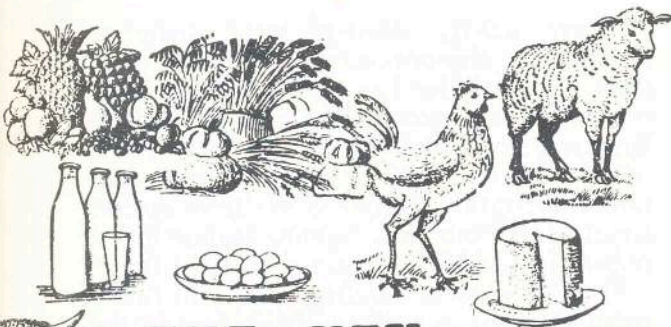
The tragedy of the present age is that true Israel — as found in Anglo-Saxondom in their many lands — is placing its trust in man-made organisations instead of giving complete obedience to the Law of the Lord which covers every facet of life and which alone can bring true peace.

That such organisations are frequently seen as failures is not surprising and yet — and strange as it may seem — men continue not only to support them but to create others which in turn also busy themselves with regulating nations and people whether they like it or not.

Possibly the best known man-made organisation is the United Nations. Indeed, this might well be called the *organisation of organisations* to which all others, one way or another, are joined. And unquestionably this ungodly entity aspires to be the embryonic World Government wielding supreme power over all mankind.

The chart set out below was issued in 1975 and is in no way complete. For one thing, the World Council of Churches is not shown, although this “religious” body is a deadly off-shoot of UNO. An examination of the chart will show that a resurgent power and wisdom among true Israel is urgently needed and cannot too long be delayed. The people must awaken from their drugged sleep before it is too late.





THE KEY TO LIFE

Unquestionably society today can be seen as deteriorating rapidly — and this in spite of all the fine political words uttered — and more and more people are beginning to wonder whether after all there isn't something better somewhere. A better way of life. Obviously socialism or communism is not the answer and strange as it may seem even democracy, which has allowed them the many benefits they possess, just does not meet a basic need. A land blessed with nutritious soil and seasonal rain. Homes that are united and happy in every sense of these words. Good and lasting health. In other words, complete safety and security.

The answer of course is really simple, perhaps too simple. It does however, require complete obedience and discipline which tragically is something few people are prepared to practise, preferring rather the idea that disobedience can always be offset by some type of emotional repentance.

However, the Law of the Lord — which is the answer, the only answer — allows for no emotions demanding as it does the complete obedience not only of the individual but of the entire nation. There can be no half-measures. The idea though of a nation turning away from its own man-made laws and accepting a Law laid down by Almighty God seems to cause a great deal of amusement among certain people. This is something — or so they think — that will never happen and can never happen. Such an idea is the pipe-dream of organisations such as this Federation which unquestionably must be suffering from hallucinations.

Yet, in spite of this kind of attitude there

are indeed those who are beginning to ask questions and one of these questions has to do with food for realisation is beginning to dawn that if the land had been properly taken care of, disease and germs would not exist. Further, if proper foods were also eaten, the body would remain healthy. And a healthy body means a healthy mind. And the more healthy minds there are the more healthy society would be.

The Law and Health

Some years ago *The Covenant Health Digest* published the following article by Thomas H. Nelson, L.L.B. which in respect of the many questions now arriving at the Federation's office, is again printed for those who are desirous of making a start on their own programme of willing obedience.

Mr. Nelson noted that what we call sanitation, Almighty God, in a sense, calls physical sanctification; and what we call right living, He calls righteous living.

What we see to be desirable, or good, He calls virtuous. Only those things whose physical effects or ultimate outworkings were baneful, were forbidden by Him as bad. Moral authority rests just here, in that the thing condemned as immoral will eventually produce baneful physical results.

To those who would enjoy His greatest mercies of health and happiness, God in the Law specifically describes the various birds, fishes and animals whose flesh may be safely eaten, and forbids the use of the others. He, for instance, especially prohibited the eating of swine's flesh and licenses as eatable the bodies of only such animals as divided the hoof and chewed the cud. Why was this distinction made? It has a reason in the deepseated nature of things, but it is primarily physiological, dietetic, and hygienic.

The animals that chewed the cud and divided the hoof, such as the ox, sheep, goat, deer, buffalo, etc., because of the sacculated condition of the alimentary canal and the secondary cud receptacle, have practically three stomachs as refining agencies and cleansing laboratories for the purifying of their food, thus weeding out from their systems most of the poisonous

and deleterious matter.

It thus takes clean, vegetable food over twenty-four hours to be turned into flesh, which flesh even the pre-Mosaic law said was clean. This was not mere ceremonial cleansing, but it was hygienically and physiologically and dietarily clean and wholesome. There is practically but one disease in the human system, and that is blood poison from wrong living. This takes on a thousand symptoms, and the doctors give these many foreign names.

The dietary habits of all such vegetarian animals were also clean, in comparison with that of the omnivorous swine. On examining the swine's anatomy, we find that, as a supplement to his bad appetite, he has but one poorly constructed stomach arrangement, and very limited excretory organs, generally. Consequently, in about three hours after he has eaten his polluted swill, putrid carrion, or other offensive matter, man may eat the same in second-hand style off the ribs of the pig.

This flesh the Law condemns as unclean both hygienically and physiologically as well. In the nature of things, it is gross, diseased, and deadly; manufactured out of the basest, most diseased and polluted material, and in the crudest and speediest way. The diet of the pig is so deadly that it generally kills the animal itself in about eight or ten years. This is possibly caused, in part at least, by the powerful disinfectant and germicidal element that nature kindly thrusts into the system of all carnivorous and some omnivorous creatures.

The swine is a scavenger, the turkey buzzard of the animal kingdom, the hyena or jackal of civilisation; and notwithstanding the preaching of some to the contrary, God has never cleansed, sanctified, or transformed him. Even his hams have to be cured.

Those who kept this Divine Law were to be pleased with health and happiness, and those who broke it were to be cursed with disease and death; but the bliss or blight is automatic and imparted, in measure, as men act. The flesh of the swine is, by many authorities on the subject, said to be the prime cause of much of our ill health, causing blood diseases, weakness of the stomach, and liver troubles; also consumption, cancer, tumours, eczema, etc.

These deadly diseases were unknown among the non-pork-eating Hebrews when they observed the Law. There is said to be no word for cancer in the original Hebrew language, nor is the word in the New Testament, because God's Israel people were not swine-eaters. Our cold Western winters largely form our slim defence against blood poison and death from our base bill of fare.

If you examine carefully you will find a small abrasion behind the front foot of the pig. Rub it off clean and press the leg, just above the abrasion, and you may squeeze a teaspoonful of dirty matter from it. This is original pork gravy. It is an outlet to a sewer-pipe that may be traced all through the animal's body. It helps to drain off the teeming filth with which the system is filled. If this external opening becomes clogged, the animal will run about and grunt and rub his leg on anything handy and manifest pain. He seems to know that he will soon sicken of so-called cholera and blood-poison, and die of his own internal filth, unless he keeps his sewer open.

On a close analysis of this filthy scrofulous serum, or the culture of its bacilli under varied conditions, it is seen to contain the elements of many dangerous diseases and combination: yet how toothsome is pickled pig's feet to ignorance, unbelief, and disobedience. It is this internal and intrinsic vileness that causes a large percentage of our hogs to be filled with trichina and results in such havoc to human health.

We might be excused for diverting our attention from the scientific side of this discussion long enough to insert a few remarks on this Heaven-forbidden delicacy. This creature that should be condemned both logically and theologically, takes precedence with ignorance, over all the creatures of creation, as an article of diet. He, of all creatures, is literally devoured.

His body is eaten, his head is turned into head cheese, and even his ears and tail inserted. His blood is turned into blood pudding; his stomach is turned into tripe; his feet are pickled; his intestines are used for sausage covers; his heart, liver, and kidneys are cooked; and his very bristles are sought for wax ends, etc. There is not even a grunt left unused, for the transgressors against God's Laws take up this undesirable

remnant and grunt with disease and squeal in pain caused by their folly. Surely a man is what he eats! Is the Law against this dirty, deadly diet obsolete? Ask the dyspeptic, the cancerous victim, or the consumptive.

As articles of diet, Moses condemns by name and description all purely carnivorous birds and animals and modern science discovers a poisonous substance in their flesh. His description is practically the distinction between the turkey and the turkey buzzard.

To see that diet has much to do with disposition as well as disease one has but to compare the vegetarian animals, such as the ox, sheep, deer, goat, buffalo, etc. Hygienic and dietary science today in every land acknowledge a basic soundness in these Mosaic and pre-Mosaic prohibitions.

The fowls and fishes, sanctioned by the

Mosaic bill of fare, are designated on this same principle of eternal fitness in the nature of things. The creatures rejected are insectivorous or carnivorous, or have a dearth of digestive or assimilative purity. Those that are accepted have a distinctive gizzard and scale-arrangement that constitutes a peculiar grinding, refining and cleansing laboratory, which, with their purer dietary, largely assure physiological exemption from disease in their flesh.

This is especially true of the pheasant family, including the chicken and turkey. Their dirty diet would make their bodies deadly were it not for the peculiar gizzard-like arrangement. The scaleless fishes and all shell fish, including the oyster, clam, lobster, etc., modern science discovers to be but lumps of vitalised and disease-producing filth, because of inadequate excretion.

A SUMMARY OF PROHIBITED FOODS

FOOD	WHY PROHIBITED	REFERENCE
Blood	Transmits disease	Lev. 3:17
Fat	Indigestible	Lev. 3:17 Lev. 7:23
Kidney and Liver	Internal organ containing blood	Lev. 3:4
Pig (in any form)	Unclean and highly parasitic. Meat highly indigestible	Lev. 11:7
Hare and Rabbit	Subject to loathsome diseases and unusually full of blood	Lev. 11:5-6
Duck, Goose, Swan; Sea-birds and all web-footed birds	All scavenger and dirty eaters classified as unclean. Prohibition includes the eggs of all such	Lev. 11:13-20 Deut. 14:12-18
Eels and all shell-fish	Scavengers of the sea and dirty eaters; unclean	Lev. 11:10-12
Fruit of first three years	Immature	Lev. 19:23-25

WINDOW ON THE WORLD

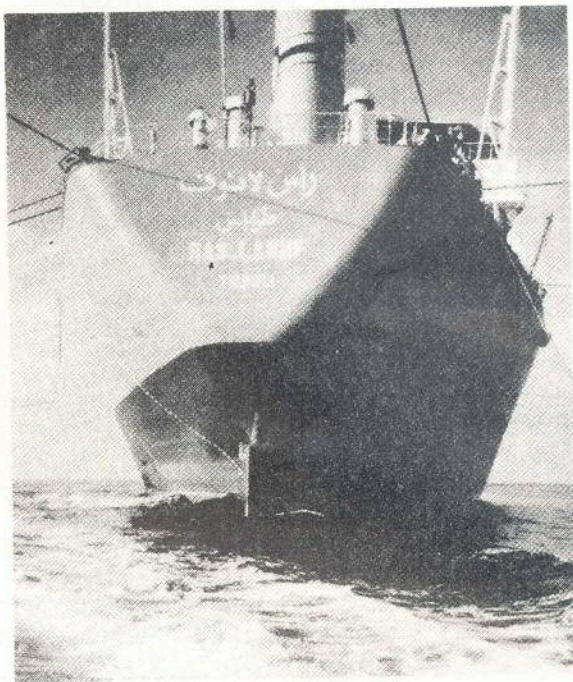
**CREATING THE
WORLD STATE**

VIA

FREE TRADE

“Free trade” is a term used in such a manner that anyone expressing doubts about it is immediately labelled as either an economic illiterate or one who is determined to support some “vested interest” in which he is involved. The truth is that the “free trade” concept is today being skilfully promoted as a means of “restructuring” the production systems of countries as a preliminary to fitting them into the New International Economic Order.

—The New Times



Genuine free trade between nations would be possible, and desirable, if this meant an exchange of genuine surpluses between nations for their mutual advantage. But under financial policies rooted in the totalitarian philosophy that the individual exists to serve the economic system, and must be “fully employed”, every nation is seeking to solve internal problems by massive “export drives”. The Marxists make no secret of their belief that “trade” should be used as an instrument of warfare.

“Free Trade” has been turned into a slogan by those who do not believe in genuine free, competitive enterprise. The developing multinational corporations, instruments of the international banking organisations, are in the forefront of the “Free Trade” campaign. They are increasingly establishing themselves in any part of the world, including Communist countries, where adequate supplies of cheap labour is

available. It is relatively easy to persuade Australian farmers that "Free Trade" would enable them to buy equipment from overseas much cheaper than they can obtain it from their fellow Australian producers. But they do not want "Free Trade" extended to the point where Australian consumers might get some cheaper food from overseas! Their spokesmen are strong in their condemnation of the threat of the Common Market countries "dumping" their food surpluses on to the Australian markets.

The Whip of Financial Orthodoxy

Farmers in countries like Australia, South Africa, New Zealand, Canada and the U.S.A. are, of course, not working under a genuinely free enterprise system serving consumers; they are under the whip of a financial orthodoxy which because of high inflation drives them to feverishly over-produce in an endeavour to meet increasing financial costs. As their own nations cannot possibly absorb the mountain of production, it has to be exported, much of it on credit to the Communist nations. This is the type of "Free Trade" the Communists like! They are enthusiastic about a New International Economic Order which enables them to advance Lenin's teaching on international "economic interdependence" by going into partnership with the multinationals.

The proposed shape of things to come is outlined in a remarkable but hard-to-obtain book *Vodka-Cola* by Charles Levinson, Secretary General of the International Federation of Chemical Energy and General Workers Union. Levinson writes, "... For the monopoly capitalists or multinationals, detente has never, we repeat, been about avoiding nuclear war, nor about promoting constructive 'convergencies' between the best socialist and democratic features of both systems. Least of all has it been about catalysing liberalism, human rights, and the market economy into the Communist countries. Slogans such as 'Peace through Trade', 'Economics — the Arms of Peace', 'Make Love and Profits, not War', are promoted by lawyers on commission hustling deals for personal profits, as in the case of... the call-boys of media and of academe. These jaded hacks are paid their

hire by all the call-houses of the Rockefeller, the banks and oil companies, to apply the cosmetics of Madison Avenue and the advertising world to the motivations of the Western ruling elite. As with the Soviets, Poles, Czechs, East Germans and others, these motivations are entirely pecuniary and secular, accumulating more profits and cash flow for exploiting workers in the East in order better to exploit workers in the West..."

Convergence

The fable that Communism is a movement dedicated to the uplift of the oppressed is matched by the fable that Big Business is anti-Communist, conservative and pro-free enterprise. Big Business is a manifestation of the same philosophy of monopoly which motivates Communism. Big Business and Socialism are the higher and lower roads to the same objective: the complete Monopoly State. Thus the growing talk of "convergence", best outlined by the leading Trilateralist, Zbigniew Brzezinski, the man who was President Carter's National Security Council.

Writing in his book, *Between Two Ages* (1970) Brzezinski said, "In the economic-technological field some international cooperation has already been achieved, but further progress will require greater American sacrifices. More intensive efforts to shape a new world monetary structure will have to be undertaken, with some consequent risk to the present relatively favourable American position". The underlying concept of the New International Economic Order, promoted both by the Trilateralists and the Communists, is a transfer of production from the more developed to the less developed countries.

Brzezinski spells out clearly what is proposed: "Further progress would in all probability require the abandonment of restrictions... on the international activities of American corporations and on their foreign subsidiaries and plants. The appearance of a truly international structure of production and financing would have to go hand in hand with the emergence of a 'theory of international production', needed to supplement our present theories of

international trade. Progress along these lines would also facilitate the creation of a free-trade area, which could be targeted in progressive stages." This is the type of language which is music to the ears of the international bankers.

Mr. William J. Casey, a member of the notorious Council on Foreign Relations, spelt the programme out even more clearly when he was Acting Secretary of State. Addressing a meeting at the Adelphi University, U.S.A. on March 3, 1974, Casey referred to a "more equitable distribution of the world's output". Mr. Casey concluded his address with the comment that "even though the process of moving from the old economic order to the new one may be painful for some, it is a cost far less painful than the cost we would encounter if we tried to resist an inevitable trend." The acceptance of an "inevitable trend" is a surrender to Marx's dialectical materialism. Mr. William Casey is today a senior official in the Reagan Administration, a demonstration once again that changing politicians does not of itself change policies. Like all Trilateralists, Mr. Casey is working for the "restructuring" of the national economies of the world to fit them into the New International Economic Order. Such a programme means that ultimately no national defence against aggression is possible.

A "Plan"

A classic example of the "convergence" programme is provided by the Siberian natural gas project, the biggest yet undertaken as a joint enterprise between the Communist and non-Communist world. The natural gas in Siberia is under the control of the Soviet government. But the Soviet neither has the technology to tap the gas, nor the industrial resources to transfer it thousands of miles across Russia, Eastern Europe, and then into Western Europe. The non-Communist world, including Japan, are providing both the technology and the pipeline, the project being financed by the international bankers. The economies of Western Europe will become increasingly dependent upon Siberian gas for their energy requirements.

A report to the Trilateral Commission

states, "Trade in manufactures takes us to the heart of the critical trade problem facing North and South over the long term: adjustment to a changing global division of labour, a relocation of world industrial capacity to the former 'peripherak' countries is under way. Its accommodation is central to the agenda of the next two decades and beyond..." Note carefully the word "agenda", which means that there is a conscious plan for remaking the world.

The Step Which Failed

The creation of the European Economic Community was no organic movement. It was a carefully prepared plan, one of its objectives being to break up the trading arrangements of the old British world. It was claimed that a big "free trade" area in Western Europe would benefit all those who joined. The backers of this plan are the same international forces promoting the New International Economic Order. They admitted that the EEC was a major step towards creating a World State. That step has failed disastrously and should be heeded as a warning. Problems are not more readily solved by making them bigger. The first nation which puts its own internal house in order, offering any genuine surplus production in exchange for production from other countries, will have set a convulsed world on the road to true peace. The "free trade" programme being promoted is a deadly trap.

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The New Times deals with practical finance/economics and fearlessly exposes the forces working to create the World State. Over the years it has fearlessly expressed a point of view on all the vital issues of the day and continued to warn all people who cherish the freedom, of the dangers which face them.

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A VITAL PRAYER FOR GOD'S PEOPLE TODAY.

If my people...

which are called by my name, shall humble themselves, and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land".

"Lord, thou great and terrible God who faithfully keepst the covenant with those who love thee and observe thy commandments, we have sinned, we have done what was wrong and wicked; we have turned our backs on thy commandments and thy decrees. We have not listened to thy servants the prophets, who spoke in thy name to our forefathers and to all the people of the land . . . O Lord, the shame falls on us as on our kings, our princes and our forefathers; we have all sinned against thee. Compassion and forgiveness belong to the Lord our God, though we have rebelled against him. We have not obeyed the Lord our God, we have not conformed to the laws which he laid down for us through his servants the prophets. All Israel has broken thy law and not obeyed thee, so that the curses set out in the law of Moses thy servant in the adjuration and the oath have rained down upon us; for we have sinned against him . . . And now, our God, listen to thy servant's prayer and supplication, for thy own sake, O Lord, make thy face shine upon thy desolate sanctuary. Lend thy ears, O God, and hear, open thine eyes and look upon our desolation and upon the city that hears thy name; it is not by virtue of our own saving acts but by thy great mercy that we present our supplications before thee. O Lord, hear; O Lord, forgive; O Lord, listen and act; for thy own sake do not delay, O God, for thy city and thy people bear thy name.

(Dan. 9:4 - 19 N.E.B.)

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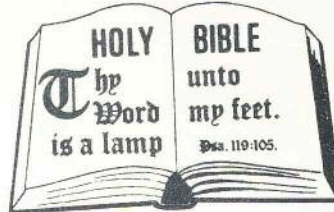
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Statutes and Judgments...

FOR THIS IS YOUR WISDOM AND YOUR UNDERSTANDING IN THE SIGHT OF THE NATIONS, WHICH SHALL HEAR ALL THESE STATUTES, AND SAY, SURELY THIS GREAT NATION IS A WISE AND UNDERSTANDING PEOPLE.

We today ARE STILL PAYING THE PRICE. WHY IS OUR ECONOMIC SYSTEM IN TATTERS? WHY IS OUR POLITICAL REPRESENTATION A FARCE? WHY IS 'HEALTH' ALMOST NON-EXISTENT? WHY ARE WE BECOMING THE 'TAIL' AMONG THE NATIONS? WHY HAVE WE LOST NATIONAL DIGNITY? THE ANSWER TO THESE QUESTIONS MUST BE FOUND AND IT IS THE CONTENTION OF THIS FEDERATION THAT IT LIES IN A NATIONAL RETURN TO THE LAW OF THE LORD.