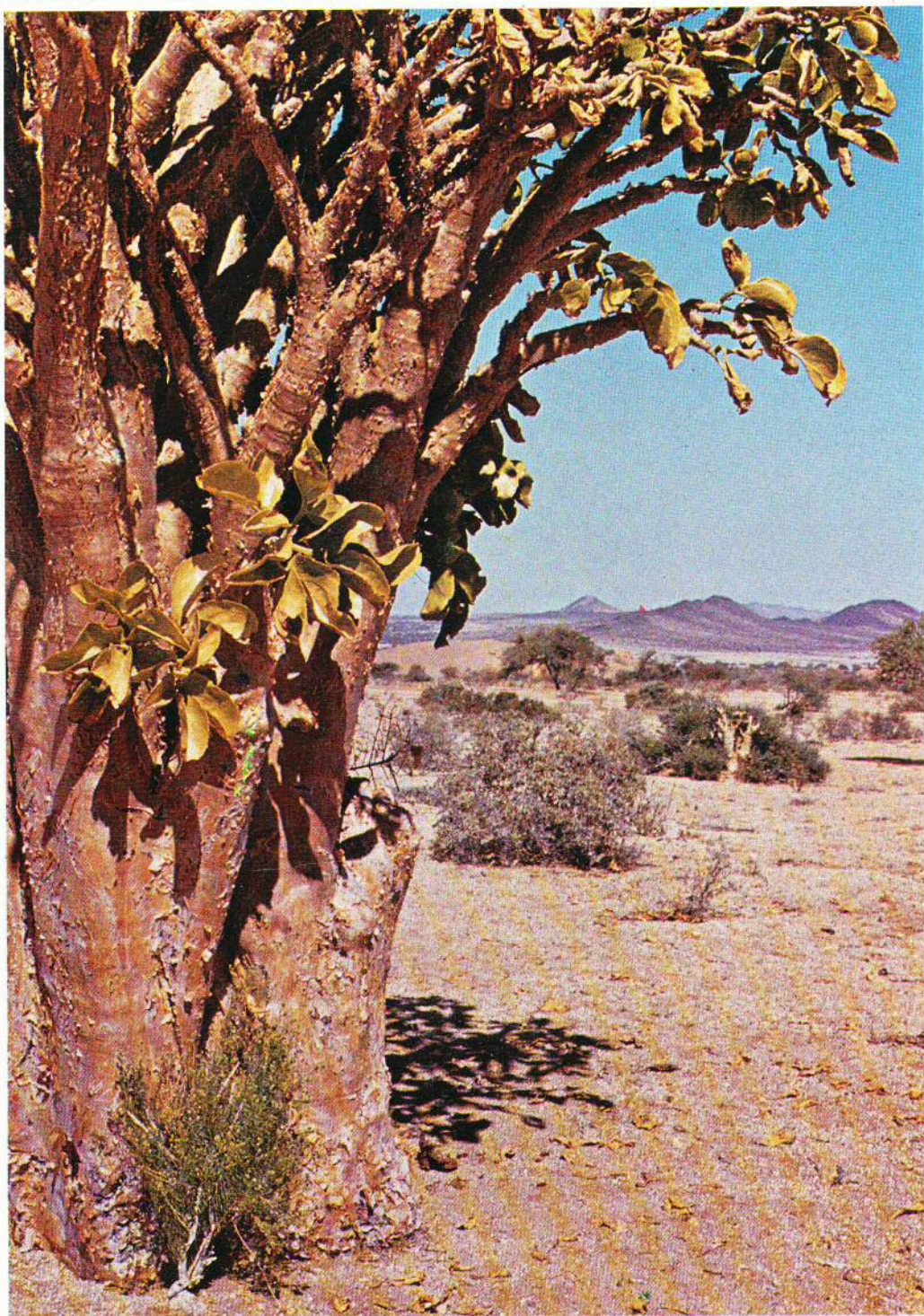


# The Covenant Message



FOR GOD, LAW AND KINGDOM

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



Now in its fifty-second year of publication *The Covenant Message* is the official organ of *The Federation of the Covenant People*, P.O. Box 830, Honeydew, South Africa (2040).

EDITOR: W.G. Finlay, D.D.

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

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EDITORIAL ADMINISTRATION: W.G. Finlay; J. Finlay.

SUBSCRIPTION ADDRESS:  
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COVENANT MESSAGE SUBSCRIPTION RATES:  
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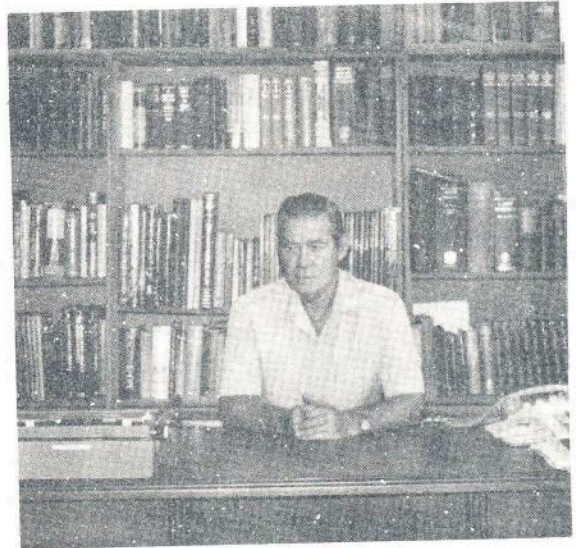
# From the Editor's Desk

Dear Friends,

*"For I am the LORD, I change not;  
therefore ye sons of Jacob are not  
consumed"* (Mal. 3:6).

Over one hundred years ago and exactly one year before he became the Prime Minister of Great Britain, Benjamin Disraeli delivered a speech in Edinburgh in the course of which, he made the statement: "Change is inevitable in a progressive country." Words, of course, mean different things to different people and in the light of this, it would serve for us to note the dictionary definition of the two main words used by Disraeli. These are of course, the word "change", which is defined as "the substitution or succession of one thing in place of another" and the word "progressive", which means "a continuous action conceived as a stepping or moving forward". The history of the past hundred years has shown that Britain has indeed changed and that the Victorian way of life has given way to a successor which is the very antithesis of that which obtained in Disraeli's day. However, while change is a historical fact, whether it has been "progressive" in the sense of the dictionary definition, is another matter altogether.

If we consider the first chapter in the Book of Ecclesiastes we see the principle of recurring events which is very relevant to the changes which I have mentioned above. "The thing that hath been, it is that which shall be done; and that which is done is that which shall be done; and there is no new thing under the sun" (Eccles. 1:9). That which is happening in Britain and all the Anglo-Saxon countries which we identify as *true* Israel, is strangely enough exactly what happened in Canaan and which led to Israel's removal into the Assyrian and Babylonian captivities.



As you will read in the lead article in this edition of *The Covenant Message*, the Israel people as such, did not bother themselves with other people — they had their way of life and what others did, or did not do was no concern of theirs. This situation however, was changed and it would be advantageous for us to note what caused the change and the results of this which, by no stretch of the imagination could be called "progressive". According to Ezekiel, who experienced the consequences of the change, the "wall around the Israel people was breached" (Ezek. 13:5 N.E.B. translation) which, of course, was a clear indication that Israel's separated and isolated national existence had come to an end. The Law of the LORD which demanded and created the separation, had been breached by priestly innovations and from a small trickle of "strangers" who came through the "breach", they developed into a stream and then a torrent.

We should of course, remember that despite the influx of "strangers", Israel was in the majority and had they so wished, they could have imposed *their* way of life

on those strangers but they did not. As we read through the writing of the prophets, we see that just the reverse was true and that the "leaven" of foreign culture began to dilute and finally to replace the Israel way of life in Canaan. The by-product of the fusion of cultures was certainly *not* what the LORD envisaged when He made the Israel nation and to vindicate this fact, the LORD removed Israel from that environment and placed them in captivity.

Over the past thirty years or so, we have been witnessing the same thing happening within the Anglo-Saxon countries and just as Israel's national image in Canaan was changed by the fusion of stranger-cultures with their own, so too we are currently in the process of having our image changed. The accommodation of the "stranger" in our midst takes priority over the well-being of our own people and it is no exaggeration to claim that we are prepared to destroy our people in order to appease others — Rhodesia is a typical example of this. Without taking into account what had been achieved in that country — the peace and development which had taken place — politicians forced the hand-over of the country to Black revolutionary forces with little or no thought as to the fate of their own people in the land. One is, of course, reminded again of that momentous 13th chapter in the Book of Ezekiel which initially charged that the "gaps in the hedge round Israel" had been breached and which then went on to charge the leaders: "Will ye hunt the souls of my people, and will ye save the souls that come unto you? And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?" (Ezek. 13:18,19).

While there are those who would relegate this situation to an abrogated Old Testament era, we should always bear in mind that the LORD God of Israel is the same, yesterday, today and forever and that, as is stated in the scripture with which I began this letter, He is unchanging. His ways are not our ways (Isa. 55:8,9) and before anyone has the temerity to sit in judgment on what He has both said and done, they should surely

weigh their own limited "wisdom" against that which is the LORD'S. He, of course, gave our forebears the way in which they should live in His Service and they allowed others to think for them and to persuade them to follow other paths and the scripture records the consequence. We today are in exactly the same condition. We too have allowed others to tell us that ecclesiastics know better than the LORD and we have allowed them to brainwash us into believing that the Law of the LORD is an "old Jewish" mechanism which was abolished when our Lord Jesus Christ died on Calvary. This, my friends, is pure fiction which you, without the help of anyone can prove for yourselves.

Look at the world around you. Are we a happy, healthy, secure people? Do the lands in which we live yield their abundant increase? Is our society governed by just and equitable laws and is "righteousness" the dominant feature of our way of life? All these and so much else would be ours if we, as a people implemented the Laws which our Father gave to us. Instead we have problem upon problem and in our struggle for survival in a cut-throat era, we fail to see (indeed "blindness" is one of the consequences of Law-transgression — Deuteronomy 28:28) that our "humanitarianism" is leading us right into the "time of Jacob's trouble" (Jer. 30:7). We can thank our God that He is aware of the situation — that indeed He foretold and warned us of the consequences of our sentimental pig-headedness — and that He has assured that the parasitic feeding of the strangers on Israel (Jer. 30:8) will be brought to an end when He goes forth to vindicate His word (Isa. 55:10,11).

Many of course, do not believe this and all that I can say is that the day is coming when the LORD will "startle" all people (Isa. 52:15) who will see, in a very tangibly dramatic way, that the LORD meant every word that He spoke to and concerning His true people Israel.

May the "day of His power" (Psalm 110:3) come soon.

In His Service,

W.G. FINLAY

# The Covenant Message

VOL.51. NO.5  
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MAY1983  
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*The Cissus Tree in South-West Africa. The timeless and unchanging land a sterile political wilderness.*

**Photo: Merryll Shaw-Butler.**  
**Cover: Ian Long**  
**LITHOTONE.**

## 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.

# MARCH THE ON ASIA

—Brian James

*Editor: The following article by Brian James was sent to The Covenant Message by a supporter of the Voters Association of New Zealand because this Association believes that it warrants maximum publicity-distribution. And there can be no doubt that unless the Western world and in particular, true Israel — as found in the Anglo-Saxon and Kindred people — awakes out of its lethargy — the world will finally tilt out of our control!*

Thus — *“Let us break their bands asunder, and cast away their cords from us”*

(Psalm 2)

MEANWHILE —

“If you are not yellow and hungry for work, you’ve got till about the year 2000 to find yourself another planet.”

In that one, apocalyptic sentence, a British businessman who has spent his life in the East summed up the facts that should be gripping all of us who live in the West.

After six weeks touring Asia, talking to politicians, economists, bankers, businessmen and the owners of factories where robots made other robots, I returned from Asia filled with this same appalled pessimism about our children’s role in tomorrow’s world.

But how DO you get people to understand that all the boring, impenetrable jargon about quotas and licences and import duties is, in fact, the droning death song of a White man’s world.

*That world is tilting out of our control. Within twenty years, the Asian nations could substantially control what happens to the*

*economies of all the rest . . . in effect, who works and who eats.*

The warning signs are everywhere. In a recent book two Harvard Business School of America consultants forecast that the U.S. could become “an economic colony” of Asia, useful only to supply Japan and Co. with rare materials — and then as a market for the finished goods. “We may come to think of ourselves as the agricultural hinterland for East Asia . . . a mere appendage” they wrote.

Then, a Japanese businessman — in one of those rare bursts of candour you only get in Tokyo very late at night — put it even more succinctly: “We know how we want the future. We will use the U.S. as our grain bowl and Australia as our mine.” And Europe? “Europe — yes, that will be our boutique.”

So there was another sentence to lodge indelibly in the memory, making sleep difficult on many nights since.

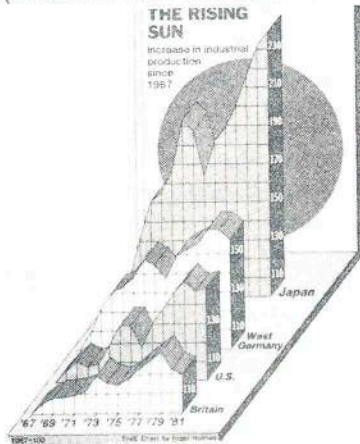
So did the reported exchange between two westerners being shown over Japan’s Productivity Centre (set up to import know-how and now used as a stage to show off the high-tech genius Japan exports).

They were leaving a display of robotics: machines making machines to make other machines with hardly a human in sight. “I have seen the future — and it works!” said one, quoting enthusiastically. “I have seen the future . . . and it’s me NOT working”, said his more perceptive friend.

Precious

By the turn of the century, the most precious commodity on this earth will

be work. Men will be competing savagely with other men and nation with nation, driven by a basic human need to have something to do. And the countries of Asia, led by Japan and the Four Dragons of the East — Taiwan, Hong Kong, Singapore and South Korea — are already doing more than their share of the world's work. This year, Asia's contribution to the world's production — the things we make and use — will be THREE times that of the whole of Europe and North America combined!



That gives them a grasp on the tool handles they do not intend to lose. Not the governments. Nor the factory owners. Nor the workers.

The proof is in the anecdote about a female bench worker in a factory in Japan. At certain times of day her machines turned out faulty parts. The experts could find no cause. The girl, totally without technical knowledge, decided they'd missed something and made her own charts. She noticed that the faults came at regular intervals, almost like a timetable. That night she saw a similar chart on the wall of a railway station. She found the faults occurred when a high speed train passed the factory. Vibration, of course.

But can you conceive that happening in Britain? "What's that luv? Faulty bits? Nuffin' to do wiv me... chuck 'em in, no one'll notice."

There were instances of the Japanese girl's sort of attitude in each of the five countries I visited. Like the shop girl in Taiwan, who offered to deliver a suitcase to my hotel when the department store closed at 10 p.m. I checked: the manager said no,

staff did not earn commission. Then why? "It's her job to give service."

But you must begin with Japan — it's the place that was the model for the rest. Ruthlessly successful traders who built themselves up to be the second biggest consumer country (apart from the U.S.) and decimated the British motor bike, American car, German camera and Swiss watch industries almost in passing.

Japan was at first no surprise.

### No Fuss

A country like a caravan: everything miniaturised, multi-purpose, packed away, throw-away, reversible, space-saving, wipe-clean, designed to slot in, fold-away, function without fuss.

In a matter of days, I became used to office buildings with shopping basements better than Bond Street; to bullet trains that do 609 km. in almost three hours, to taxis with yen-in-the-slot TV for customers. But you never quite get used to the people.

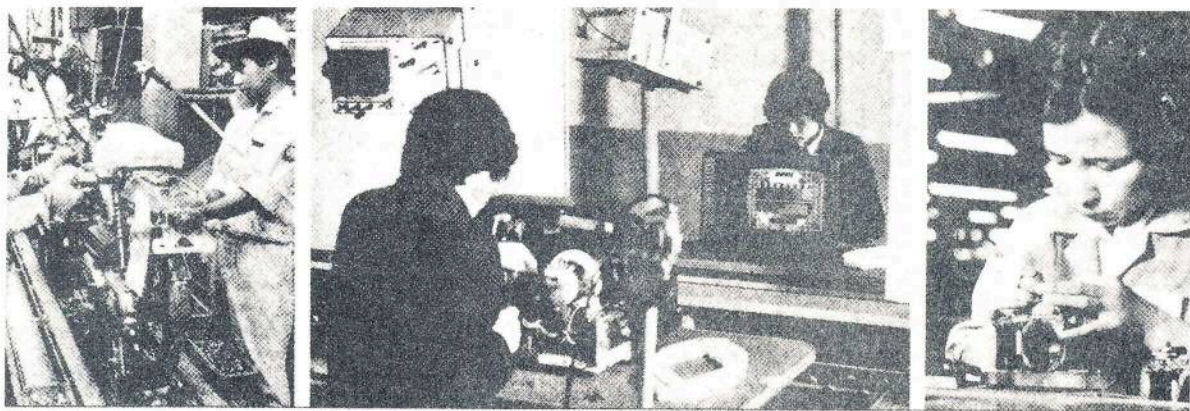
Once, at Otemachi subway station, every head in the tube cocked to hear a flow of Japanese from the P.A. What about? "It's the driver. Apologising. We are 27 seconds late," said my guide.

Again in a Tokyo department store I spent an entire, fascinated lunch hour in a tiny cafe between lift shafts watching two young men serve the best spaghetti I have ever tasted to a never-ending torrent of hungry workers.

They offered 25 different sauces, each made before your eyes. No one waited more than eight minutes, no one went without his bow when the order was taken; the tiny kitchen was wiped spotless about every 50 seconds. All tips were refused.

Even outside the toiling cities there is much that is disturbing. In the suburbs, the tiny, primitive-looking houses were so cramped that washing machines stood in the back yard. But increasingly, those machines are solar-powered.

In the country, field workers in those picturesque, straw hats straightened from their labours to trudge to a shed. Not to milk the cow, but to check on the family's robot, working in solitary calm, welding sub-assemblies for a car plant. Japan ex-



A country works making Honda mopeds, inspecting a National television set and examining Canon cameras

pects to have a robot population of ten million by the year 2000 — one for every ten humans.

Meantime, of the 100 000 now operating, thousands are used in sanchankogyo, the family plants run by mum and grandpa while dad's at work in the city. The robots are owned by the family — often bought with the help of a loan from one of the great customer corporations. Japan depends hugely on these tiny enterprises: one in six Japanese is self-employed in this way. Thus, a typical Japanese car plant will employ a staggering 30 000 sub-contractors. The cars that swamp western showrooms are created, bit by bit, in farmyard sheds, where labour is cheap, working hours are as flexible as dad's mood and housing is a bed next door to the still-working robot.

Even in the cities, Japanese spend little on housing. Middle managers may live, eat and sleep in a two-room house with just enough furniture and utensils to serve their needs.

Travel, too, is cheap (if lengthy) and paternalistic companies shield them against sickness and old age. So they save. The Japanese Post Office is the world's largest bank. But save for what? They haven't room, literally to surround themselves with possessions. But what they have they are constantly changing. This is the throw-away society.

A western friend said: "To be seen with last year's calculator, or video gimmick, last month's watch dial, or sports shirt, is social death. Doesn't matter if a thing is still wearable . . . if it's been replaced by a

newer shape or colour, out it goes!"

"They are mad about 'new'. And if it's labelled new from Europe, even better. That's the weirdest thing of all: they are out to do us down, yet they ape us desperately. Have you noticed one odd thing? All the dummies in the shop windows, the models in the adverts have got western features." Should we be flattered? Not according to one western diplomat. "There's a lot more about Europe on Japanese T.V. these days. And I don't mean fashion. Shots of British punks and skinflints in dole queues, items about Belgian derelicts or Italian peasants scavenging in rubbish dumps.



U.S. Refrigerators on display in a Tokyo store.

"And, oh yes, it's quite deliberate. They're building themselves up for the fight. *Them as the master race, and the opposition as barbarians.* Just as you do in wartime, which this will be."

Suddenly the works of Julian Gresser, president of the respected research unit,

East Asia Consulting Group find an echo: "The technological battle with the Japanese is an industrial equivalent of the arms race with Russia." The West dare not lose either.

"Never mind," said another man, "about them rewriting their history. We should be more concerned with them re-creating it. Sure, they've changed their image these past 40 years. Say 'Japanese' out loud and what picture leaps to mind? Someone who is a model of correct, polite behaviour. All bows and smiles. Hard to remember now, that 40 years ago they scared the world spitless when they last went on the march. But, I swear to you, nowadays you can sense them starting to strut. Maybe, living here, I'm getting paranoiac about their self-confidence. But it didn't help reading in the paper that Japs are now living longer — the average



Retired workers learning a new skill

male expectancy has gone up from 49 to 72 in only 30 years. And they are also growing taller. It's like everything is going their way. And it's scary. They know the future is about the speed at which you can move into high-tech industries. In most key areas, they are streaking ahead."

Of those key areas, none is so vital as that of the Japanese people themselves. A friend took me to the Tokyo suburbs: "You've seen the houses? Like double-decker garages? But in hundreds of them people are sitting around \$2 000 computers.

And so, they haven't scrimped and saved so the kids can use it to play Star Wars. They

are for self-improvement. The Ministry for Trade told the Japanese they'd have to build a new technology-based nation within ten years if they were to survive... they are nearly there in less than three, partly because ordinary people see it as their problem too."

Is this sort of thing going on in the West too? His answer came while I was still in Japan, in two newspaper stories about tea ladies, one British, one Japanese.

### Damages

The British tea lady went to the high court to sue for damages to her elbow caused by lifting a too heavy teapot. Why hadn't the British company that employed her prevented her from handling so much tea? Or given her new pots, or an assistant?

The Japanese woman working for the giant Mitsubishi corporation also used to hand round tea pots. But, day after day, some pots came back half-full. She began keeping charts. No doubt about it, some officers consistently drank less tea than others. Now she pours to a self-produced plan — every unit gets as much tea as it can drink. None is wasted.

Britons heard the story of their tea lady as a comforting example of how our over-caring society will use the massive weight of the law to shield the silly from harming themselves.

The Japanese told of their tea lady to emphasise that efficiency and cost-cutting must be the concern of even the humblest.

In a world without work, who is still going to have a job in the year 2001?

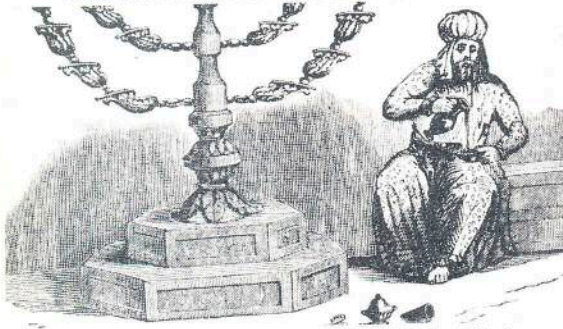
The British tea lady? Or the Japanese?

**Editor's Note:** However, "... yet surely I know that it shall be well with them that fear God, which fear before him: But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God" (Ecc. 8).

*It will all depend on whether our people turn back to the Law of the Lord in full repentance and obedience.*

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## THE SCRIPTURAL ALTERNATIVE



by W.G. Finlay

*"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever"* (Micah 4:4,5.)

If one reads the context in which the above prophecy by Micah appears, it will be seen to be effective at a period in time which is referred to as "the last days" (Micah 4:1). As this phrase, plus the events attendant on it, are of more than passing interest, it is proposed that the time factor, i.e. "the last days", be considered at the outset, to be followed by the events related to it which, as must be obvious from the above quotation, intrudes a situation in the last days which runs contrary to current orthodox thinking.

### The "Last Days"

In considering the attitude of the people of Anglo-Saxondom in general, one finds that there are two streams of opinion concerning the Biblical phrase — the last days. In the one — and this obtains within an ever-decreasing minority — it is held that the current signs of the times indicates the nearness of the time when the LORD God will actively intervene in the affairs of men and bring a halt to the increasing erosion of the norms of Christian civilisation. In the other — and this is the popular opinion among Christians today — one finds that prophecy, as a whole, is considered to be totally irrelevant to the Christian experience — its efficacy having been terminated

when the world was ushered into the "dispensation of grace".

The popular opinion of course, stems from the writing of the early church fathers and it would serve at this point to consider how *they* arrived at the conclusion that all prophecy had been fulfilled in Christ and that henceforth the world was set on a course dictated by human conscience alone.

In the *Slavonic* version of the writing of Flavius Josephus — as distinct from the standard or *Grecian* texts which show considerable censorship of events not considered as being in accord with Christian teaching — one finds that in his *Jewish War*, Josephus presented the Judaeian situation from the Jewish point of view. From this record, there can be absolutely no doubt that the Jews believed that *they* were living in "the last days" and while there was a certain justification for this belief, the application of their condition as the sum total of all the prophetic events related to "the last days" was a grave error. One passage out of many in the scriptures will show this misapprehension. "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in *the last days*" (Gen. 49:1) which, if one reads the description of the condition of each of the tribes as related by Jacob, will immediately show a great disparity between this and the condition of the Jews. *The error thus lay in believing that the Jews were Israel.*

It will be recalled that when the last remnant of the twelve-tribe family of Israel was about to pass into captivity, the LORD provided a specific guarantee to all Israel in that He said: "Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever" (Jer. 31:35,36). In passing from this guarantee that Israel would be a *nation* as long as the universe continued, attention is now focussed on Daniel 9:24 where a nation, with a limited national existence is foretold and as the context makes abundantly clear,

this nation would endure for seventy prophetic weeks or 490 literal years. If this nation was Israel — as so many believe and teach — there is something very much awry with the scriptures for, according to Jeremiah, *Israel's* national existence was circumscribed to the continuity of the universe whereas that of the Jews in Judaea was limited to 490 years.

According to Daniel, the mandated 490 years began from “the going forth of the commandment to restore and rebuild Jerusalem” and would continue until the “overspreading of abominations” which would make it desolate (Dan. 9:25-27). As the halfway mark in this mandated period began to draw near, the Seleucid king Antiochus Epiphanes ordered the abolition of the Jewish religion and converted the temple at Jerusalem into a shrine of Zeus Olympus and although this created civil war in the territory and was reversed after the successes of Judas Maccabaeus, a conviction began to grow among the Jews that the “last days” was upon them. And that the last days of the mandated 490 years had dawned cannot be doubted but to confuse this with the “last days” written of by the prophets of Israel and concerning Israel, is to bring the whole subject of prophecy into disrepute. It is the failure to differentiate between the prophecies relating to Israel and the history of that mandated Jewish nation which ended in A.D. 70 which has created such confusion.

However, when Jerusalem was destroyed by Titus in A.D. 70, the early Christian writers based their opinions on the Jewish perception of the times and while the Jews' belief concerning the “last days” was perfectly valid *within their context*, i.e. their 490 year existence, that belief had no validity in the *Israel context*. Believing that all things Jewish had come to an end, the “church fathers” concluded that the Old Testament too had come to an end and that henceforth, human conscience and grace would dominate the world until these triumphed and the Kingdom of God reigned in the hearts of all men. On the basis of this *opinion*, prophecy was relegated to the realm of fulfilled and therefore obsolete things with no encouragement given to an anticipation of deliverance from an increasingly devastating world order.

### The Events in the “Last Days”

Thus, from a consideration of the source of the unbelief concerning the “last days”, attention is now directed to the events which, by no stretch of the imagination, can be equated with the last days in the experience of the Jews in Judaea. However, to fully appreciate the significance of the words of Micah — “For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever” — one must of necessity consider the historical background to his writing.

The prophet opened his Book with the statement: “. . . What is the transgression of Jacob? is it not Samaria and what are the high places of Judah? are they not Jerusalem” (Micah 1:5). So then, one is introduced to the fact that the Covenant people were in a state of transgression and that the two kingdoms into which the whole family had been divided (1st Kings 12:16-19) were equally guilty. However, when Israel was divided, while Jerusalem had been the capital since the time of David, the same cannot be said of Samaria — a fact which demands an explanation as to why the prophet singled out Samaria as characterising the transgression of Jacob in the northern kingdom. Many, of course, are of the opinion that Micah's use of “Samaria” was an indictment against the idolatry in the northern kingdom but a careful examination of the facts will reveal that while idolatry was practised, there was another and perhaps more pertinent reason.

When Jeroboam led the break-away of the ten-tribed northern kingdom, he consolidated his rule and authority over them by making it unnecessary for any to go down to Jerusalem. He made two calves of gold and set them up in Beth-el and in Dan (1st Kings 12:28,29) and installed a priesthood to serve in these centres. Although the historical record is silent on this, it would appear that Jeroboam favoured Beth-el as the centre of his rule although another city, Tirzah, is also mentioned as the place of his throne in Israel. No mention is made in the record of this time suggesting that any city called “Samaria” was in existence. All

in all, Jeroboam ruled the kingdom of Israel for twenty-two years and again it is necessary to state that even at the end of his reign, no such city as Samaria was known. Jeroboam was succeeded by his son Nadab who reigned for two years and was succeeded by Baasha whose twenty-four year reign at Tirzah established that city as the then capital of the northern kingdom. Baasha was followed by Elah his son whose reign came to an end after two years when he was murdered by Zimri who took the throne and ruled for seven days. Zimri was replaced by Omri, after six years as king at Tirzah, built the city of Samaria which henceforth became the capital of the northern kingdom.

The indictment against Omri is of course that he "walked in all the way of Jeroboam" (1st Kings 16:26) and while Jeroboam was undoubtedly guilty of building "high places" which are identified with temples and creating a priesthood to serve in these, there is absolutely no evidence to suggest that he tampered with Constitutional Law. Omri however, set the seal on his reign over Israel by officially revoking the Law of the LORD and implementing what Micah refers to as "the statutes of Omri" (Micah 6:16). Thus, in Micah's day, the name "Samaria" was synonymous with the king who built the city and while, as has been stated, he "walked in the way of Jeroboam", it is said that he did worse than all before him which places the implementation of his statutes over the Law of the LORD as a much more grievous sin than even idolatry.

The indictment against "the high places of Judah" which Micah describes as Jerusalem, may be seen in the same context. It is absolutely true that there was no *official* repudiation of the Law, but when one considers the priesthood and the centrality of the temple to life among the people of Judah, it will be seen that the Law was treated as a negotiable instrument — taking second place to the ordinances of priestly ritual. Micah wrote of this situation in these words: "Listen to this, leaders of Jacob, rulers of Israel, you make justice hateful and wrest it from its straight course, building Zion in bloodshed and Jerusalem in iniquity. Her rulers sell justice, her priests give direction in return for a bribe, her prophets take money for their divination, and yet

men rely on the LORD. "Is not the LORD among us?" they say; "then no disaster can befall us". Therefore, on your account Zion shall become a ploughed field, Jerusalem a heap of ruins, and the temple hill rough heath" (Micah 3:9-12 N.E.B.)

This is precisely the same theme as was picked up by Jeremiah some one hundred and fifty years later and in which he charged that "lying words" dominated the belief of the people of Judah — lying words which claimed: "The temple of the LORD, The temple of the LORD, The temple of the LORD, are these" (Jer. 7:4). Jeremiah then charged that they "shed innocent blood" in the temple believing that this practice exonerated them from keeping the Law of the LORD (Jer. 7:9,10), after which he proceeded to repeat the words of Micah in which the people showed to what extent, the lying words of the priests had gripped them. Micah wrote that the people claimed: "Is not the LORD among us? then no disaster can befall us" while Jeremiah wrote that the people refused to see any evil in their condition because: "We are wise, we have the law of the LORD" (Jer. 8:8) little realising that the priest's emphasis on sacrifice made the need to keep the Law null and void.

Thus, in summarising the then immediate background to Micah's writing, one finds a very clear and unmistakable principle established. Insofar as the northern kingdom was concerned, the national life of the ten tribes was governed by the "statutes of Omri" and no matter how sincere the people were in their obedience to these, the Law of the LORD, despite its abrogation by Omri, took its toll and the people passed into captivity. With regard to the southern kingdom of Judah, while there was no *official* abrogation of the Law, the priestly ordinances made it unnecessary and no matter how sincere the people's belief in the efficacy of the innocent blood shed in the temple, the Law refused to bow to the "grace" propagated by the priests and took its toll when Judah too passed into captivity.

#### Israel and Other People — Then

Before leaving the historical background to Micah's prophecy, there is one further

and very important aspect to be considered which centres on the purpose for which the Israel nation was created. Quite contrary to popular belief, Israel was not created as a "religious congregation" nor was it created as a "religious nation" — a fact which is clearly revealed if one considers the several accounts of this recorded in the *Jewish Encyclopaedia*. The Covenant of the LORD in respect of the creation of Israel centred on the fact that the nation would be a blessing but if one considers Genesis 12:3 in the literal translation of the text, it will be seen that "universalism" did not figure in the Purpose of the LORD. Israel was to be a blessing to "all the families of the ground" which limits its scope to The Adamic race (Gen. 2:7) as distinct from all the other families of "the earth" (Gen. 1:24).

According to Moses, the machinery of blessing was both specific and logical for it entailed the implementation of "statutes and judgments" as a demonstration to the Adamic nations (Deut. 4:5,6) and nowhere does Moses suggest that Israel should be aggressive in the promulgation of the Law to other people. In fact, as one reads through the Law, one finds that there is a total absence of any regulation requiring the nation to actively proselytise any nation or individual into their way of life and it is significant that until the time of the Judges, when "religion" began to take hold (Judges 17:6-13), the incident of "stranger" infiltration was very slight. As one reads through the Books of Samuel, one is able to trace the development of regular religious organisation and as this progressed, one finds that the Constitutional Law receded in importance and the prohibition against the indiscriminate inclusion of all and sundry into the Israel community began to break down. According to the writings of Isaiah, Jeremiah, Ezekiel, Micah and Hosea, "strangers" in the community were singled out as one of the results of the nation's transgression of the Law and as Israel passed into captivity, while the "stranger" element was there, no indictment was levelled against the people for attempting to proselytise those strangers. What, in point of fact had happened and indeed was happening, was that Israel was being proselytised into the stranger's way of life and to prevent the national take-over

of Israel by those strangers, the LORD removed Israel out of the land.

### The Nation of the Jews

Apart from the reference in Daniel 9:24 and Ezra 1, the Old Testament is silent on events which took place in Judaea — a name which was unknown to the *Israelites* when they lived in Canaan. While Daniel specified the time of this nation's existence, Ezra provides information as to who comprised that nation and one finds *seventeen* other people in the land (Ezra 4:9 and 9:1) who were presumably moulded in the people called Judaeans or Jews. This was a very different situation to that which obtained before Israel's captivity when the literal descendants of the patriarchs comprised the nation in the land. However, it was not only the components which made up the Judaeans nation that was different — the whole way of life had changed and features not recorded in the pre-captivity period now became an aggressive characterisation of the people of Judaea.

As has been stated earlier, Israel was neither commanded, nor did it engage in proselytism and while strangers in their midst affected Israel, Israel in no way attempted to affect *them*. However, if the Book of Esther has any credence — the lack of any trace of its existence or reference to it in the Dead Sea Scrolls would



question its authenticity — if the Book of Esther has any worth, it would appear that a strange metamorphosis had happened in the Babylonian captivity of Judah. Jeremiah related that before the captivity, Judah was characterised by its predisposition toward following after “strangers” (Jer. 2:25) and adopting *their* way of life and yet, 70 years later, one finds the sheep-like attitude changed and a new and aggressive approach to proselytism manifest. “And many of the people of the land (Persia) became Jews for the fear of the Jews fell upon them” (Est. 8:17). This is indeed a very un-Israelitish development for even in Israel’s heyday during the reign of David, while the fear of the Israelites fell upon many people, none *became* Israelites because no provision could be found in the Law to justify this nor did the Israelites desire it.

### The Jews and Proselytism

According to the *Jewish Encyclopaedia*, many rabbinical authorities are of the opinion that the dispersion of Israel was “. . . within the Divine purpose of God to win proselytes” and that the captivity marked “. . . the progressive changes incidental to the development of Israel *from a nation into a religious congregation under the priestly law.*” One is of course, tempted to ask where, in the Law or in the writing of the prophets, is there any indication to support this rabbinical opinion — where in fact did the LORD admit that He had made a mistake in making a nation with a Constitution instead of a religious congregation with priestly laws? This rabbinical contention of Israel’s transition from a nation into a religious congregation is a direct contradiction of the guarantee provided by the LORD that the “seed of Israel” would be a *nation* — not a religious congregation — before Him forever (Jer. 31:35).

Although no provision is made in the Law for indiscriminate proselytism, the *Jewish Encyclopaedia*, in expressing the opinion of the rabbis, states that a specific formula was introduced *by the priesthood* in which the convert was required to undergo circumcision, to be followed by baptism — which

was considered as the “bath of purification” — and finally, the *olat behemah*, the sacrifice of thanksgiving. After this, the convert was then considered as being “born again” — “The proselyte is regarded as a new-born child; hence his former family connections are considered as ended, and he might legally marry his own mother or sister; but lest he come to the conclusion that his new status is less holy than his former, such unions are prohibited.” Thus, in submitting to the ritual of proselytism, the convert blots out his past by reneging on all family connections — there was neither Egyptian, Roman or Greek, anyone of any race could be “grafted” into what was rabbinically called “the Israel family — the beloved of God”. Under this priestly innovation, one can surely appreciate what happened to the *seventeen nations* which were evident in Judaea when the “seventy weeks nation” was set up.

To be consistent in their proselytising programme, it became necessary to set up propagation centres throughout the then known world and true to form, one finds synagogues in Alexandria, in Carthage, in Babylon, in Damascus, Antioch, Pisidia, Iconium, Ephesus, Philippi, Thessalonica, Berea, Athens, Corinth and in Rome itself. The “synagogue” of course, was unknown when *Israel* lived in Canaan and was, according to the *Jewish Encyclopaedia*, a Babylonian development — “The synagogue as a permanent institution originated probably in the period of the Babylonian captivity, when a place for common worship and instruction had become necessary.” Thus, one finds yet again another development which was totally foreign to Israel prior to the captivity.

### Christ and Proselytism

In passing to the time of the First Advent of the Lord Jesus Christ, one finds that He was not only opposed to the Pharisaic perversions of the Law, His teaching gave the lie to rabbinical opinion concerning the purpose of Israel’s captivity. The Judaeans were a very different entity to what Israel had been while it was occupying the land of Canaan and, as has been seen, rabbinical opinion has it that the captivity was necessary to change Israel from a nation,

into a religious congregation under the priestly law. Let it be said at once that there is no scriptural justification for this contention for if the LORD had discovered that He had made an error in creating a nation instead of a religious community and had decided to rectify the error, "Surely the LORD God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7)? Nowhere in the writing of the prophets is there any support for the rabbinical opinion of the transition from a nation into a religious congregation — in fact, as one reads both the major and the minor prophets, one finds great emphasis laid on the continuity of the literal progeny of Jacob-Israel (Jer. 31:35 and Mal. 3:6).

At the beginning of His Ministry, the Lord said: "Think not that I am come to destroy the law and the prophets . . ." (Matt. 5:17) which may be seen as an indictment against the prevailing Judaeen authorities who *had* destroyed the Law by their perversion of it and who *had*, by their masquerade, made the writing of the prophets null and void. As an extension of this initial announcement, the Lord made the unequivocal statement: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24) — a people who were involved with the Law and who were the main context of the writing of the prophets. Unlike the Pharisees who "compassed sea and land to make one proselyte" (Matt. 23:15), the Lord chose Twelve Apostles and specifically commissioned them to "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel" (Matt. 10:5,6). If proselytising or converting had become the purpose of God, why did the Lord exclude the Samaritans and the "Gentiles" from the mission of the Apostles — a mission which reached beyond the personal ministry of the Twelve and extended to a time when the "Son of man" shall have come (Matt. 10:23)? The teaching of the Lord was the very antithesis of that of the Pharisees whom He castigated by saying: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15).

Apologists who refuse to see the Person of the Lord Jesus Christ as any other than as has been projected by theologians down the centuries find this castigation by the Lord upsetting to say the least and have eagerly seized on an explanation which is provided in the *Jewish Encyclopaedia*. In this, it is suggested that the reference to "one proselyte" referred to a particular incident in which rabbis Gamaliel, Eliezer, Azariah, Joshua and Akiba went to Rome and converted Flavius Clemens, the nephew of Emperor Domitian, to Pharisaism. However, as one examines the text, the emphasis is not on "one proselyte" but rather on extending their efforts in all directions seeking converts to their religion.

While it is impossible to deny that the Lord Jesus Christ asserted that the Purpose of His Advent was within the *Israel national context*, theologians have expressed the opinion that the Death and Resurrection of the Lord heralded the end of the national dispensation and the beginning of a new in which all and sundry are invited to become members of the "body of Christ" — the church — which, so it is claimed is "the new Israel". Just as rabbinical opinion created a "new Israel" — a religious congregation under priestly law out of the heterogeneous Judaeen population, so too a similar "new Israel" has been created in the "new Dispensation" which too offers rebirth into the Israel family of God. What theological opinion appears to ignore is the matter of the Honour and Integrity of the Name of the LORD which is bound up with the continuity of the literal, covenanted seed of the patriarchs whose existence today is attested to by the sun, moon and stars (Jer. 31:35). Where priestly, rabbinical and theological opinion has led is all too obvious and if one considers the history of nations during the new dispensation with particular attention to the impact of "Christianity" on them, one can truly appreciate the words of Micah who, after describing the effect of Divine intervention, states: "For all people will walk every one in the name of his god (Heb: *Elohiym*), and we will walk in the name of the LORD our God for ever and ever."

(To be concluded)



## A SERVICE FOR OUR PEOPLE

THROUGHOUT THE WESTERN WORLD

—UAP, West Germany

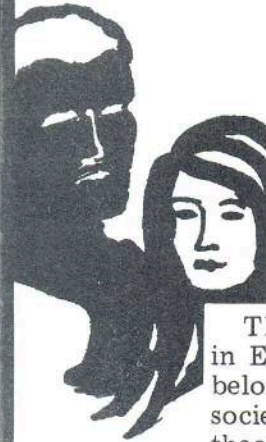
*“Thou shalt not kill (murder)*

*Thou shalt not commit adultery*

*Thou shalt not steal*

*Thou shalt not bear false witness against thy neighbour*

*Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor, anything that is thy neighbour's”*  
(Exodus 20).



The above are only five of the Ten Commandments listed in Exodus, but they draw attention to the situation noted below, a situation which has tragically come about in Western society today because of the emotional “human rights” theory which is presently on the increase not only in political circles where it is used as propaganda; in business where it is found to be useful for profits, but in religious circles where the intention is to bring all — whether law abiding or not — into one big “happy” family made up of supposedly “equal” people. Thus, a criminal is now no longer to be punished — but must be pitied and helped. It is the victim who is now punished — if he will not accept the new morality.



# Should we pay crime victims?

## CRIMINAL 'INJUSTICE'

### CRIMINAL

### VICTIM



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## ARREST

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1. Must be informed of rights.
2. Receives immediate medical attention if injured while committing crime or during arrest.
3. Provided an attorney if not able to afford one.
4. May be released on bail or own recognizance.

1. If injured by criminal, pays own medical, ambulance and related bills.
2. Is often treated as though the crime were his own fault.
3. Responsible paying for his own losses of property.
4. Carries expenses of mental, physical and psychological problems resulting from crime.
5. Is expected to help police and criminal justice system in reporting the crime, identifying suspects, prosecuting case. Travels at own expense.
6. May be hospitalised or handicapped for weeks, months or for life.

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## PRE TRIAL

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1. Provided room and board.
2. Provided books, TV and recreation.
3. Medical facilities available.
4. Drug and alcohol counselling available.
5. Other counselling often available (job, psychological, etc.).
6. Transportation paid.

1. Responsible for own transportation to District Attorney and police.
  2. Misses work.
  3. Treated as though progress of case is none of his business.
-

# TRIAL

1. Provided with state appointed attorney, or attorney of choice can be hired.
2. Can plea bargain.
3. Can change venue.
4. Can delay trial.
5. Can move to suppress evidence.
6. Can invoke Fifth Amendment.
7. May be acquitted by reason of insanity.
8. Can appeal.

1. Provides own transportation and parking costs.
2. Pays own costs of babysitting or loss of work.
3. Must recount criminal incident.
4. Subject to cross-examination.
5. The "victim's attorney" represents the State, not the individual victim. Has no choice of attorney.
6. Victim has no right to appeal verdict.
7. No victim waiting room.
8. Treated like a piece of evidence.

# SENTENCING

1. A pre-sentencing study is conducted to aid judge in sentencing.
2. Alternatives to incarceration are numerous.

1. Has no voice in court decision, pleas, pre-sentence or sentencing.
2. Usually is not notified or present at time of sentencing.

# SENTENCE

1. Provided room and board.
2. Access to medical and psychological treatment.
3. Opportunity to improve education.
4. Opportunity to develop skills.
5. Can participate in work-release and other minimum security programmes.
6. Numerous rehabilitation programmes.
7. Eligible for early parole.
8. Good time credit available.

1. Pays own way at all times.
2. Struggles to catch up and keep up with crime-related expenses.
3. May have to give up plans for future — college, new job, training.
4. No time off for suffering or good behaviour.

# POST RELEASE

1. Many transitional programmes available
2. Personal loans available.
3. Large percentage continue life of crime.

1. Often unsatisfied with results of criminal justice system.
2. May fear retaliation.
3. Continues life with fears, damages, injuries and traumas.
4. Is expected to continue to support a system that often treats victims with less respect than offenders.

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•MOSCOW

# THE MOSCOW—PEKING — WASHINGTON CONNECTION

## A DON BELL REPORT



General of the Army Douglas MacArthur's best remembered statement is honoured by Christian Americans, ridiculed by Leftist Liberals, and ignored by today's Freezeniks. On April 19, 1951, before a Joint Session of the U.S. Congress, after President Harry S. Truman had fired him, MacArthur said: "War's very object is victory — not prolonged indecision; there can be no substitute for victory." He made yet another important statement at a later time, when we were talking with him in his apartment at the Waldorf Towers in New York City. He said that, because of the encroachment of Communism throughout the world, the world of tomorrow might be shaped, not by the restoration of Europe or the waning military and industrial dominance of the United States, but by the awakening of the sleeping hordes of Asia. He decried the onward march of Communism and believed that where Genghis Khan and Tammerlane had failed, the Communist-controlled Asiatics of the USSR and of Red China might finally succeed. For this reason he resented the restraints forced upon him by the Communist-dominated UN and the CFR-controlled State Department when he attempted to deprive the Chinese Army of its places of sanctuary beyond the Yalu River and to drive them out of North Korea.

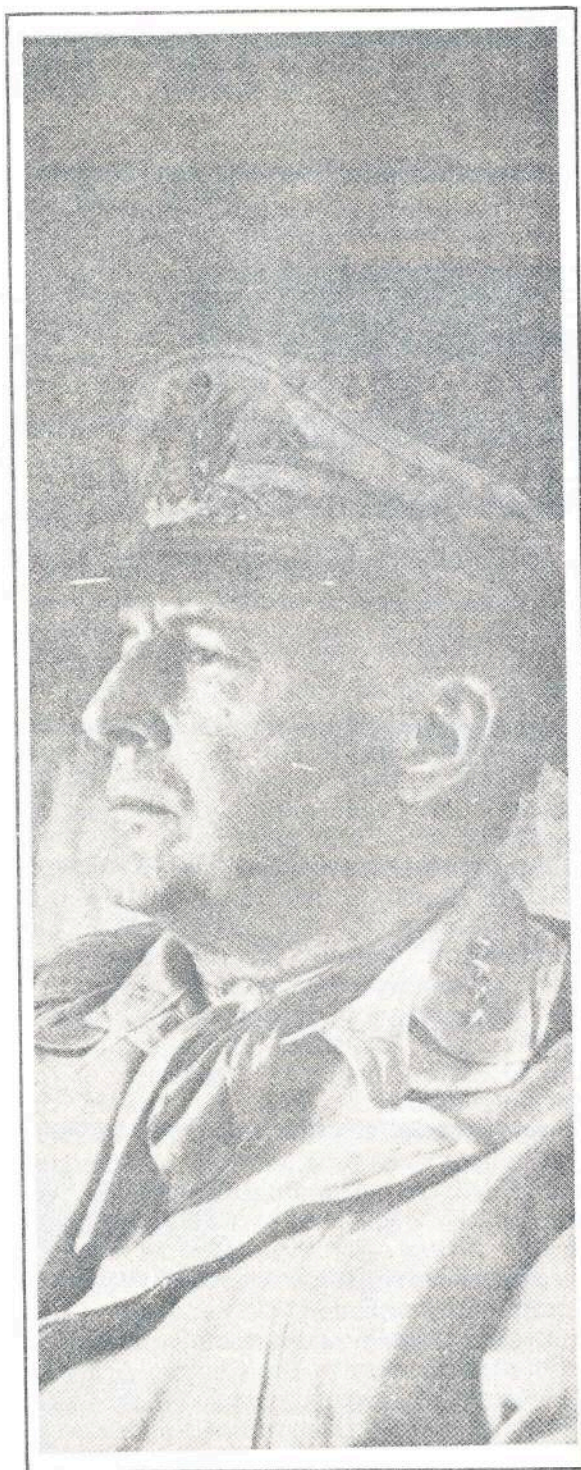
General MacArthur's attitude toward our alleged ally, Soviet Russia, during World War II was well exemplified by several facts. He would not permit the pro-Mao OSS (Office of Strategic Services, nucleus from which the

CIA was hatched) to set foot within his command area. Instead, he created his own Counter-Intelligence Corps under General Charles Willoughby. He also made it very plain that his Pacific Command had no direct connection with the China or South-east Asia sectors, which were commanded at that time by the pro-Mao U.S. General Vinegar Joe Stillwell in China, and by British General Louis Mountbatten in Burma and the Japanese-held British colonies in Asia. He knew then that Joe Stalin was primarily interested, not in China which would eventually become Communist-dominated anyway, but in Japan, which he hoped to dominate. A few days before the surrender of Japan, the Soviet Union entered the war against Japan, captured Sakhalin and some of the Kurile Islands belonging to Japan, and Stalin sent diplomats and Generals to Tokyo in an attempt to induce MacArthur to allow the partitioning of Japan, as had been accomplished in Germany and Korea. We emceed a radio presentation in which General MacArthur rebuked the Soviet officials, told them they would have no part in the administration of post-war Japan. This ended Stalin's dreams of possession of a part of Japan. MacArthur's action in this respect did not sit well with our CFR-controlled State Department, and the plans to undermine MacArthur must have begun at that point, before his assumption of the UN command in the Korean "police Action".

Like Patton in Europe and MacArthur in

Japan, there was a time when the U.S. Navy (before integration into the Pentagon) also distrusted and kept a close watch on Communist activities. We learned about this through a surprise and unscheduled visit to "The Valley", a Naval Intelligence Centre in the heart of China. Allow us to retrace our memory-pattern:

With MacArthur's promised return to the Philippines and the freeing of what the enemy had left of Manila (including your reporter), a kind of post-battle calm descended upon Manila, and we were anxious to do some on-the-spot reporting, having been reinstated as a war correspondent after more than three years of interruption while a prisoner of war. Still a little weakened through mistreatment and near-starvation diet, we didn't feel up to following the troops as they mopped up the rest of the Japanese still on the islands. But there was MacArthur's Navy, which offered a hope for some action. To prevent enemy shipping via the South Pacific and the China Sea, a fleet of long-range PB4Y2 bombers was stationed at Clark Field, just north of Manila, under the command of a friend, Captain Jones. Day and night, these bombers would comb the seas and scout the coast lines, seeking whom they might destroy. A flight on one of these missions ought to make a good story for the folks to listen to back home. There was one hitch. Captain Jones said there were very definite orders about not taking any civilian, even a correspondent, on such a flight. However, after considerable dickering, he reckoned that it might just be possible for a radar engineer attached to the Navy to make such a flight. So, after a change of identification papers and insignia, and a kind of mock swearing-in ceremony that made us at least temporarily a kind of junior grade naval officer, we were allowed to climb aboard as the 13th member of the crew. A few hours later we were shot down off the coast of Amoy, China. Seven of us survived, got ashore with the help of Chinese fishermen, and walked rode and flew a few thousand miles, ending up in Chungking, where Chiang Kai-shek and General Chennault had made their headquarters. Since we were supposedly rated as a navy observer, it was decided by the army that we should be flown up to join the



GENERAL DOUGLAS MACARTHUR

navy in a super-secret naval installation which we only remember by its nickname, "The Valley". We shocked the Commander who knew who we really were, and were informed that we were the only American civilians who had ever entered The Valley, and we'd better forget what we saw and heard while there. We were sworn to secrecy as to the place and the purpose of a naval station in the heart of China. But we can say that its principal mission was to observe and report on Communist movements, both by Mao's forces and Stalin's agents and spies. Of course, the Communists were our allies officially. But the pre-Pentagon Navy didn't trust them any more than did MacArthur in the Pacific or Patton then in Europe.

Our point is this: In the 1940s there were people in high places who distrusted and feared the advances being made by the Communist leaders, and who sought to prevent their gains. But there also was the CFR-associated Institute of Pacific Relations (IPR) which had the money and the power and which was determined to work unceasingly toward the eventual merging of the United States with the USSR, the PRC and the rest of the countries of the world into a Socialist World Government, supposedly operated for the benefit of a self-chosen elite. Carroll Quigley of *Tragedy and Hope* fame, wrote: "The IPR was a private association of ten independent national councils in ten countries concerned with affairs in the Pacific... The American Council of the IPR... spent about \$2.5 million of which about half came from the Carnegie Foundation and the Rockefeller Foundation (which were themselves interlocking groups controlled by an alliance of Morgan and Rockefeller interests in Wall Street). Much of the rest came from firms closely allied... such as Standard Oil, IT & T, International General Electric, the National City Bank and the Chase National Bank... There can be little doubt that the more active members of IPR (such as Owen Lattimore, Joseph P. Chamberlain, Philip Jessup, William Lockwood, John K. Fairbank, and others) and the administrative staff... developed an IPR party line. It is, furthermore, fairly clear that this IPR line had many points in common both with the

Kremlin's party line on the Far East and with the State Department's policy line in the same area... There were some Communists, even party members involved..." (Unquote).

As Dr. Ben Barker's *Crisis Advisory* observes: "For generations men of great wealth who've pulled the strings of power have preferred to cloak their manipulations with stealth and secrecy. A modern-day miracle has changed all that, and the men of secret power are stepping from the shadows into the glare of public knowledge." A part of the reason: people have been brainwashed and conditioned to accept what once was looked upon as crime and treason. As that pernicious advertisement tempting women to invite cancer into their bodies reads, "You've come a long way, baby," as a people, we certainly have. Un-American activities that once were considered treasonous by the majority now are accepted as commonplace. Even a generation ago people would have rebelled at the giveaway of the Panama Canal. The idea of turning our official back on Taiwan and permitting the government of Red China to take Taiwan's place with veto powers in the UN Security Council would have been unthinkable, even to our elected Congressmen. The official act of accepting the USSR and the People's Republic of China as most favoured trading partners would have been — and was — prohibited or at least legally controlled. Cyrus Eaton, Armand Hammer, David Rockefeller and such internationalists posing as Americans certainly "cloaked their manipulations with stealth and secrecy". But no longer. Hammer and Rockefeller openly boast of their deals with communist governments, and our own government permits and applauds, and also makes deals that would have been considered acts of treason a few years ago. For example, here is a letter of protest we have just received from Congressman Ron Paul:

"On March 1, Senator Charles Percy introduced the Administration's foreign aid bills. One of these bills, S.637, would amend the Foreign Assistance Act of 1961. One provision of S.637 states, 'The FAA is amended to remove the People's Republic of China and Tibet (which is administered as part of China) from the category of coun-

tries to which assistance is prohibited. As a result of this amendment, the People's Republic of China *would not be considered a 'communist-bloc' country.*'

"I'm wondering if the U.S. State Department witnessed a revolution that the rest of the world missed? The contention that the People's Republic of China is no longer Communist is ludicrous. There has been no fundamental change in the government in Communist China. It is still a totalitarian, repressive, and collectivist regime... This should be an affront to freedom-loving Americans. It is bad enough that taxpayers are forced to watch billions of their hard-earned dollars flow overseas each year. This overflow of dollars is actually increasing despite record budget deficits, drastic cuts in domestic spending, and tax increases that will take an additional \$214 billion out of the economy over the next five years. American taxpayers should not be forced to subsidize the economy of the People's Republic of China any further. Communist China has already received over \$125 million in loans and credits since 1981. This includes a \$68 million credit through the Export-Import Bank to be used to buy steel making equipment. The Administration claims that this credit was 'in the national interest'. It was certainly in someone's national interest, but I doubt that it was ours. It is indefensible to be pouring \$68 million into the Chinese steel industry when the U.S. steel industry is in such terrible economic straits. The State Department wants to increase aid to the People's Republic of China, although the Chinese continue their open hostility to the United States. Chinese and Soviet officials are currently meeting on ways to increase their ties between the two nations. The Chinese remain belligerent about the so-called peaceful reunification of Taiwan with the mainland. Further, China is shifting its defence policies toward an emphasis on the production of nuclear weapons.

"There is a saying among Communists that goes something like this: If the Communists were going to hang capitalists, the capitalists would sell them the rope. This is only a half-truth. Nowadays, we'd just give them the rope, 'in the national interest'." (End of Ron Paul's letter of

protest.)

In substantiation of Rep. Paul's statement regarding the developing ties between Red China and the USSR, the following excerpts from an article appearing in the October, 1982, issue of *Asian Outlook* is important: "There is nothing new in the prediction that Moscow and Peiping will ultimately join hands in their drive to spread Communism throughout the world. What *is* new is that the two Red regimes have started taking steps in that direction... The warning came early in September when Hu Yao-pang spoke at the 12th Congress of the Chinese Communist Party in Peiping and indicated that 'there is a possibility of normalisation' with the Soviet Union if Moscow authorities 'do desire better relations in good faith and take concrete steps to retract threats against our nation'. Hu made the statement in his capacity as Chinese Communist Party chairman (the name of the post is now 'general secretary' as a result of an amendment to the CCP Constitution). No doubt the Chinese Communists have found themselves in a position where they thought they had better be close again with their Soviet counterparts... the condition for 'normalisation' became as simple as retraction of threats by Moscow... This could become the important first step toward full Red bloc collaboration... But this turn of events should not be taken as unexpected... After all, Moscow and Peiping are all of a gang. They may quarrel with each other, but they may just as easily gang up again, for they share the same ideology and are poised for the identical goal. What is inevitable has to come to pass sooner or later... Now that Peiping is inclined toward reconciliation with Moscow, the free world should really be wide awake and on the move -- in the correct direction." (Unquote.)

But the direction we are taking, officially, is toward even friendlier relations with Red China, as Senator Percy's bill, S.637, indicates. And this at the expense of our real friend, Nationalist China. Also, while these two Red regimes that have manifested their belligerence toward the United States are negotiating to join hands, our "men of great wealth who've pulled the strings of power" are taking steps to join hands with

both of them; this being another step in their march toward their New World Order. In this connection, we should never forget what the president of that citadel of great wealth, the Ford Foundation, told Norman Dodd who was at that time director of research for a special House Committee set up to investigate tax-exempt foundations. In November, 1953, in his office in New York, President Roman Galther told Norman Dodd:

“Mr. Dodd, we invited you to come because we thought that, perhaps, off the record, you would be kind enough to tell us why the Congress is interested in the operation of foundations such as ours. Mr. Dodd, we operate here under directives which emanated from the White House. The substance of the directives under which we operate is that *we shall use our grant-making power so to alter life in the United States that we can be comfortably merged with the Soviet Union.* (Emphasis added.) Told that information such as that should not be withheld from the American people, to whom the foundation was beholden for its tax exemption, Galther replied that they would never think of telling that to the American people.”

Galther called it “merging”. *Asian Outlook* spoke of it as “joining hands”. General George Marshall referred to it as “collaboration”. President John Kennedy named it “Interdependence”. Henry Steele Commager wrote a “Declaration of Interdependence” to replace our Declaration of Independence. Rexford Guy Tugwell wrote a Socialist Constitution to replace our U.S. Constitution. Tugwell collaborated with Robert Hutchins’ Committee to Frame a World Constitution. Meanwhile the “men of great wealth who’ve pulled the strings of power” finance the Communist governments and prepare all governments for “the merging”. How can we stop them? It is their ability to create money out of nothing, and issue it on a monopoly basis which gives them the power — and our point of attack.

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# it has been said....

**THAT** to search for the Truth can be faith destroying if such Truth does not conform to former beliefs. Such conformity, however, can unquestionably twist the Truth into untruth.

**THAT** lying in time of war is nothing new when Truth might endanger national security. But Truth has had a chequered history and is by no means always welcome.

**THAT** when men make a stand for principles involving national and individual integrity, they invariably become the target of some discrediting mechanism.

**THAT** compounding a lie when it is discovered to be a lie is abnormal and unless intelligent steps are taken in order to discover Truth, many will — and indeed are — finding themselves disorientated, progressively incompetent to deal nationally with the environment now being forced upon them.

**THAT** the malaise, mass neurosis, irrationality and free-floating violence already apparent in contemporary life are merely a foretaste of what may lie ahead unless the Truth concerning the Scriptures is discovered and the disease treated.

**THAT** to more and more thinking people the utter farce of Christianity as it is preached and practised today is becoming more and more apparent and many are asking “Who” is being worshipped now?

**THAT** the true descendants of the Patriarchs of Old Testament times are shying away from “religion” with an about-turn that is amazing to behold. They are beginning to see beyond the façade of the old, uninviting, cold and stone-built churches and they are beginning to see beyond the sleek, modern-architecturally built edifices that disgrace the landscapes. They are looking for Truth!

**THAT** it is so easy to stand up and say, “I love Jesus”. Three little words but what a condemnation there is in them, when the Truth is told! Did He not say: “He that rejecteth ME, and receiveth *not* MY words, hath one that judgeth him: The word that I have spoken shall judge him in the last day.” What a condemnation of all who will not seek for His Word which is the only Truth!

**THAT** few believe that He said His Word would judge those who do not and will not seek for and believe the Truth concerning His Words in the last day. That this is why true Israel is in such a mess both politically and spiritually.

**THAT** in order to discover what *is* Truth it is necessary to understand something about the Lord’s Signature and the way in which Satan has been active even to the point of using this Signature.

**THAT** in the parable of the sower the “good seed” was the Word of the Kingdom. That in this parable it can be seen that there are portions in the Scriptures put there by Satan while a number of his minion were those who helped in the translation as well.

**THAT** the time is coming when Truth will stand revealed. A Truth which is logic and which can never be destroyed. Meanwhile, through searching we can spare ourselves the trauma of future shock, we can reach out and help others to understand Him Who is the Word.

\*\*\*\*



# Cameos of History



## The King of Righteousness

*More than twenty centuries before the Roman Empire began, farther back from Christianity than the birth of Christianity is from us, Hammurabi reigned in Babylon, and framed a Code of Laws from which this passage comes.*

Hammurabi, the perfect king, am I. I was not careless, nor was I neglectful of the people whose rule Marduk delivered to me. I provided them with a peaceful country. I opened up difficult barriers and lent them support. I expelled the enemy to the North and South; I made an end of their raids; I brought health to the land; I made the populace to rest in security.

The great gods proclaimed me, and I am the guardian governor, whose sceptre is righteous and whose beneficent protection is spread over my city. In my bosom I carried the people of the land of Sumer and Akkad; under my protection I brought their brethren into security; in my wisdom I restrained them, that the strong might not oppose the weak, and that they should give justice to the orphan and the widow.

Pre-eminent among city kings am I. My words are precious, my wisdom is unrivalled. By the command of Shamash, the great judge of Heaven and Earth, may I make righteousness to shine forth on the land. By the order of Marduk, my lord, may no one efface my statues, may my name be remembered with favour in Esagila for ever. Let any oppressed man who has a cause come before my image as king of

righteousness.

In the days that are yet to come, for all future time, may the king who is in the land observe the words of righteousness I have written upon my monument. May he not alter the judgments of the land. Hammurabi, the king of righteousness, whom Shamash has endowed with justice, am I. My words are weighty; my deeds are unrivalled.

If that man pay attention to my words which I have written upon my monument, do not efface my judgments, do not overrule my words, and do not alter my statues, then will Shamash prolong that man's reign, as he has mine, that he may rule his people in righteousness.

If that man do not pay attention to my words which I have written upon my monuments; if he forget my curse and do not fear the curse of god; if he abolish the judgments I have formulated, overrule my words, alter my statues, efface my name thereon and write his own; or on account of these curses commission another to do so — as for that man, be he king or lord, may the great god, the father of the gods, who has ordained my reign, take from him the glory of his sovereignty, may he break his sceptre and curse his fate!

May Bel, the lord who determines destinies, whose command cannot be altered, drive him out from his dwelling through a revolt which his hand cannot control; the destruction of his city, the dispersion of his people, the wresting away of his dominion, the blotting out of his name and memory from the land, may Bel order with his potent command! May Ea, the great prince whose

decrees take precedence, the leader of the gods who knows everything, who prolongs the days of my life, deprive him of knowledge and wisdom! May he bring him to oblivion, and dam up his rivers at their sources! May he not permit corn, the life of the people, to grow in his land! May the blighting curse of Shamash come upon him quickly! May he cut off his life above! May Sin, the lord of heaven, my divine creator, whose scimitar shines among the gods, take away from him the crown and throne of sovereignty!

May Adad, the lord of abundance, deprive him of the rain from heaven and the water-floods from the springs! May he bring his land to destruction through want and hunger! May he break loose furiously over his city and turn his hand into a heap left by a whirlwind!

*From the Code of Hammurabi*

### Nebuchadnezzar Calling

*On two barrel cylinders in the British Museum is an impressive statement by Nebuchadnezzar of the things he did. These few words are taken from them.*

Nebuchadnezzar, the exalted prince, the supreme lord, the beloved lord, the beloved of the god Nebo, the unwearied prince of the gate, the restorer of the temples, the messenger of the great gods, the King of Babylon am I.

I caused to be completed the great fortresses, upon the threshold of its gates mighty lords and poisonous snakes I set up, the which never had any king made. The paths of the ancient quays I built up with bitumen and brick. The quay which my father had worked at I excavated. I caused its foundations to be laid and raised up its summit like a mountain.

The palace of heaven and earth, the seat of tranquillity, the temple of the gods, the dwelling-place of the divine king of heaven and earth, I caused them to be covered with shining gold and I made them brilliant as the day.

The temple, the foundation of heaven and earth, the tower of Babel I built anew.

The temple beloved of Nebo with gold and sculptured stones I made like the brilliance of heaven.

An account of my magnificent works and of my restorations of the temples of the great gods I wrote, and I set it up for future days.

O God, the king of Marad, lord of all warriors, sweep away the disobedient, smash their weapons, devastate the lands of the enemies, sweep them all away. In the presence of Marduk, king of heaven and earth, upon my works pronounce blessing, command my prosperity.

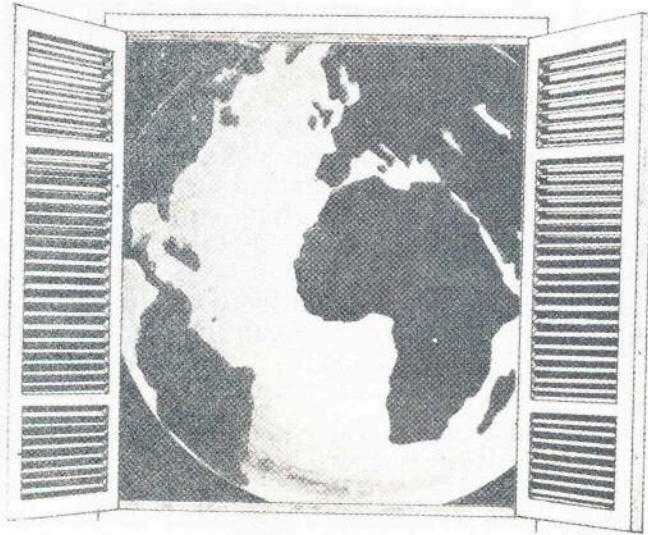
### Sayings of Abraham Lincoln

*Lincoln to a religious deputation urging immediate Emancipation.* I am approached with the most opposite opinions and advice by religious men who are equally certain that they represent the divine will. I am sure that either the one or the other class is mistaken in their belief. I hope it will not be irreverent for me to say that, if God would reveal His will to others on a point so connected with my duty, it might be supposed that He would reveal it directly to me. I can assure you that the subject is on my mind by day and night, more than any other. Whatever shall appear to be God's will I will do.

*Lincoln to his Cabinet on September 2, 1862.* When the rebel army was at Frederick I determined, as soon as it should be driven out of Maryland, to issue a proclamation of Emancipation. I said nothing to anyone, but I made the promise to myself and (here he hesitated a little) to my Maker. The rebel army is now driven out and I am going to fulfil that promise.

I have got you together to hear what I have written down. I know very well that many others might do better than I can, and if I was satisfied that the public confidence was more fully possessed by any one of them, and knew of any constitutional way in which he could be put in my place, he should have it. But there is no way in which I can have any other man put where I am. I am here; I must do the best I can, and bear the responsibility for the course I feel I ought to take.

# WINDOW ON THE WORLD



## TO HANOI AND BACK

Increasingly, Western society is being lulled to sleep through the introduction of one “fad” after another. And as a well known author has stated of today: “We develop relationships with *things*. *Things* affect our sense of continuity or discontinuity. They play a role in the structure of situations and . . . The fact that ‘fads’ are generated artificially, to a large extent, merely underscores their significance . . . never before have they come fleeting across the consciousness in such rapid-fire profusion, and never has there been such smooth co-ordination between those who originate the fad, mass media eager to popularise it, and companies geared for its instantaneous exploitation.”

One such “fad” now being the *Jane Fonda’s Workout Book*, keep-fit exercises “sandwiched between an opening account of her awakening to the radical political left and a closing emotional attack on capitalism and corporate greed as the sources of all

ills . . .” And the tragedy is that thousands of homes throughout the Western world have this book which is being carefully studied by not only mature women but by their teen-age daughters. Not only is this destructive propaganda but the money from the sale of this book helps promote Socialism in America — and throughout the West.

The well known American magazine *Soldier of Fortune* recently published an editorial by Tom Carhart, an infantry platoon leader in the U.S.A. 101st Airborne Division in Vietnam and now a lawyer in Washington, under the title: *Jane Fonda: From Hollywood to Hanoi and Back*. It is an article which must be read by all concerned people everywhere:

*“For without cause have they hid for me their net in a pit, which without cause they have digged for my soul”*

(Ps. 35 v 7).

Tom Carhart writes —

“In the spring of 1983, Jane Fonda is riding high: Her exercise book is at the top of the bestseller lists, her exercise salons are booming with business, and her golden reputation as an actress is growing almost daily. The political ambition of her husband, Tom Hayden, was furthered by his winning the Democratic primary for the California State Assembly seat from Santa Monica. Hayden will not allow his defeat in the November 1982 election to stand in the way of his dream of reaching the White House. To many Americans, Fonda is the genuine all-American woman, the pride and glory of her generation, and she would be the ideal first lady. But to many of us who served in Vietnam, she presents a somewhat different image, one replete with uncomfortable memories that just won't go away.

“Yes, Fonda opposed the Vietnam War, and sure, she could even be called a super-liberal, but that's true of many patriotic Americans — what makes her so different from other liberals?

“While most Americans realise that Fonda was active in the antiwar movement, many seem to have ignored or forgotten the words she used or acts she performed in that role. On 22 November 1970, she told Michigan State students: ‘If you understood what communism was, you would hope, you would pray on your knees that we would someday become communist.’ On 11 December 1970, she told Duke University students much the same thing: ‘I am a socialist, therefore I think we should strive toward a socialist society, all the way to communism. I would think that if you understood what communism was, you would hope and pray on your knees that we would someday become communist.’

“While she was in Hanoi in July 1972, she posed in the gunner's seat of an active North Vietnamese antiaircraft gun used to shoot down American aircraft. Pictures of this event have been widely distributed, and it is hard to think of any stronger depiction of a citizen's armed opposition to U.S. military forces.

“During that trip, she made a number of Radio Hanoi broadcasts to U.S. servicemen, asking them in very blunt terms to abandon



the war effort and turn against their ‘war criminal’ commanders.

“Upon her return to the United States, a number of people called her a traitor because of these acts, but she was never formally charged with treason by the Justice Department. Treason is defined in Article III, Section 3 of the U.S. Constitution: ‘Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort.’

“Jane Fonda and her allies seem to have convinced the general public that, because Congress did not declare war, it was not possible for her to commit treason when she was in North Vietnam. But that is simply not correct. Case law has established the definition of ‘enemy’:

“‘The subject of a foreign power in a state of open hostility with the United States is an ‘enemy’ within this clause defining treason.’ — *Stephen vs. United States*, 133 F.2nd 87 (1943)

“What do Vietnam veterans really think, in the spring of 1983, of Jane Fonda? It would be impossible of course, to ask that question of all 2.7 million who served there. Accordingly, I have asked it of an array of Vietnam veterans, ranging from the senior U.S. military officer in Vietnam through



VIET CONG OFFICIAL COUNTS DEPARTING U.S. TROOPS

former POWs to junior officers and riflemen. All are now productive citizens; all have been successful according to the traditional standards on which our society is based. I realize that there may be dissenting views that would differ from those here expressed, but it is easy to see that there is a common thread of concern felt about Jane Fonda by most Vietnam veterans.

“Jim Webb was a platoon commander with the Marine Corps, has since written *Fields of Fire* (Prentice Hall, 1978) and *A Sense of Honor* (Prentice Hall, 1981), and is now finishing a third book. ‘Jane Fonda represents the gravest abuse of freedom in a democratic system. Her actions imply that individual opposition to governmental policy might permit direct collaboration with an enemy in its efforts to kill our citizens and destroy their morale. Hers was not a case of dissent, but rather one of treason.’

“Don Bailey was a platoon leader with the 101st Airborne Division and is now a member of Congress, D-Pa. ‘Jane Fonda was wrong, but her aggressive attacks on those who served their country honourably will never be forgotten. She is the best known of those foolish and befuddled Americans whose actions have resulted in the establishment of oppressive cruelty as deep and penetrating as any the world has ever seen.’

“Duncan Hunter was a platoon leader with the 173rd Airborne Brigade, and is now

also a member of Congress, R-Calif. ‘There is no doubt that Jane Fonda’s alliance with the North Vietnamese communists contributed to their military effort against American soldiers. Every mother, father and loved one of Americans who were killed over there must decide for themselves what fault she should bear; I don’t believe she will fare well when those personal and private judgments are made.’

“Larry DeMeo was a company commander with the 173rd Airborne Brigade, and he now works for the Veterans Administration. ‘Jane Fonda’s real crime lies not so much in her undeniably treasonous activities, but rather in the fact that those activities encouraged the enemy to endure and so lengthened the war. Thousands of Americans and millions of Southeast Asians have died and are still dying as a result.’

Leo Thorseness is a retired Air Force colonel in Santa Monica, Calif., Jane Fonda’s home town. He was a POW for over six years. ‘Jane Fonda is an American embarrassment. In time of war, she went to North Vietnam, where she spit on the United States, posed for pictures in an anti-aircraft gun that was used to shoot down U.S. aircraft, made propaganda broadcasts to our troops, and then came back to the United States and laughed in our national face about it. I believe she was a traitor, and I just don’t understand why she was never

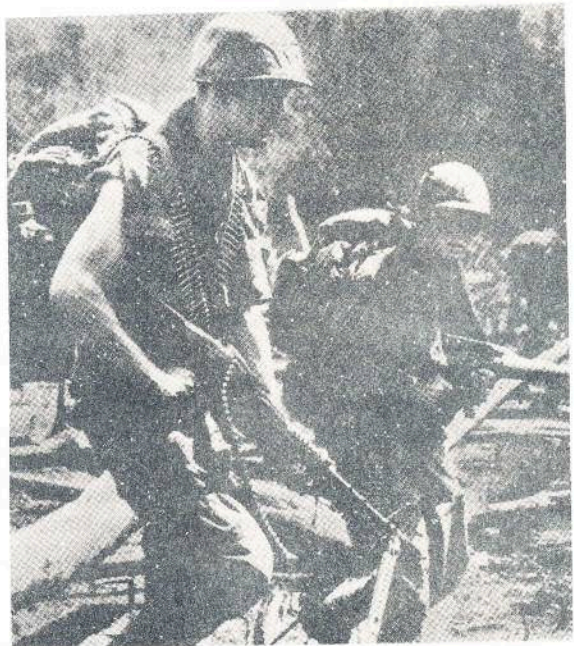
formally charged with treason.'

"Red McDaniel spent over six years as a POW. He is now a retired Navy captain in North Carolina, and is the author of *Scars and Stripes* (A.J. Holman, 1975). 'When I was shot down in 1967, I was tortured regularly and methodically from the day I arrived in prison camp, and that happened to all the other prisoners with me. In 1969, for instance, the North Vietnamese found out about an escape attempt and kept me awake for seven days and seven nights, kneeling on pitted concrete with my hands tied over my head, my legs in irons. I received anywhere from 50 to 200 lashes with a fan belt each day, and finally three hours of electric shock torture. I know of at least 20 other prisoners who were similarly tortured over that event, and Ed Atterbury was tortured to death. When Jane Fonda says we weren't tortured, I just don't know what to say — would our scars convince her?'

"Tom Pauken served as an adviser with MACV, and is now the director of ACTION, an umbrella agency of the executive branch that includes the Peace Corps and VISTA. 'Jane and Tom and all their friends are the vanguard of the radical left wing, and they'll use whatever works to bring our system down. Civil rights, the Vietnam War, air pollution, nuclear power plants — if they think it will arouse great masses of people against the government, they'll use it. Of course, they're very insincere about what they say — look at Vietnam, where they were crying out against our heartless violence, and then look at what they've done to protest the communist blood bath that's been going on there since 1975 — absolutely nothing. That ought to tell you a lot about them.'

"Gen. William Westmoreland was the commander of all U.S. Forces in Vietnam for much of the war. 'I believe it's rather disturbing that an individual so much in the public eye would have taken it upon herself to resist foreign policy that had been decided upon by elected officials, and it's really unconscionable that she would have made such a career out of undermining duly constituted authority. She had a very destructive effect on military morale, and it seemed she did everything she could to tear down pride of service to country and to turn

U.S. TANKS ARRIVING IN VIETNAM



enlisted men against their officers. Of course, she played a major role in the disillusionment that many Vietnam veterans later felt. I first thought that she was quite bright, but rather naive, and that she had simply been taken in by propaganda. Upon reflection, however, and in reviewing her long record of destructive opposition to the institutions of our society, I believe there is considerable evidence that she has been intentionally subversive and has been attempting to bring down the American

system from within all along.’

“Her best-selling *Jane Fonda’s Workout Book* was panned in a review titled, ‘Stretch Marx’ that appeared in the 16 August 1982 issue of *The New Republic*. The book is an array of exercises sandwiched between an opening account of her awakening to the radical political left and a closing emotional attack on capitalism and corporate greed as the sources of all ills.

“As revealed in the February 1982 issue of the libertarian magazine *Reason*, the money earned by her movies, her exercise salons and her book goes to the *Campaign for Economic Democracy*, the thinly veiled political vehicle used by her husband, Tom Hayden, to promote the institution of centrally controlled socialism in America. That’s spelled C-O-M-M-U-N-I-S-M.

“But Fonda isn’t crazy. She and Hayden and the dangerous people behind her have learned the lessons of the ’60s: Because they know that communism, openly announced, won’t sell in this country, their true goals will not be mentioned again, in the Castro tradition, until they have clawed their way to power. They are well organised, methodical and blindly devoted to their cause.

“Lenin said that communists would hang the last capitalist with rope that he had sold them. Those of you who sign up for Fonda’s chic new exercise courses should bear in mind that the money you pay will be used in an effort to bring about the downfall of the Western and American way of life.

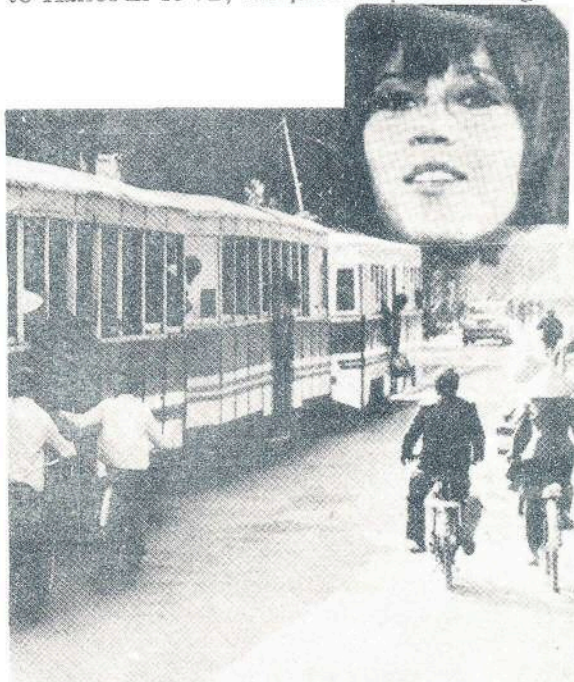
“No requirement has ever been specified by the courts for a declaration of war before treason can be committed. The Tonkin Gulf Resolution of 1964 gave the American president authorisation to ‘take all necessary steps, including the use of armed force’ to assist Southeast Asian allies in defence of their freedom. That is formal licence granted by Congress for the president to enter into a ‘state of open hostility’, which requires the existence of any ‘enemy’. And an early U.S. Supreme Court case establishes the treason implicit in Fonda’s posing for pictures in that active North Vietnamese anti-aircraft gun:

“‘Assembling, joining, or arraying oneself with the forces of the enemy is a sufficient

overt act of levying war.’

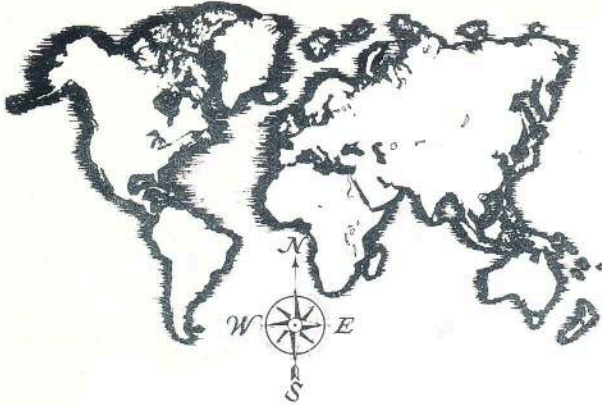
—*Respublica vs. Carlisle*,  
1 U.S. 35,38 (1778)

“Her radio broadcasts seem to justify still another charge of treason, but all this may be beside the point: While Fonda seems to have committed treason during her visit to Hanoi in 1972, her present public image is



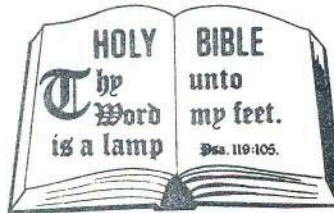
such that the probability she will ever be charged and tried as a traitor is almost non-existent. But we should all recognise the gravity of her action, and keep our eyes open to the fact that she is still working toward the same end: Since the fall of South Vietnam in 1975, she has continued both her fight against free enterprise as an economic system and her unquestioning support for communism.

“In the summer of 1979, when the blood-bath taking place in Indochina at the hands of the communists was becoming unacceptably blatant, a number of formerly prominent antiwar figures, including Joan Baez, Daniel Elsberg and the Berrigan brothers wrote open letters of condemnation that were printed in national newspapers. They begged Fonda to join them, but she refused, apparently still believing that communist governments can do no wrong.”



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