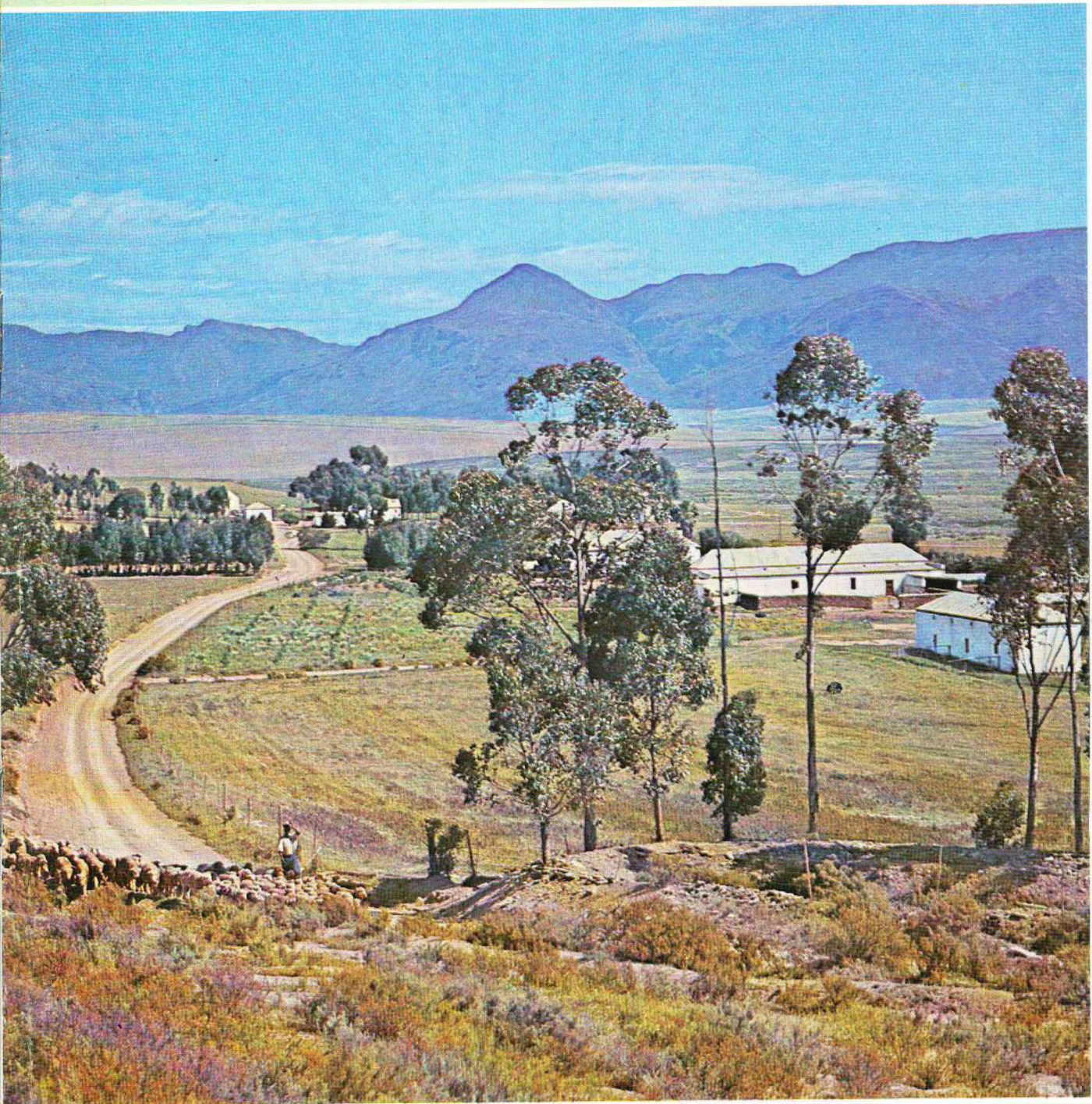
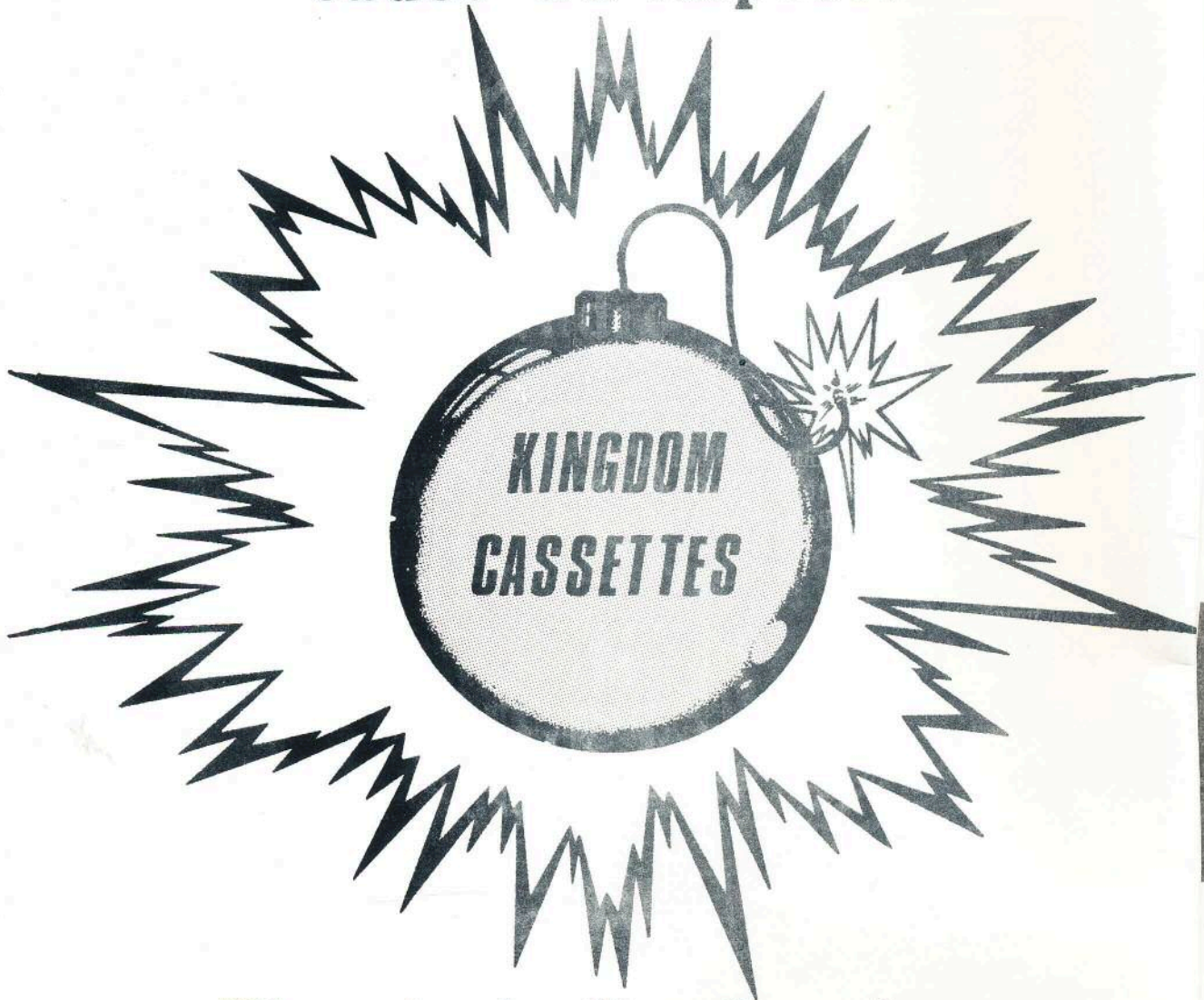


# The Covenant Message



FOR GOD, LAW AND KINGDOM  
VOLUME 53 NUMBER 4

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Dear Readers,

This issue of *The Covenant Message* has, as usual, a few “treats” for you, the reader, but unfortunately, these have been curtailed somewhat as circumstances have forced us to cut down on the number of pages.

It will be appreciated that ever since *The Covenant Message* was first published over fifty years ago, it has been through the donations of many friends that the subscription rate has been kept as low as possible. However, due to the present world financial situation, donations have decreased considerably until we are now faced with the possibility of further restrictions. A truly tragic situation at a time when our people should be learning more of their heritage and their responsibilities.

Meanwhile, we trust you will find this issue absorbing and helpful.

Sincerely yours,

**W.G. FINLAY**  
Editor



# The Covenant Message

**COVER**

*Autumn returns to the Southern Hemisphere*

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# PROPHETS

*"Thus Israel's King, the LORD proclaims, And his Redeemer, LORD of Hosts; I am the First and the last, Except myself there is no God. And who but I proclaimed and told And fixed events from former times, Foretelling future things? Shake not, fear not, for is not this what I informed and told? You are My proof no God exists but Me – I know no other Rock"*

(Isa. 44:6-8 Ferrar Fenton translation.)

At the outset, it should be clearly understood that the Biblical subject of prophets and prophecy was never intended to satisfy the craving of those seeking sensationalism nor was it intended to capture the curiosity of the credulous. Prophecy was intended to provide the Divine assurance that despite retrogressive developments in the Israel nation – and this because of departing from the Law of the LORD – that He, the LORD remained in control and would, in the fullness of time, vindicate that control, by delivering the nation from its foolish stiff-neckedness. A further point in this subject too should be noted in that, as is evidenced by the above quoted passage, that in "foretelling future things", the LORD did so within the context of Israel – adding that prophecy fulfilled in ISRAEL was the proof that He, the LORD, alone was God.

However, in keeping with other propaganda areas which may be seen as being aimed at destroying the Biblical identity of the Western nation who, in the main, are the modern development of true Israel, one finds this subject of prophets and prophecy mainly ignored and at times, banished from orthodox teaching. Despite the statement that prophecy is a "light shining in a dark place" (2nd Peter 1-19), most theologians hold that the subject was fulfilled and therefore invalidated by the Advent of the Lord Jesus Christ Who ushered in a new dispensation of love which supersedes all other considerations. In the light of modern theological attitudes to the subject of prophecy, the object of this article is to ascertain whether or not this attitude is true or whether, as happened in Biblical times, the Covenant People have been diverted from a vital mechanism which the LORD provided so as to guide His People toward the re-discovery of the "faith once delivered to the saints" (Jude 3).

The *Jewish Encyclopaedia* introduces the subject of "prophets and prophecy" with the following statement: "Though many ancient people had their prophets, the term (prophet) has received its popular acceptance from Israel alone, because taken as a class, the Hebrew prophets have been without parallel in human history in their work and influence . . ." While many would contest this claim – and not without a certain degree of justification as will become evident presently – it would serve at this point to note something of those other "ancient peoples" who too had their prophets.

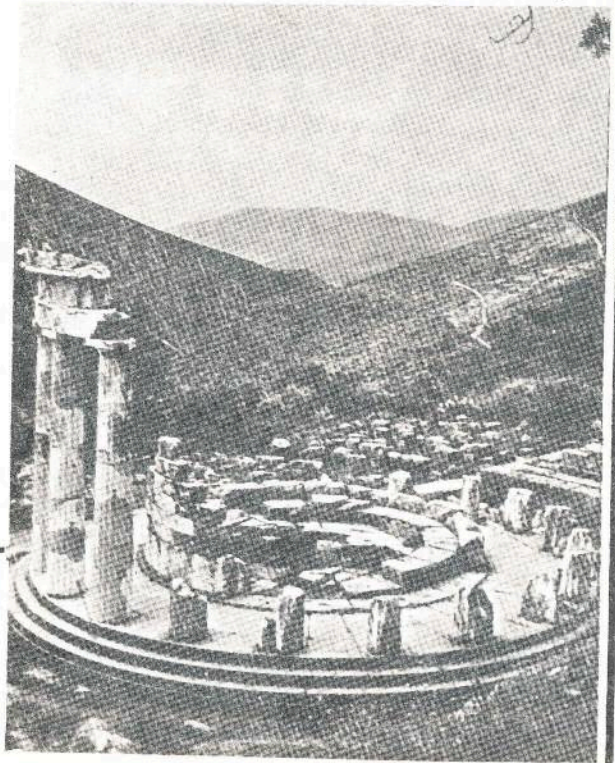
# AND PROPHECY

## Oracles of Greece

The 9th edition of the *Encyclopaedia Britannica* has the following to say about the oracles which operated in and about the 8th and 7th centuries B.C. "It is instructive to compare the position of the oracles in Greece with those of the kindred race of Asia Minor. In the latter country the god is supreme over his people, the government is a pure theocracy, and the priests, as interpreters of the divine will, are absolute masters of the servants of the god. In Greece, it is wholly different. In both cases the oracles are the creation of the national genius — in Asia Minor, oriental and stationary, in Greece, living and progressive . . ." The "living and progressive" oracles of Greece were centred in several areas — the two main regions being in Dodona in the West and at Delphi in the territory of Phocis where the temple of Apollo became the centre of most religious activity.

The oracle at Dodona was said to have been the older of the two and its method of divination was entirely different to that of the Pythia at Delphi. The oracle at Dodona was an oak tree whose oracles were interpreted by a priest from the rustling of its leaves, the cooing of doves in its branches, and the clanking of the brass vessels which were hung from the tree. From evidence to hand, it would appear that the oracle at Dodona was aimed at the common man for each petitioner received strips of lead on which the question was asked and the priest invariably asked that the question be framed in such a way that the answer would be either "yes" or "no". This natural-

The ruins at Delphi, Greece's most ancient and sacred place, the home of the Oracle of Delphi.



ly reminds one of the “yes” and “no” stones — the Urim and Thummim — which were supposed to have been attached to the breastplate worn by the High Priest in Israel’s history. In this story, whenever a problem was said to have arisen which could not be handled by the priesthood, the High Priest would appear before the LORD, present the problem which would be answered by the “Shekinah” shining on one or other of the stones thus indicating a “yes” or “no” answer without any debate on the issue in question. It should of course be understood that the story of the “Shekinah shining on the ‘yes’ or ‘no’ stones” is purely rabbinical in origin — the Bible having nothing to say about it. Be that as it may, the *Encyclopaedia Britannica* claims that the age of the Dodona oracle is unknown — its origin being lost in the mists of Grecian antiquity.

The origin of the Delphic oracle is likewise unknown — one legend telling that the so-called prophetic virtues of the site which was six miles inland from the shore of the Corinthian Gulf, was discovered by a shepherd whose goats began to frisk about under the influence of the subterranean vapour which emerged from the mountain. Another legend tells that Apollo, after he had killed the great serpent Pytho on that spot, boarded a Cretan ship in the neighbouring Gulf and consecrated the crew to his service — the crew becoming the priests in the temple which was erected on that site. However, whatever the origin, by the time when the prophets of Israel were busily engaged in calling the nation to repentance and warning of things to come, the Delphic oracle was a “going concern” netting much wealth for the priests who were in charge of the temple of Apollo which had been built by the semi-mythical personages Trophanius and Agamedes.

Differing from the oracle at Dodona, that at Delphi was characterised by a priestess who sat on a tripod amid the fumes which spewed from the yawning volcanic chasm on the southern slopes of Mount Parnassus. As she inhaled the fumes, the priestess began to foam at the mouth, became unconscious

with words beginning to tumble from her lips in languages which none, except the priest, could supposedly understand. So confused and ambiguous were her messages that the priests were required to then intercede and interpret the gibberish which fell from the lips of the Pythia. The close proximity of Delphi to Corinth had, in all probability much to do with the “speaking in tongues” with the need for interpreters which forms the basis of the fourteenth chapter in the 1st Epistle to the Corinthians.



A sketch of the Oracle of Delphi

Many people would, in all probability, write this story of the Delphic oracle off as just another of the many myths and legends which abound in Grecian history. While this may indeed be the case, the story of how the Delphic oracle achieved its prominence and influence among the rulers of the then known world is well worth repeating here.

### Croesus and the Pythia

At a time when uncertainty reigned as to which oracle should be patronised, Croesus, the Lydian king, found himself on the horns of a dilemma in that he did not know how to forestall the threat posed by the Persian Empire under the rule of Cyrus the Great. The threat of Persia was tangibly real and was one of the most important problems which the Lydian king had to solve — hence he felt the need for oracular help but, and

this became the burning question, which oracle's help should he invoke? At that time and apart from the oracles at Dodona and Delphi, there were four other minor oracles — all of whom enjoyed popularity among the people who were encouraged by the priesthood to seek knowledge of the future from the various oracles — at a price naturally. Croesus decided to approach the selection of *his* oracle scientifically and despatching six messengers, one to each shrine, Croesus told them to pose the same question to each oracle on the same day, namely one hundred days hence, and at the same hour. The question was: "What is king Croesus, son of Alyattes, now doing?" after which each of the messengers was to return to Lydia with the answer with all speed.

The record of only one reply has survived — that given by the priestess, the Pythia at Delphi. The reply remains one of the unexplained mysteries of the time and is worth noting here. The messenger from king Croesus had barely set his foot inside the shrine when the oracle, without being asked any question, began to speak, the following being a translation of what the Pythia is reported to have said.

*I can count the sands, and I can measure  
the ocean;  
I have ears for the silent and know  
what the dumb man meaneth;  
Lo! On my sense there striketh the  
smell of a shell-covered tortoise,  
Boiling now on a fire, with the flesh of  
a lamb in a cauldron —  
Brass is the vessel below, and brass the  
cover above it.*

Upon receiving the reply, Croesus immediately placed his trust in the oracle at Delphi because on the day of the test, the Lydian king had taken a lamb and a tortoise — a most unusual combination — cut them into pieces and set them to boil together in a brass cauldron with a brass lid! This story — if story it be — has never been explained — ridiculed? — yes, but never seriously accounted for.

## From Greece to Canaan

In passing back to the earlier quote from the *Jewish Encyclopaedia*, it will be recalled that it was claimed that while many ancient people had *their* prophets, the term and subject became popular because of the work and influence of the Hebrew prophets. This is of course not entirely true and to prove the point, a brief consideration of the "Hebrew prophets" will serve to illustrate this fact.

The historic order of Hebrew prophets and prophecy begins with Moses who, because of the peculiar nature of his office in Israel, may truly be called the prototype of all the canonical prophets. Although in the main Moses is accepted as the great Law-giver — having given Israel a new and national sense of justice, civil government and moral Laws wider and deeper than that of the tribal system which operated during the development of the nation — in the sense that he warned of the consequences of Law transgression made him the unique and first prophet in Israel. Then too in the most direct way, Moses told Israel of the coming Prophet Who would speak the



An impression of Moses

Words of the Father – which Words would be ultimately heeded by the nation in the Kingdom Age (Deut. 18:15-19).

Samuel, so it is claimed, was the first legitimate successor to Moses and, as is recorded in 1st Samuel 9:19, was the first true “seer” in Israel whose revelations covered all matters from those affecting the individuals to the announcement of the Kingdom of God of which Israel was the national nucleus. It was in Samuel’s time that the Bible records the first significant development toward a “school of prophets” although initially, and probably under the guidance of Samuel, “bands” or “guilds” of prophets began to operate which, with the passage of time, became the prototypes of the professional prophets who, together with the priests, were responsible for the downfall of Israel (Ezek. 13:1-4). It was this work of the professional prophets which the *Jewish Encyclopaedia* failed to include in its consideration of the prophets and which certainly calls into question their statement that it was the Hebrew prophets – their work and influence – which created the popularity of the prophet’s office.

In the beginning, the prophets limited their work to preaching and *verbally* demanding that the leaders in Israel should renounce the degeneracy which had set in and to reinstate the Law of the LORD as the only Constitution for the nation. Examples of this type of “prophetic work” may be seen in the story of Elijah and Elisha neither of whom, as far as is known, *wrote* a prophecy in the accepted sense of the word. However, in 2nd Chronicles 21:12-15 and during the reign of Jehoram some ten years after Elijah had been carried “up by a whirlwind into heaven” (2nd Kings 2:1,11), a letter was received by that king which foretold his death by disease – this being the only occasion when Elijah is accredited with having *written* a prophecy, a prophecy which dealt exclusively with the fate of Jehoram.

The final and perhaps the most decisive stage in the history of the prophets and prophecy, was reached when the *spoken*

*word* became the *written word* – when indeed prophecy took the form of literature, being written so as to reach a wider audience and to influence those far beyond the reach of the prophet’s voice. This new development coincided with the political moves which were aimed at establishing the Assyrian Empire as the dominant military force of the day and which was seen as posing a very special threat to an already divided Israel nation whose lack of unity had the additional problem of Law transgression to further weaken the people.

### The First of the “Literary Prophets”

The first of the “literary prophets” may be said to have been Amos who wrote his work in or round about 765 B.C. although it is quite possible that his written record may have been recast at a later stage. At that time, the kingdom of the house of Israel and that of the house of Judah were at the summit of their prosperity with idleness, luxury, oppression and idolatry beginning to be assertive in both kingdoms. In the north, Jereboam 2nd was celebrating his political victory over the Syrians when Amos, who was unknown in any school of the prophets, appeared on the scene and *spoke* the indictment of the LORD against both kingdoms. This spoken indictment certainly disturbed the national self-complacency in both Israel and Judah but the later *written* indictment by this prophet shattered the self-satisfaction of the people who were now brought face to face with a truth which warned that because the LORD had created and chosen Israel for His very Own People, He could and would exercise His Right over them and punish them for their iniquities. However, although his written message was concerned with the then immediate future, Amos recorded a message which was applicable in the “long term” for he provided the LORD’S assurance that despite punishment, the nation would be sifted among all nations but that not the least grain would fall to the ground (Amos 8:8) thus providing hope and comfort for future generations. →



Michelangelo's vision of Isaiah

The prophet Isaiah whose work embraced both kingdoms as indeed had that of Amos, provides a graphic illustration of the way in which the "professional prophets" operated in that in his thirtieth chapter, the prophet directs a message against the kingdom of Judah – the kingdom of Israel having already passed into the Assyrian captivity. Isaiah was commanded by the LORD: "Now come and write it on a tablet, engrave it as an inscription before their eyes, that it may be there in the future days, a testimony for all time. For they are a race of rebels, disloyal sons, sons who will not listen to the LORD'S instruction; they say to the seers, 'You shall not see', and to the visionaries, 'You shall have no true visions; give us smooth words and seductive visions. Turn aside, leave the straight path, and rid us for ever of the Holy One of Israel' " (Isa. 30: 8-11 N.E.B. translation). Without going into the various ramifications which attend the story which involves Sennacherib, Hezekiah, Isaiah and the ministers at the court of Hezekiah – the difference between the accounts in 2nd Kings 18 and those in Isaiah 30 and 2nd Chronicles 29 are evidence of scribal confusion in Israel's history – thus without going into these ramifications, it suffices to note that the people exercised considerable influence over the prophets.

Ezekiel too was used by the LORD to record something of the way in which the professional prophets pursued their calling. In the 13th chapter, the prophets of Israel are called "foxes in the deserts" because in the first place, they failed to warn the people of the "breaches" which were appearing in the "wall" (the Law) which surrounded the nation and secondly, they deluded the people by suggesting that the political trends were steps toward peace for the

nation. Then too they prophesied – again deluding the people by propping up national disasters claiming that all was well and that all that happened resulted from the predestination by the LORD. In repudiating the professional prophets, the LORD said: "Is it not a false vision that you prophets have seen? Is not your divination a lie? You call it the very word of the LORD, but it is not I who have spoken" (Ezek. 13:7 N.E.B.).

So then, as one looks at the recorded history of Israel from the time of Samuel until all twelve tribes were carried into the Assyrian and Babylonian captivities respectively, one is able to see the priests, working through the prophets indulging in a campaign to destroy the nation Israel through depriving them of knowledge (Hos. 4:6). The conspiracy which aimed its actions at "cutting Israel off from being a nation" in spite of the LORD'S assurance that the sun, moon and stars would testify that the nation would continue before Him forever (Jer. 31:35) was basically successful and as a new religious entity "set up house" in Judaea after Israel's removal, one may see how the conspiracy began to press home its victory (Psalm 83).

#### Another Scene – Another Prophet

Another prophet – Zechariah – must be mentioned here for he, like Haggai, was said to be a prophet to those who came from Babylon and who set up the Judaeen religious nation. As one begins to study the 14 chapters which are included in the Book which bears the name of Zechariah and as one considers both Christian and Jewish theology dealing with this subject, one begins an analysis which shows very clearly that two or possibly three different works have been collated and put together under the name of Zechariah. An initial and superficial examination of the Book shows that it readily divides into two sections namely, chapter 1 through 8 and chapter 9 through 14 – each of which is distinguished from the other by its method of presentation of the subject and also by the range of

the subject presented. The first part, i.e. the first 8 chapters are taken up with an encouragement to the people to press ahead with the building of the temple and throughout those chapters, the apocalyptic visions and other historical data show very clearly that Zechariah was indeed the writer who was very concerned with the then contemporary scene.

However, as one passes on to the 9th and subsequent chapters, the contents, as well as the language used, indicates a pen somewhat different from that of Zechariah. In point of fact, as these chapters are analysed, evidence begins to emerge which suggests that *possibly* two further writers were at work – Jeremiah being named as possibly one of these.

In Zechariah 11, the following account is to be found in verses 10 through 14; “And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them.



And for thirty pieces of silver .....

And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD. Then I cut asunder mine other staff, even bands, that I might break the

brotherhood between Judah and Israel.” The reference to the “thirty peices of silver” reminds one of the reward received by Judas Iscariot for his betrayal of the Lord and if one reads Matthew’s account of Judas’ remorse, one cannot escape the obvious implication in the account. After Judas had cast down the thirty pieces of silver, the priests “. . . took counsel, and bought with them the potter’s field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by *Jeremy* the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter’s field, as the Lord appointed me” (Matt. 27:7-10).

While all four Gospel writers refer to the betrayal of the Lord by Judas Iscariot, only Matthew makes reference to the price of the betrayal and in this context, as has been seen, he brings *Jeremiah* into the story in that the prophet is mentioned as having made reference to the “thirty pieces of silver” – all translations confirming Jeremiah’s association with that amount. The strange feature about this is that while Jeremiah 18:1-4 and 19:1-3 do refer to the “potter”, no reference is made to the “potter’s field” nor is there any reference to the thirty pieces of silver. Is it possible that Jeremiah’s writing concerning the “thirty pieces of silver” and the “potter’s field” were somehow mixed up with the documents written by Zechariah by some scribe at a later stage who did not notice the error? It is quite possible that in the day when the Gospel of Matthew was written that the references were still part of Jeremiah’s writing as no translation of Matthew 27:9 mentions the name of Zechariah, whose 11th chapter carries the story.

The fact that careful analysis of the Books of the prophets reveal a certain degree of scribal manipulation should not cause the average student to abandon the subject of “prophets and prophecy” nor cause them to reject out of hand the positive faith-building machinery which is to be

found in the writing of those men of old. At this moment in time when the "company of nations" which have borne the Covenant marks of true Israel are finding the "enemy coming in like a flood" (Isa. 59:19); when they experience carefully calculated tactics which divide one from the other (Psalm 2:1-3); when they are blackmailed by aliens who live off their charity and who yet demand more and more (Isa. 49:20); when aliens become a yoke on the national neck of the people – strangers who like parasites suck the life-blood of the people (Jer. 30:8); when they see Esau-Edom in world Jewry claiming to return to Palestine and build the land (Mal. 1:4) and when they see Gog setting up a state in Palestine as happened in 1948 (Ezek. 38), when all these things come to pass as indeed they are doing and have been doing since 1945, then one may know that the prophets, the servants of the LORD God of Israel were indeed inspired to provide hope in an otherwise hopeless situation.

Apart from theologians both ancient and modern, there are those who pour scorn on the subject of prophecy and yet, if one passes out of the area of the Bible, there are those in the secular world who have foreseen strange happenings which have been recorded for all to see. For instance there was the "Plowboy prophet" Robert Nixon who in 1467 prophesied that he would starve to death in the royal palace. To prove that Nixon was a fake, king Henry 7th ordered that the boy be given all the food he wanted, whenever he wanted it. One day, leaving Nixon in the care of one of his officers, Henry left London and the officer, in protecting the boy from the palace domestics, locked Robert in the king's own closet. The officer was then called away from London on urgent business but forgot to leave the key or instructions for Nixon's release. By the time he returned, Robert Nixon had indeed starved to death in the royal palace.

Others who had similar visions of the future include Nostradamus, Savinien Cyrano de Bergerac, Coinneach Odhar or Kenneth Mackenzie as he is known in

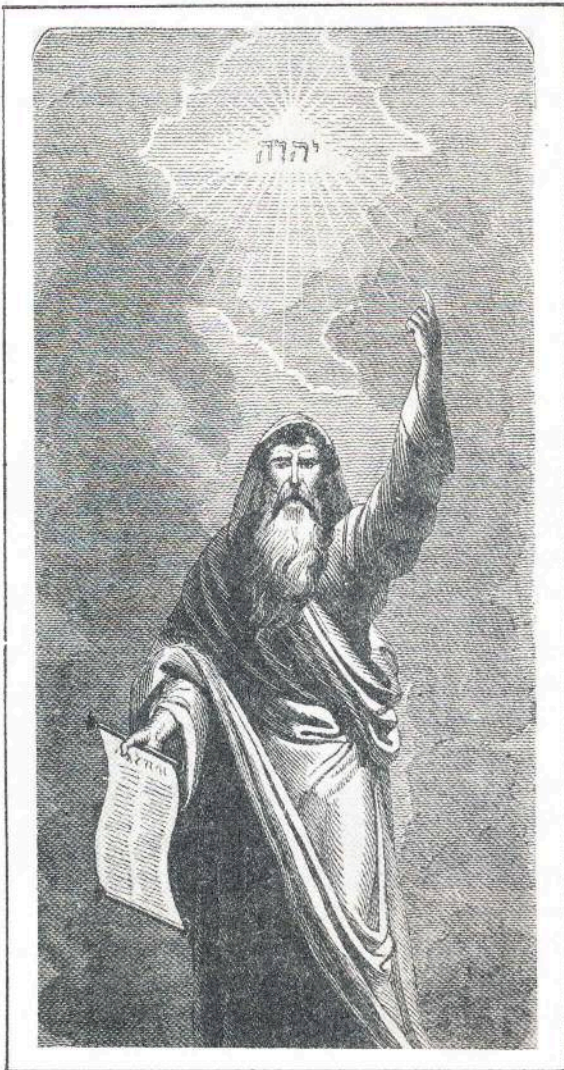


Seated : Mark Twain ; Insert : Nostradamus

English, Robert Morris Sr., Mark Twain, Morgan Robertson and a host of others whose names are associated with the lifting of the veil of the future in prophecy. Contemporary history has vindicated the fact that men and women in comparatively modern times have foreseen the future with many sceptics acknowledging that prophecy or whatever name men may prefer to call it, is a science which cannot be fully or satisfactorily explained. The point to note here is that this subject of prophecy is not limited to the present era and just as comparatively modern men and women have foreseen events, so too, in a very specific area, men in Old Testament times were used of the LORD to communicate the knowledge of things to come in which He, the LORD, would be vindicated in all that he said about His People with whom He entered into Covenant contract. Thus, as one looks at the world with its chaos and confusion and with the Western nations wilting under the barrage of the Third World, this is the time to look up and see that the LORD is indeed faithful because He promised that no matter what arose, His people would continue to be a nation before Him forever. ■

# CHRIST the TEACHER—

## Would Your Church Have HIM?



It has been said that if the Lord Jesus Christ came tomorrow, the reaction of Christendom would be exactly the same as the Jews almost two thousand years ago — they would ostracise Him, they would call Him a deceiver or heretic, they would certainly call Him a racist and they would metaphorically crucify Him all over again. There are those of course, who will charge that this indictment is pure fantasy and that Christians would accept the Lord in whatever guise He came no matter what doctrine He taught. If this is so, the following scriptural facts, when contrasted with Christian orthodoxy, are most interesting.

The Old Testament prophets — all of whom were Israelites — knew absolutely nothing about a doctrine of universalism nor did they accept any but a direct descendant of Abraham, Isaac and Jacob as heirs to the Covenant Promises. One should of course, remember that these prophets were called “holy men of God who spake as they were moved by the Holy Ghost” and the fact that they did not accept the principle of adoption into Israel by non-Israelites surely tells its own story — and this under the inspiration of the Holy Spirit!

As the twelve-tribed nation of Israel allowed itself to be turned away from the Directive of the LORD — which was and is the Law of the LORD — one finds the prophets, apart from calling for repentance, beginning to both speak and write in the →



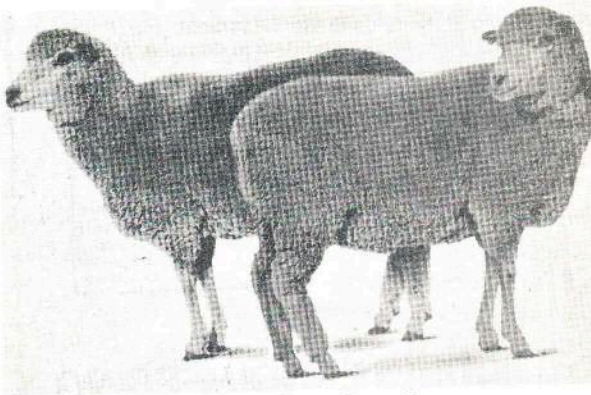
context of the coming of a Teacher of Righteousness — a Messiah — Who would provide Israel with the only way back to the Father (Ex. 4:22; Isa. 63:16; Jer. 31:9; Hos. 11:1) which is the New Covenant (Jer. 31:31). Again it should be noted that the prophets certainly did not entertain any thoughts which suggested that the Messiah and the New Covenant afforded everyone the means of access to the Kingdom of God. As Jeremiah wrote, the New Covenant was made exclusively with twelve-tribed Israel (Jer. 31:31,33 or for “New Testament Christians” Heb. 8:8,10) and one should remember again that Jeremiah belonged to that company of “holy men” who spake as they were moved by the Holy Ghost.

In passing from the area of the Old Testament prophets, the scriptural facts of the New Testament tell their own story — a story which more than one cleric has said they cannot accept. Before the “Word was made flesh” (John 1:14) and according to

the record of Matthew 1, the Child born to Mary had a specific task to accomplish and despite the teaching of orthodoxy, *this task was restricted to one people*. To Israel, who were not the Jews — “... for he shall save his people from their sins...” (Matt. 1:21). This is the first point in the New Testament record which is rejected by orthodoxy for “the angel” spoke words to Joseph which embodied exclusiveness. He did *not* say: “... for he shall save ALL PEOPLE from their sins” but rather “HIS PEOPLE” who in the first sixteen verses of Matthew’s Gospel, are identified as ISRAEL. The activity of the “son of Mary” was to “save” (Greek: *sōzō*, to deliver, to protect, to heal, to preserve, to make whole) His Israel brethren (Deut. 18:15,18) who at that time were under the punitive measures of the Law of the LORD, which were the consequences of transgression and which, in 1st John 3:4, is defined as “sin”. Thus, as “sin is the transgression of the Law”, one must of necessity be under the Law to violate it and as is plainly evident from the Pentateuch, there is no mention of the word “Jew” nor is any people referred to by this name mentioned as being present at Sinai when the Law was given. Thus then, if the Lord came tomorrow and presented this argument, He would immediately be classified as “antisemitic” — not because He castigated them for being of their father the devil (John 8:44) but because He told the truth that no such people as the Jews were present at Sinai when the Law was given.

In the context of the Syrophenician woman (Matt. 15:21-28), the Lord made the statement: “I am not sent but unto the lost sheep of the house of Israel” which once again introduces a note which is not acceptable to modern orthodoxy. In the first instance, this statement is a further repudiation that the Jews are “his people” or the people of “Israel” (John 10:26) and in the second instance, it establishes on His authority that He came to and for one people — Israel who were “put away in punishment” (*appolumi*) because of their transgression of the Law. Earlier in His ministry and to give content and meaning to the “angel’s” state- ➤

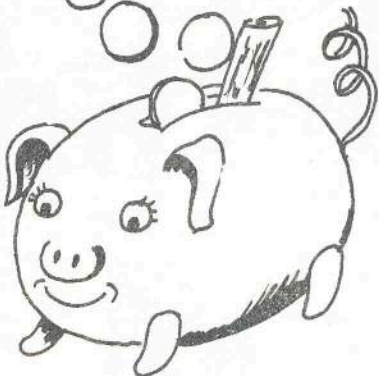
ment that He would "save" – heal, protect, preserve and make whole – His people, the Lord said: "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17,18). The re-establishment of the Law in Israel was the restoring mechanism and when the Lord, in His Prayer to the Father said that He had finished the work given Him to do, it should be noted that this work was to give to the disciples the "word" of the Father which had been polluted by the Jews (John 17:4-8 and Matt. 15:6-9).



*The lost sheep?*

The instruction of the Lord to His disciples was NOT to go to all and sundry but to go to the "lost sheep of the house of Israel" (Matt. 10:5,6) which of course is bitterly opposed by those who aver that He came to the whole world and to everyone in it. Further, it is contended that He completely reversed His earlier statement about the Law and, nailing it to His Cross, abolished the Law making Israel's only mechanism for its existence, null and void.

As we said at the beginning, if the Lord Jesus Christ came tomorrow and taught as He did in His First Advent, no church would invite Him to their service – but what is more, even if they did invite Him, He would no doubt say: "...I never knew you: depart from me, ye that work iniquity (lawlessness)" (Matt. 7:21-23). ○



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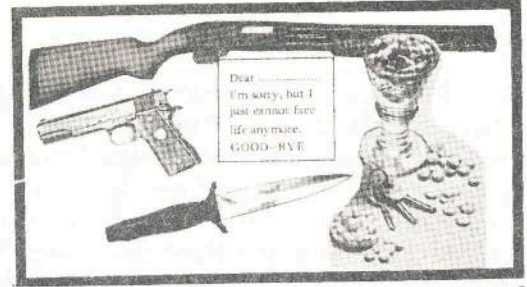
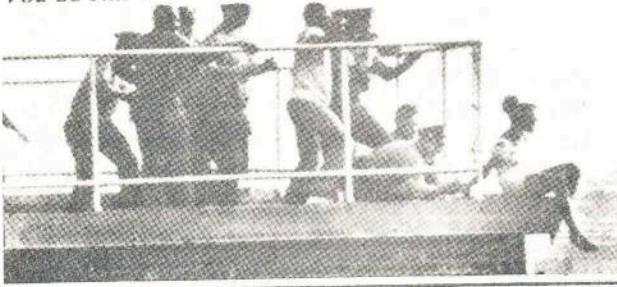
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## The Tragedy of Teenage Suicide

From: Don Bell Reports

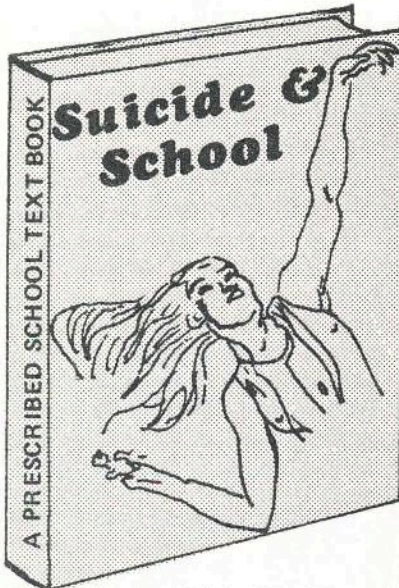
The two fifteen-year-old girls, sophomores at Leonminster, Mass. High School, wrote a note with lipstick on the bedroom mirror. It read: "Don't be sad. We love you." Later their bodies were found, a 12 gauge shotgun lay near their bodies. Authorities refused to call it a double suicide. But their school-mates said one of the girls had been talking about killing herself; and four other students of the same high school had died in the past four months, apparently suicides. The school superintendent said he didn't know why the school of 1 700 students had suffered so many deaths... On December 14, 1981, U.S. News reported: "A new generation of American teenagers is deeply troubled, unable to cope with the pressures of growing up in what they perceive as a world that is hostile or indifferent to them. Lack of moral standards now prevail at the point where individual lives, families, and in some cases whole communities are threatened." Nearly three years later, in its issue dated November 12, 1984, U.S. News carried a follow-up to the story: "As 'Cluster Suicides' Take Toll of Teenagers, chains of deaths among young people are devastating more and more communities and prompting action." The leading paragraphs of the story told of how six teenagers had committed suicide in or near Clear Lake City, Texas, home of the astronauts and the Johnson Space Centre. No one seemed to know why the teenagers had killed themselves... Westchester, Rockland, and Putnam Counties north of New York City are among the most affluent in the country. There 32 teenage deaths, many of them caused by the youths hanging them-

selves, had occurred in the past two years. In Plano, Texas there had been eight teenage suicides in the past 15 months. In one of the more pathetic of the suicides, two young boys were found, a revolver near them, and between the corpses lay a copy of *Dungeons and Dragons*. From Oregon to a publisher of Christian literature came this letter: "I work in a Christian book store. A Christian counsellor called and asked if we had anything on *Dungeons and Dragons*. Said he was working with a 15-year-old that was suicidal. *He had been playing the game*. 'I gave him my last copy of the *Dungeons and Dragons* pamphlet. Please send 100 more pamphlets."

The game *Dungeons and Dragons* is promoted, and played, in many of the public schools in all of the States. It encourages suicide, murder, incest, devil-worship, etc. . . . Indicative of the mood of young people: Brown University students approved by a 60-to-40 percent margin a referendum asking that the campus infirmary be stocked with cyanide pills, supposedly to be handed out to the students in case of a nuclear attack... *Pro-Family Forum* recently published an article dealing with some of the causes of teenage suicides. We quote:

The escalation of suicide has become an acute national problem. It is the third most prevalent cause of death among teenagers — exceeded only by auto accidents and homicide (and more than half of the auto accidents are drug-related, primarily the drug of alcohol). A number of books have been written recently exploring the causes and solutions to the increase in suicides. Many organisations, including churches, are search-

ing for answers. However, it seems that much of the research ignores some of the basic principles. For instance: Have they considered the fact that one basic tenet of *Humanism* is the "right to suicide"? (Humanist Manifesto II). Have they considered the fact that many public schools have *death*



education classes in which the discussion of suicide plays a prominent part? . . . Teachers are not permitted to "moralise". So they cannot teach the sanctity of life, but must rather teach from the viewpoint of the "autonomous person" — that each person shall set his own guidelines, determine his own morality. According to humanistic psychologists, suicide is a prominent consideration. A personal questionnaire which appeared in *Psychology Today* was used in some classes. It was heavily weighted with questions concerning suicide: "How often do you think about it? How would you choose to commit suicide?" etc. Have they considered the fact that an organisation has been established to promote the "right to suicide" — the *Hemlock Society* — and that its leaders have written books and toured the nation promoting their ideas? Have they considered the impact of the belief that man is nothing more than a sophisticated animal destined for nothing better than a dusty grave? The predictable and natural result of such a teaching is: when life becomes too

tough to handle, there is no logical reason not to end it. This is the theme running through the song given, as well as through other songs and literature popular with the young.

Regarding that song mentioned in the foregoing, here is the background to the song, and the song itself, as published in *Pro-Family Alert* of May, 1984:

*"Suicide is Painless, We Are Told"*

A few days ago we received a phone call from Washington, D.C. A concerned father had noted the national news report concerning the 'cluster suicides' of young people in Texas. He asked: 'Are people really aware of all the influences which are designed to promote suicide among young people?' Just to cite one, he sent us a copy of the theme song (words and music) from the Twentieth Century Fox Motion Picture *M\*A\*S\*H*,

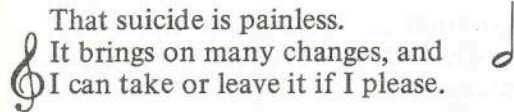


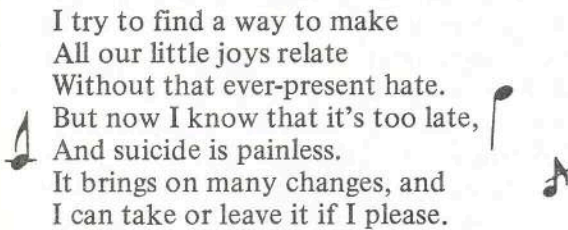
*A cartoonists view of the M\*A\*S\*H stars*

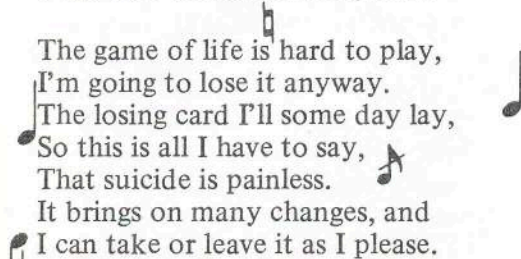
stating that it has been used in schools, including Baltimore County, MD, by the Maryland State Department of Education Music Department. This dates back to 1980; we have no information on how widespread it may be now. Words and music are by Mike Altman and Johnny Mandel, with the notation that it is to be sung 'Moderately (Folk-Gospel Feeling)', the song is titled *Suicide is Painless.*"

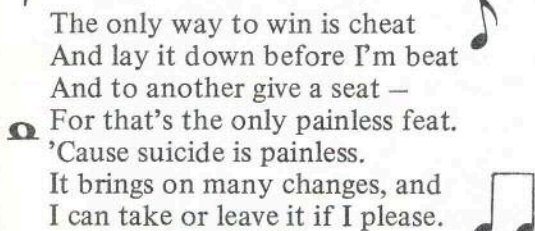
Through early morning fog I see  
 Visions of the things to be:  
 The pains that are withheld from me.  
 I realise and I can see,

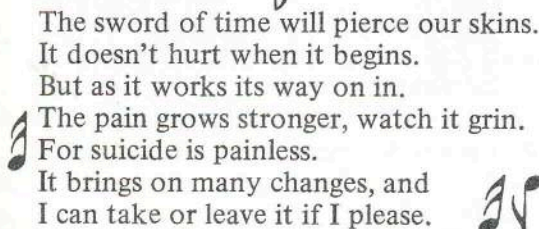


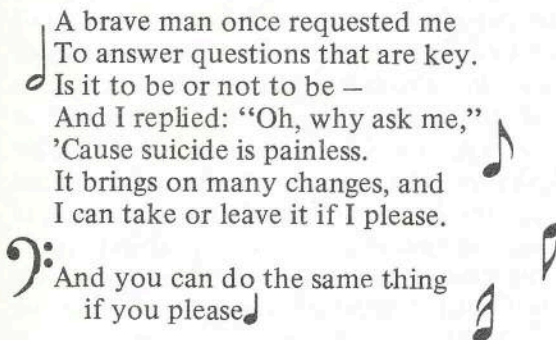
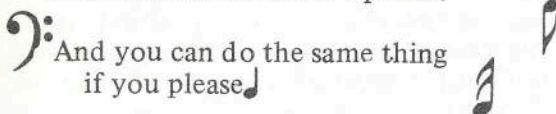
That suicide is painless.  

 It brings on many changes, and  
 I can take or leave it if I please.

I try to find a way to make  
 All our little joys relate  
 Without that ever-present hate.  

 But now I know that it's too late,  
 And suicide is painless.  
 It brings on many changes, and  
 I can take or leave it if I please.

The game of life is hard to play,  

 I'm going to lose it anyway.  
 The losing card I'll some day lay,  
 So this is all I have to say,  
 That suicide is painless.  
 It brings on many changes, and  
 I can take or leave it as I please.

The only way to win is cheat  
 And lay it down before I'm beat  
 And to another give a seat —  

 For that's the only painless feat.  
 'Cause suicide is painless.  
 It brings on many changes, and  
 I can take or leave it if I please.

The sword of time will pierce our skins.  
 It doesn't hurt when it begins.  
 But as it works its way on in.  

 The pain grows stronger, watch it grin.  
 For suicide is painless.  
 It brings on many changes, and  
 I can take or leave it if I please.

A brave man once requested me  

 To answer questions that are key.  
 Is it to be or not to be —  
 And I replied: "Oh, why ask me,"  
 'Cause suicide is painless.  
 It brings on many changes, and  
 I can take or leave it if I please.  

 And you can do the same thing  
 if you please.

How did this Spirit of Suicide manage to permeate the minds and destroy the souls and bodies of an estimated 5 000 teenagers in one year, and inject itself into the very

curriculum of American schools? Most of the credit can be laid to what has been called the educational *Trojan Troika*: The United Nations Educational, Scientific, and Cultural Organisation (UNESCO), the National Education Association (NEA), and the United States Department of Education (DOE). These three, operating in conjunction with textbook publishers, tax-exempt foundations, and with psychologists, behavioural scientists and other change agents operating under their aegis, have a dream. They dream of a one-world socialist state, and they feel it is their duty, using the American educational system as their instrument, to create a new kind of society with a new kind of citizenry to inhabit this new world order. Standing in their way is the Christian social order, the private enterprise system, and the traditional family with its implanted mores and standards of value. This is the battle; let us first appraise the enemy.

UNESCO began as the International Committee for Intellectual Co-operation, an agency of the old League of Nations, headquartered in Paris. It changed its name and became a part of the newly created United Nations in 1946. It supposedly "seeks to further world peace by removing social, religious, and racial tensions, encouraging free interchange of ideas and of cultural and scientific achievements, and improving and expanding education." In addition to its educational activities, UNESCO also backs a New World Information Order (NWIO) which seeks to license and regulate journalists throughout the world and control the press of all nations. It also sponsors the New International Economic Order (NIEO) which is designed to bring about that one-world socialist system, making the United States and the entire Western world a socialist state in a one-world order. For these world censorship and world socialist efforts, the U.S. representative to UNESCO, Ambassador Jean Gerard, met in Paris with Amadou Mahtar M'Bow, Secretary General of UNESCO, to deliver a letter of intent to withdraw from the organisation, which will happen unless our government changes its

mind. But our chief objection to UNESCO in this particular report has to do with its influence on public education in the United States and elsewhere.



In 1947, William G. Carr of NEA, at a seminar in Paris conducted by UNESCO, urged his listeners to "Teach the attitudes which will ultimately result in the creation of World Government... and make world citizenship possible." UNESCO answered a few years later by producing a series of 10 booklets, *Toward World Understanding* which were distributed throughout the American public school system. A quote from Vol. V of the series is typical: "As long as the child breathes the poisoned air of nationalism (meaning patriotism), education in world-mindedness can produce only rather precarious results. We have pointed out, it is frequently the family that infects the child with extreme nationalism. The school should therefore use the means described to combat family attitudes that favour jingoism." Joy Elmer Morgan, editor of the NEA Journal, wrote in the January, 1946, issue: "In the struggle to establish an adequate world government, the teacher has many parts to play. He must begin with his own attitude and knowledge and purpose. He can do much to prepare the hearts and minds of children for global understanding and co-operation. At the very top of all the agencies which will assure the coming of

world government must stand the school, the teacher, and the organised profession. ... The organised teaching profession may well take hope and satisfaction from the achievements it has already made toward world government in its support of the United Nations and UNESCO." In 1967, NEA's executive secretary proclaimed: "NEA will become a political power second to no other special interest group... NEA will organise this profession from top to bottom into logical operational units that can move swiftly and effectively and with power unmatched by any other organised group in the nation." And NEA proved its power when it caused President Jimmy Carter to establish a Cabinet level Department of Education, one which President Reagan promised, but hasn't the power to eliminate.

"The basic goal of education is change... human change in desirable directions... This issue... focuses attention upon the school as a change agent... and the specific focus is on changing people." "We need to de-emphasise tradition and the past." So say the change agents.

The purpose of these humanistic change agents is to destroy all thoughts of Christian or traditional moral values, and erase all other "hangups" implanted by parents or "the old people". And their greatest handicap in the development of the "new man" for the "new world order" is the people's belief in sin and death.

To combat this obstacle, the change agents introduced "Death Education". Dr. Daniel Leviton, author of *The Role of the Schools in Providing Death Education*, warned that, "We have a subject matter here which, taught improperly, can do incalculable harm. The death educator... can develop such fear that the student becomes an emotional cripple, afraid to live and 'feared of dying'. ... The instructor in Death Education needs to be prepared for the eventuality of a student's suicide." In her *Change Agents in the Schools*, Barbara Morris asks: "When students suffer emotional or psychological trauma (possibly leading to suicide), who

bears the burden of coping with it? The school? Certainly not. Try to take them to court. The teacher? Of course not. The parents? Of Course. It's always the parents who pay and they have the least to say about what happens in the government schools."



*An overdose – the way out?*

When people are led to believe that life is not sacred, that it can be eliminated whenever the "need" arises, think of the consequences. Abortion becomes legal. Euthanasia becomes acceptable. Teenage suicide becomes "normal". Murderers become victims of society. Women are beaten to death by rapists while crowds merely watch. And "survival games" are played in schools to teach children it's legitimate to kill others or themselves when the occasion requires. When people refuse to teach their children that God's laws are immutable, and must be applied in every facet of life, then there is little hope for such a society. The only remaining hope: "If my people which are called by my name . . ." (Chron. 7:14)▲

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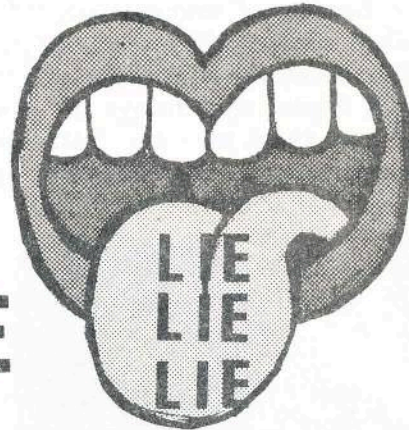
UPON

One of the most tragic aspects of present day life is that lying has become common practice. It may be seen at work in the constant barrage of propaganda aimed at the people by politicians, religious leaders, the news media and every other type of so-called "authority", all of whom will never hesitate to lie if the lie is considered necessary to gain whatever end they may be trying to achieve at the time.

For some years now South Africa has been on the receiving end of a diabolical plan intent on destroying the entire country in order to bring it into line with the rest of a badly-run, poverty-stricken and dying Africa. And in order to bring about such a destruction — as was achieved in Rhodesia now a bankrupt Zimbabwe — every conceivable lie is being told so that now everyone screams for "majority rule" believing



LIE



UPON

LIE

the lie that this alone will bring peace and plenty.

Yet, as William K. Shearer, publisher of *Foreign Policy Review* in America has rightly pointed out, the Republic of South Africa is a country of many minorities and no majority. It does not have a "Black majority" but rather, a number of minorities, each with its own geographic territory, language, culture and leaders and each of these Black nations, if it so wishes, could have complete independence from South Africa. If contrast is required, the treatment of its Black national groups by South Africans compares more than favourably with America's treatment of the American Indians who have — as with Africa — been consigned to perpetual poverty. However, Mr. Shearer is one lone truthful voice for even where there may be some sympathy for South Africa, there is still the belief that White South

Africans have ill-treated the Blacks, stolen their country from them and so *must* change their ways.

Further, there is the belief that the Blacks are simply White people with a Black skin. That they think exactly as does the White man. They like the same things. Accept Christianity blindly and whole-heartedly. That they have a history — possibly written down somewhere — which the White man is deliberately hiding. That their culture can be welded into White culture with no loss to either race. The list is endless and in every respect such beliefs are based on untruth and in the main, are an insult, not only to White South Africans but to the Blacks as well.

Tragically, many of these lies have been fostered by

the religious world within the West and one can only speculate as to why White Christian leaders in particular have lent themselves to such behaviour. The results have been horrendous.

At present and according to *Fortune* magazine, a Black Baptist minister is causing United States business companies doing business in South Africa to covet his approval. This man is Leon H. Sullivan, and in 1977 he promulgated a code of conduct for firms doing business in South Africa with signatories of the Sullivan principles paying dues of some \$7 000 a year each to support the administrative superstructure that has grown up around the code.



The Rev. Leon Sullivan

Since the Reverend Leon H. Sullivan established his principles for American companies doing business in "the land of apartheid" he has been exhorting his business followers to "confront, confront, confront" and meanwhile, another Black

religious minister has been calling for "disinvestment, disinvestment". *Although he has denied this more than once*, Sullivan has spent only six days in South Africa, but Bishop Desmond Tutu has lived here all his life. And the Christian religion has given both these men such power that few dare criticise them at any time.



Bishop Desmond Tutu

However —

During February 1985, *The Citizen* printed an article by Tony Stirling, under the title *Tutu did Support Disinvestment* which not only exposes this Black bishop, but the entire religious spectrum, not only for its lies but for its policy of destruction.

Tony Stirling writes that:

"Incontravertible evidence exists that Bishop Desmond Tutu, Anglican Bishop of Johannesburg and former general secretary of the S.A. Council of Churches (SACC) has — contrary to his denials — supported disinvestment over a long

period of time.

"It is equally clear that his latest call for sanctions to be applied after 18 months to two years unless 'persuasive pressure' brings about radical change in South Africa — is a departure from his frequently declared stance over the years.

"The history of disinvestment, in so far as it concerns the SACC, dates back to 1972 when the World Council of Churches adopted a resolution favouring disinvestment in Southern Africa.

"At the time the SACC adopted the 'classic liberal position' — that investment and economic growth were likely to help undermine apartheid.

### Change

"The first tangible sign of a change in attitude towards one more supportive of disinvestment came in 1976, when the then general secretary, Mr. John Rees declared that 'continued investment... is an outright support of the apartheid system' and was contributing towards 'looming conflict in which Blacks will demand their liberation.'

"At its national conference that year, the SACC called upon its division of Justice and Reconciliation to undertake a study of the subject on its own behalf and for the Evangelische Kerke Deutschland (EKD), a major donor which want-  
 ↵

ed to be informed on church-thinking in South Africa before deciding its own attitude.

"This study concluded that it was unlikely that the political authorities in South Africa would abandon apartheid unless some form of pressure was exerted, and mentioned the 'withdrawal of economic co-operation' as one of the most frequently considered means.

"At the 1977 annual conference of the SACC, the organisation adopted a recommendation (relayed to its overseas partners) suggesting that foreign loans to South Africa should cease and a halt to investments related to the manufacture of arms.

"The same year, at an EKD-sponsored conference at Konigsten, Mrs. Sally Motlana, an SACC vice-president, made a strong plea for disinvestment.

### Figures

"By 1978, it was apparent that a number of leading figures in the SACC favoured supporting disinvestment.

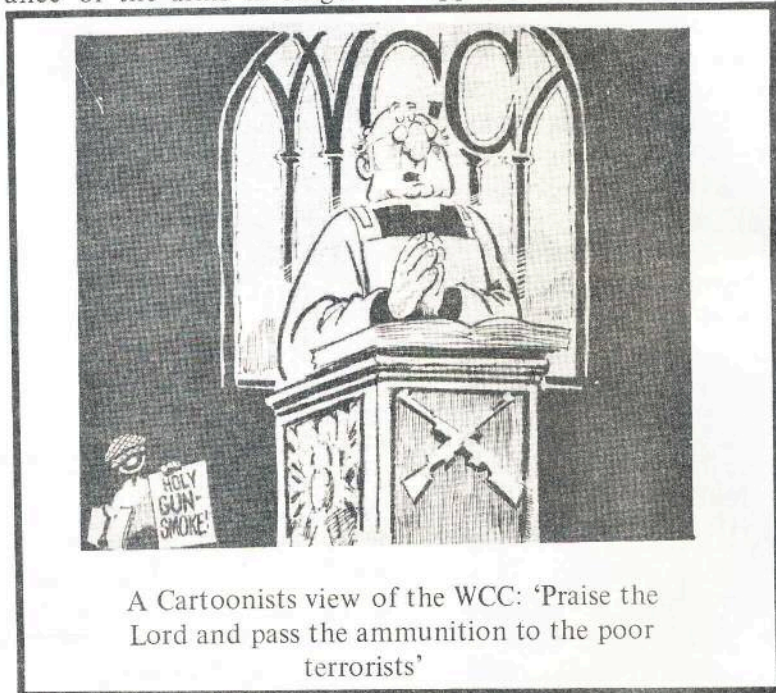
"A resolution was proposed at the national conference of the SACC that year — in which Bishop Tutu took over as general secretary — which rejected the view that continued investment could bring about fundamental change, while it called upon the international community to invest in neighbouring states,

to reduce their economic dependence on South Africa.

"In 1980, the WCC made a further resolution in support of disinvestment when it called upon churches and Christians to 'press governments and international organisations to support comprehensive sanctions against South Africa, including the withdrawal of investments, an end to bank loans, oil sanctions and the continuance of the arms embargo.

eign investment to base economic commitments on the goal of achieving full human rights in South Africa.

"In his evidence to the Eloff Commission, the Rev. Peter Storey, then president of the SACC, said it had never as such resolved to support disinvestment, that in its ranks there was a strong division of opinion on the subject, but that one of the persons who appeared to favour a dis-



### Responded

"The SACC responded in a resolution which said that 'increased foreign investments are an essential part of Prime Minister Botha's national strategy'... and that they strengthened the politico-economic system of 'oppression and isolation'.

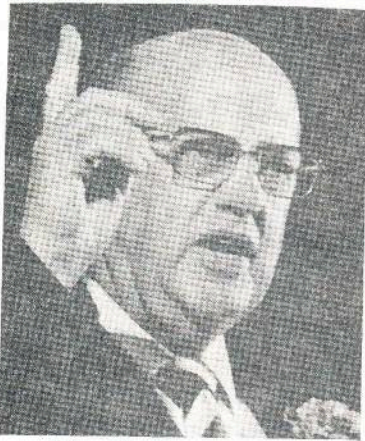
"At the same time it urged all involved with for-

investment campaign was its then general secretary, Bishop Tutu.

### Pressure

"An examination of letters and reports available from 1979 onwards shows that Bishop Tutu has made numerous calls for diplomatic, political and economic pressure to be exerted

against South Africa.



The chief strategist:  
President PW Botha

"At times he has supported bodies which preached disinvestment, but from the start Bishop Tutu, apparently concerned with the legal consequences of openly advocating disinvestment or sanctions, after receiving advice that he could be charged, stopped short of making direct calls in this regard.

"In overseas speeches on the subject, Bishop Tutu has made repeated reference to the fact that he could be charged if he directly pleaded for an economic boycott of South Africa.

"In September 1979, he called on Denmark, which was at the time importing coal from South Africa, as well as other countries to stop doing so because the 'SACC is critical of the role of foreign investment because it believes it is supportive of an oppressive system...'

"He also suggested at that time that countries

should cease importing from South Africa to make its bargaining position weaker, so that changes could be effected as quickly as possible.

"At the time there was an outcry over Bishop Tutu's statements relating to the issue of Denmark importing coal, and a meeting was called with several leaders of the SACC's 15-member churches.

"At this meeting Bishop Tutu said: 'It was essential to search for strategies of reasonably non-violent change,' and these had to involve 'international economic pressure.'

#### Content

"The meeting could not agree on the content of Tutu's Denmark statement, but said he had the right to express his own views.

"Soon before, the SACC executive had met on Tutu's overseas statement and it minuted that while the SACC had never advocated a policy of total economic sanctions against S.A., the 1978 national conference had stated that foreign investors should urgently reconsider whether they should radically revise investments policy relating to S.A.

"But perhaps, at that time, Bishop Tutu was most revealing in a letter written to the president of the Berea College, Kentucky.

"He wrote: 'Well-meaning people say Blacks will

be the first to suffer if economic pressure is applied. True they would be the first to lose their jobs. But Blacks are suffering now. They would much rather suffer even greatly if it is going to end this oppressive system rather than go on endlessly suffering with no prospect of an end to their suffering...'

"Those who invest in South Africa must know they are supporting this vicious system which I have described as the most vicious since Nazism.' This letter was written on July 14, 1981.

#### Active

"The year 1981 was a particularly active one for Bishop Tutu in addressing the issue of disinvestment, and he spoke on the issue before the British Council of Churches, the United Nations Special Committee on Apartheid, and elsewhere.

"Perhaps because of problems which had arisen in the SACC relating to its financial administration, which culminated in the Eloff Commission and the trial of former general secretary, Mr. John Rees, and because his passport was withdrawn, Bishop Tutu and the SACC remained largely silent on the disinvestment issue during 1982.

"After he had been given a travel document in September of 1982, the first international reported reference Bishop Tutu again

made to the disinvestment issue was in Auckland in August the following year when he made a plea similar to those he had made before.

"The first sign of a possible change in stance on the investment issue by Bishop Tutu came in New York in May 1984, when he was quoted as saying: 'Invest (in South Africa) if apartheid is being dismantled.'

"Last November at St. Paul's Cathedral, London, Bishop Tutu made his first positively identifiable reference to conditional investment in South Africa.

"He laid down a number of conditions for disinvestment. But he made a volte face on this position in Copenhagen in December 1984, when he said: 'If I stood up in Copenhagen and said I supported sanctions against South Africa it would be against the law.'

"A week after receiving the Nobel Peace Prize, Bishop Tutu at a meeting with Norwegian Parliamentarians again urged: 'Ask everyone you know to exert political pressure, diplomatic pressure and above all economic pressure to get the leaders of South Africa to sit down with the real leaders...'

"Bishop Tutu made his first reference to foreign investors to exert 'persuasive pressure' over the next 18 to 24 months to achieve radical change in South Africa at a Press conference in Johannesburg on January

2. If this tactic failed, he said, punitive measures and economic sanctions should be introduced.

"This new call, which indicates a clear change in stance by Bishop Tutu on the available evidence, was repeated at his enthronement in February.

*"But in making the call he said he had never pleaded for foreign disinvestment in South Africa.*

"In the latest development, Bishop Tutu confirmed writing a letter of support to Trans Africa, a body which supports disinvestment, but denied that he supported its disinvestment campaign.

"It may be interesting to note that in tracing the history of the disinvestment issue as it related to the SACC, Professor Dirk Kunert, head of the Department of International Relations at Wits University, concluded that the appointment of Bishop Tutu as general secretary in place of Mr. John Rees 'foreshadowed a change in strategy' when he took over in 1978 in which the investment question became 'ever more politicised'.

"It may also be significant that in his lengthy paper on the subject, Prof. Kunert concluded that the former leader of the Christian Institute, Dr. Beyers Naude, before he and the organisation were banned, took the first anti-investment stance in 1976, and shaped the SACC's future outlook, which had pre-



Dr. Beyers Naude

viously favoured the continuance of conditional investment.

"The Eloff Commission had no hesitation in finding that the SACC, although fearing adopting any formal resolution because of apparent legal prohibitions, through its staff and office-bearers 'in fact, gave expression to its intent to promote disinvestment.'"

Possibly neither Tutu or Sullivan can be held responsible for their actions for at no time has either the World Council of Churches (WCC) or the S.A. Council of Churches (SACC) compared conditions in the rest of Africa with those in South Africa. Instead they have chosen to foster the lie that only the Blacks in this country are hard done by, even though the total income *per capita* is greater than virtually all countries in Africa, Asia and Latin America.

Fortunately — "A lie never lives to be old." So there is hope still. △

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*Of more than passing interest..*

# New Friendships Formed

In point of fact, although the title of this article refers to "new friendships" strictly speaking, this is not correct. However, according to *The Ottawa Jewish Bulletin And Review* of November 30, 1984, this is exactly what is now taking place in America.

An article in the above mentioned paper written by Boris Smolar and under the title *U.S. Jewry fearing post-election "Christianization of America"*, is thus of more than passing interest, not only for the American people, but for all Western nations who believe they live in a Christian country.

Boris Smolar writes:

"The Presidential election is



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over, but not the grave problems which surfaced during the election campaign for the American Jewish community.



**U.S. JEWS NUMBER 1 ENEMY?**  
The Rev. Jesse Jackson speaks out

"The problems are domestic. They provoked anxiety when they emerged during the campaign. First, the anti-Jewish tone which Rev. Jesse Jackson introduced in the primaries when he entered the political race as candidate for President of the United States. Second, public statements by President Reagan during the campaign, *showing his insistence on lowering the wall between church and state, thus acting against the spirit of the Constitution and supporting the fundamentalist Christian religious groups which stated over and over again that they will 'Christianize America'.*

### Take a New Look

"Gravely concerned about both issues, which deeply affect Jews, leading Jewish organisations are now taking a 'new

look' at their strategies to deal with these issues, although Jackson faded after the primaries, Jewish leadership is still worried about his slurs on Jews because of his demagogic method of inciting audiences and the impact of his speeches on Black masses.

"Not all leaders of the Black community share his anti-Jewish views. There are leading Black personalities — mayors, congressmen and others — who condemned Jackson's slurs on Jews.



**And the Rabbi presides.....**

They advocate Black-Jewish alliances to reach shared objectives, especially in the fields of civil rights and welfare. They urge the enhancing of Black-Jewish co-operation. Included among them are such personalities as Congressman Julian Dixon, chairman of the Congressional Black Caucus, and Carl Holman, president of the National Urban League.

### High Priority

"Leading Jewish organisations will therefore give high

priority – nationally and locally – to strengthening Black-Jewish relations which have been marked during the last years by distance, differences and misunderstandings. Combatting bigotry manifestations is essential to both Blacks and Jews. Research indicates also that Blacks and Jews are important to each other's self-identity and sense of belonging in the American society. A serious study will now be started by the American Jewish Committee focusing on this subject.

"Black-Jewish relations on the local level do not seem so vulnerable as to strain national relationships.

"In many communities, interaction between Blacks and Jews has been solid, co-operative and long-lasting. Often local successes are not appreciated by national leaders, even though they are models of constructive Black-Jewish relations in all settings.

"The new policy of Jewish organisations will therefore be to pursue Black-Jewish relations in ways that are responsive to current realities. It will be a policy of reaching out to the Black community while advancing Jewish interests. *New insights will be sought into the psychological aspects of ethnic identity* that could help reduce the current conflicts existing between Blacks and Jews. Efforts will be made to use ethnotherapy techniques to explore the nature of Black-Jewish encounters. Discussions will be encouraged beyond the level of formal agencies and political leaders. Programmes will be worked out to bring together groups representing common elements of Blacks and Jews and young leaders of both communities

### The Greatest Worry

"No less – even more – con-

centrated attention will now be paid by leading Jewish organisations to the efforts supported by President Reagan to water down the Constitutional spirit of church-state separation by urging the introducing of prayers into the public school system and legislation permitting the holding by students of debates on religion in public school buildings, with outsiders participating as speakers, thus opening the doors of the schools to influence of clergy and representatives of various cults seeking to proselytise Jewish youth.

"The religious issue is one that worries Jewish leaders the most because of its potentiality to declare the United States as a Christian country, instead of being a country of pluralistic beliefs. The words 'Christianize America' are sometimes used to describe what is regarded as an attempt to make evangelical Christianity the nation's de-facto and, ultimately, de-jure religion. Many Jews believe such a campaign is not just a rhetorical exercise but is already becoming a reality in some places.



Jewish demonstrators in Manhattan, USA

### Remarks Disturbing

"Jews throughout the country were disturbed by President Reagan's remarks at a Prayer Breakfast during a Republican national convention last August.

They were also disturbed by Sen. Paul Laxalt's letter to 'Christian Leaders' soliciting their support for the president's re-election effort. In common with many other Americans, Jews wonder if America is moving to new levels of religious and state entanglements to 'anointing' of one particular denomination or group as 'America's religion'. The Presidential campaign has led to concern that Reagan is overly identified with conservative Christian religious groups. Many clergy and other religious leaders have made a dramatic entry into the political arena. Often they do not limit themselves to discussions on moral issues and public policy, but – like the Moral Majority – organise politically and endorse candidates for office.

### Need for Strategies

"Jewish leaders feel that there is a need now to develop strategies to enhance religious pluralism in the United States and to strengthen the principle of church-state separation. The National Jewish Community Relations Advisory Council – roof organisation of 11 leading national Jewish organisations and 111 local Jewish Community Councils – adopted a policy decision advising its constituent groups to 'firmly oppose', in coalition with other groups, all attempts to bring religious practices into public schools. It also urges them to engage in an extensive and systematic campaign to challenge religion on public property, not excluding litigation as a last resort." ▲

*Boris Smolar is Editor-in-Chief Emeritus of the Jewish Telegraphic Agency.*

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# SPOTLIGHT ON.....

INTERNATIONAL AFFAIRS

WORLD CONSPIRACY

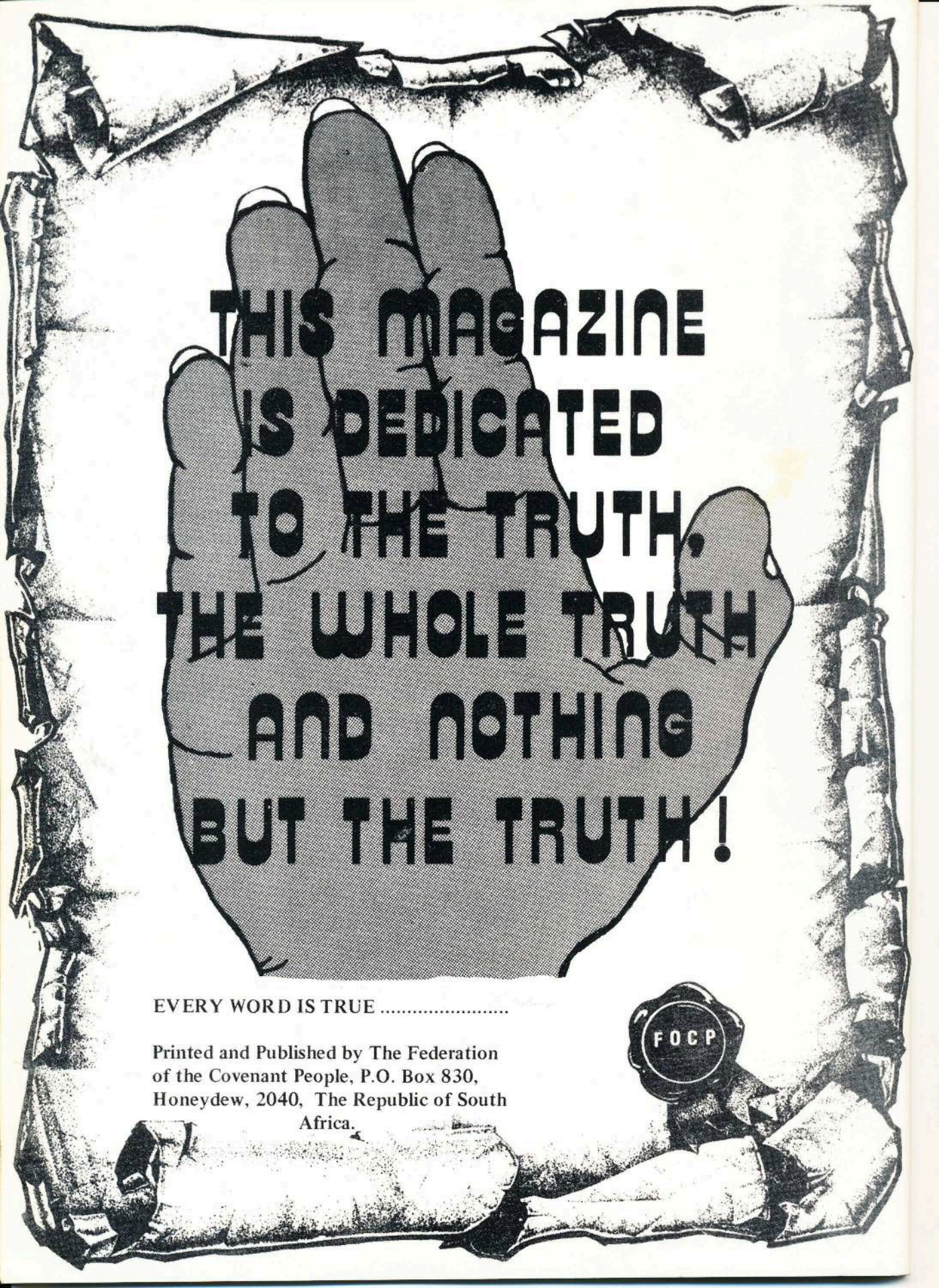
STRANGE EVENTS

\* PEOPLE \*

AND EVERYTHING YOU NEED  
TO KNOW IN TODAY'S CHANGING  
WORLD

## *The News of the New World*

Write to: News Services Department  
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A large, stylized hand is shown holding a scroll that has been unrolled. The scroll is the background for the main text. The hand is rendered in a simple, bold style with a stippled texture. The scroll is also textured and has a rough, torn edge.

**THIS MAGAZINE  
IS DEDICATED  
TO THE TRUTH,  
THE WHOLE TRUTH  
AND NOTHING  
BUT THE TRUTH!**

EVERY WORD IS TRUE .....

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