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"Blessed be the LORD God of *Israel*; For He hath visited and redeemed *His* people, And hath raised up an horn of salvation for *us* in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; That *we* should be saved from *our* enemies and from the hand of all that hate *us*; to perform the mercy promised to *our* fathers and to remember his holy covenant; The oath which he sware to *our* father Abraham, That he would grant unto *us*, that *we* being delivered out of the hand of *our* enemies might serve him without fear, in holiness and righteousness before him, all the days of *our* lives." Luke 1:68-75; the Anglo-Saxon-Celtic-Germanic-Scandinavian people are *ISRAEL!*

Newsletter

#114

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A PERSONAL GLIMPSE OF THE BEAST

From The Reformation Through Modern Times

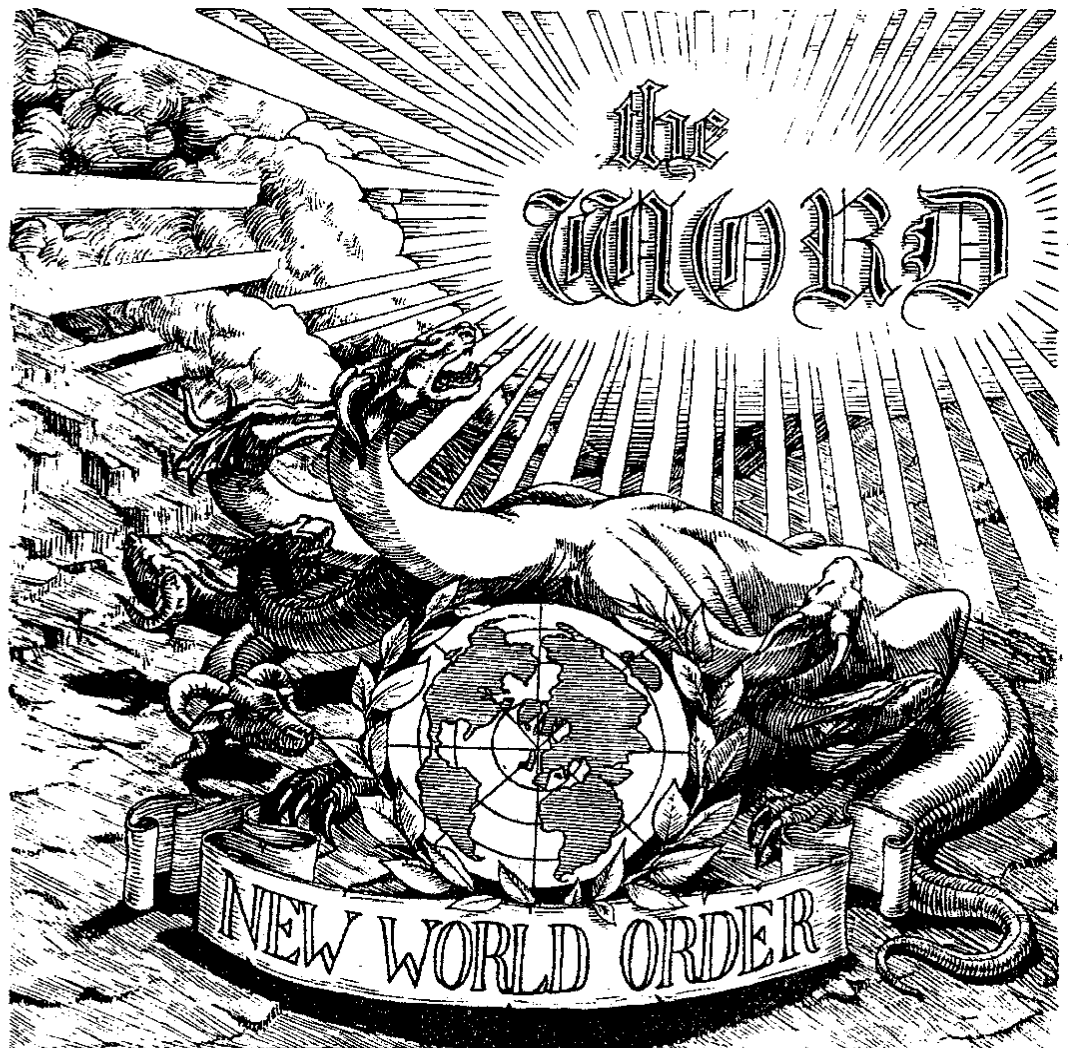
by R. Duey

Things didn't used to be the way they are today. Many years ago, centuries ago there was a different mood, a different pace, a different direction to life. There was a continuity of past, present and future, and a continuity of the different social strata and functions. People lived by a different set of values, and thought in different patterns

Something happened to change all that; to transform life into what it is today. Slowly, without fanfare or reverberation, a world of change moved in among us. Life, which had hardly changed in millennia, was swept up in a vertigo. What happened? Where were we then, where are we now?

The Bible uses the metaphor of a "Beast" to describe the combine of a power that rules the nations of the world today. The Beast rises up out of the sea (Rev 13). We are the sea - people. Whatever happened, happened to us. I can't think of a better metaphor. This Beast has ruined life for most of the planet. Its relationship to us is that of predator to prey; parasite to host. It approaches us with irresistible violence and leaves us bleeding. It regards us as chattel and disposes of us as it pleases. From cradle to grave our lives are degraded, trivialized, perverted and inverted. Our lives begin nowhere and go nowhere. We're not even allowed our own thoughts - the ultimate insult.

For the past couple of decades of my life I've been try-



ing, as have many others, to understand this monster, knowing that understanding is the of escape. Like someone who can barely see, trying to form some idea of the contours of a very irregular, deceptively shaped object, I've tried to move around it to find the most revealing perspectives. I thought that there must be some way of seeing it that goes deeper to the essence of what has happened than the fact that we've

lost our will, lost our way, lost our morals; that there is a conspiracy of this or that; that there are traitors among us, etc. All of these things are true, but this Beast's power is derived from sources more imperative than tentative, more immediate than delayed, more direct than indirect.

All my life I've been repulsed by the way the world does business. The business world is an arena where gladiators fight to determine who wins and who loses. A few false moves and it's quickly over. It is a world where the veneer of civilization that men normally wear is dropped. Only the strong survive. Every man for himself. It is so contrary to my nature that I put off for decades a study of it. But when, at last, I did look into the matter, I was rewarded with an unexpected aid to perception. What men do is always preceded by what they think. Any change in their actions is built upon the underlying structure of their patterns of thought. This transformation takes many years to effect, and ebbs and flows many times before its surreptitious work is complete.

Europe, during the medieval period through the fourteenth century, was a static, "traditionalist" society, also referred to as a "natural" society. Richard Henry Tawney describes this world in a work titled, *Religion and the Rise of Capitalism* (1926). Tawney is a true intellectual with dazzling powers of perception and expression. Describing life approximately five hundred years ago, he writes, "The background ... of medieval social theory ... is the traditional stratification of rural society. It is a natural, rather than a money, economy, consisting of the petty dealings of peasants and craftsmen in the small market town, where industry is carried on for the subsistence of the household and the consumption of wealth followed hard on the production of it, and where commerce and finance are the occasional incidents, rather than the forces which keep the whole system in motion" (1. pg 102-3). "Its primary unit had been the village; and the village, a community of agrarian shareholders fortified by custom ..." (1. pg 68).

Medieval Europe was a reasonably close approximation to an ecclesia, the social form given to us by our Father and reiterated by His Son, Jesus. They lived under a body of law similar to the LAW of the Bible. There was freedom, very little government, most men were freeholders of the land they worked, living a simple peaceful life, subordinating their interests to that of the community.

In this essay, the period known as the Reformation is focused upon as a convenient point of origin for developments that have carried through to the present day, although their true origins are much more difficult to accurately define. The Reformation is widely understood as a period of protest and, at least, attempted reform within the hierarchy of the established Church which had become everything it shouldn't have been.

But the Reformation period, the sixteenth century, must be understood as a period within a larger period known as the Renaissance. Most of the social, political and religious phenomena of the Reformation were features of the encompassing Renaissance, which is generally perceived as having lasted from the fourteenth through the seventeenth centuries, depending on what part of Europe is being discussed. The Renaissance was the transition period between the Middle Ages and the Modern Era. Some of the major elements of this transition were the beginning of the commercial revolution, the invention of printing, the formative stages of the modern Nation States, great advances in science and a general flourishing of the arts.

But, as this essay is concerned primarily with the evolution of men's thinking, developments along this line are paramount. During the Renaissance, Europe made contact with the outside world. This contact put them in touch with the accumulated wisdom and knowledge or more mature civilizations, primarily the largely extinct civilizations of Greece and Persia. Europe had for centuries been a Christian civilization, introspective, self-satisfied, self-restrained. It

was an immature civilization for most of that time. Intellectually and morally, immature civilizations are healthier than mature ones. The contact between Europe and the classical and Eastern civilizations at this time was an experience with the exotic, for Europeans. There was a fascination with and a hunger for, novelty.

But extinct civilizations are extinct because of their DNA - the ideas and law they lived by. The unremarkable ideas of their youth are not what is remembered and passed on, but the more glamorous ideas associated with their maturity, senility and death. It was these perilous ideas with which Europe now came in contact. A healthy young man was naively introducing himself to a dissolute wastrel.

What had made the Renaissance possible was the extended period of peace and stability that led up to it. More than any factor, it was the LAW that Europe had lived by for a thousand years that produced the Renaissance. No other law can match Christian LAW for its understanding of human nature and human nature's correlate, the nature of government. The LAW is very careful to reign in the ego, that ravager of civilizations.

It was precisely the opposite sentiment that eager, glib Europe now encountered from its classical and Persian contacts. One of the salient features of Renaissance philosophy was the release of the ego from all bonds. Humanism enshrined "individualism." It was the spirit of mature civilizations and it was to have the same effect in Europe that it had in Rome, Greece and Persia.

Civilization is a fragile thing, dependent on many tenuous connections with the natural order. The violations of that natural order automatically produce the punishment, which may not be dramatic or immediate, but is inevitable. It

is ironic that the Renaissance, the zenith of European history, unquestionably the brightest flash of light Western Civilization has experienced, was the result of the first drafts of poison into its soul. This is a delicate subject, arguments over which could be interminable. Another side of it is this: "When mankind is faced with a choice between exhilarating activities and piety imprisoned in a shriveled mass of dessicated formulae, it will choose the former, though the energy by brutal and the intelligence narrow" (1. pg 85). Men have a tendency to remember only the hills of life and forget the valleys, to think of the good life as the more powerful moments, emotionally, psychologically, and physically. Seeking out such moments, habitually, in an individual's or a civilization's life is the prescription for disaster. The Renaissance represents just such a phenomenon.

Seen in a metaphor, the Renaissance was an example of hybrid vigor: the first cross between two pure but different strains, which so often produces exceptional offspring in the first mating. As with all examples of hybrid vigor, however, succeeding generations quickly lose the exceptional qualities. Christian LAW cannot be successfully crossed with any other.

LUTHER AND CALVIN

The two outstanding personalities of the Reformation were Luther and Calvin, representing two different types. Martin Luther was a conservative, as were most of his contemporaries. To Luther, the most admirable life was that of the peasant. "Where questions of social morality were involved, men whose names were a symbol of revolution stood, with hardly an exception, on the ancient ways, appealed to the medieval authorities ..." (1. pg 82). And most of society stood shoulder to shoulder with them. "Labor - the common lot of mankind - is necessary and honorable; trade is necessary, but perilous to the soul, finance, if not immoral, is at best sordid and at worst disreputable" (1. pg 32).

One can imagine the pause such a statement would give on the floor of the New York Stock Exchange today. But this sentiment prevailed everywhere. Laws against usury, extortion and the many other types of thievery cloaked in subtlety, hard business practices and so on, were legislated and enforced.

New Tapes

- W307 The Letter to the Romans
Pts 17 & 18 (Ben Williams)
- SFA640 Prophets, Prayers &
Witchcraft (Pete Peters)
- SFA360 The Sins of
Self-Righteousness (Earl Jones)
- SFA642 White Slavery (Short-wave
radio message)



ced by ecclesiastical as well as secular courts.

At the beginning of the sixteenth century, the Church was still the supreme power in Europe - not secular governments. Although corrupt and decadent in its hierarchy, the local church was the moral backbone of society. It was the center of village life. Business was carried on there, news filtered into the village from there, social life had its center of gravity there. The Councils of Lyons (1274) and Vienne (1312) had represented the high point for the power of the ecclesiastical courts in Europe, and thus the openly acknowledged authority of the church. These councils practically outlawed usurers. Clergy who lent money at usury were to be deprived of their office. Usurers were not to be admitted to communion or given Christian burial. Church officials who failed to punish them were to be suspended until they did. In Coventry, England, for example, usurers couldn't become mayor, Councilman or Master of the Guild.

Though none of these punishments can be found in the Scriptures (see Ezekiel 18:13 for Scriptural punishment! CIM), what is important is that there was a willingness to put teeth in the prohibitions against practices which were obviously harmful to society. It was understood that the health of a society was more important than the freedom of the individual. Laws against usury and hard business practices were difficult to enforce because of the complexities of economic transactions. But the possibility of an occasional guilty party escaping justice is an acceptable, though undesirable, occurrence. The rule must be that unacceptable behavior is to be punished and there was unanimity of opinion on that. All through society there was the common denunciation of any immorality in the sphere of business. *"The most fundamental difference between medieval and modern economic thought consists ... in the fact that, whereas the latter normally refers to economic expediency ... the former starts from the position that there is a moral authority to which considerations of economic expediency must be subordinated."* (1. pg 39-40). More to the point: *"But if on any point it is in conflict with the rule of nature, it at once ceases to be a law."* Given the weakness of the phrase, 'rule of nature,' this statement still speaks well of the health of the society from which it came.

This was a society, every element of which, at one time or another, had need of credit. In a natural society, credit must be given when it is needed, brother to brother, with the knowledge that he who gives today may need to receive tomorrow. There is no room for someone to make their living selling credit, with usury attached. The practice can only impoverish the greater society by siphoning off wealth that is not replaced. There is something unmistakably sinister about someone who would make a living from the misfortune of those they live among. Usury is theft by agreement. (see also Lock, Stock and Barrel, #21 - May/June 95, page 57. CIM) The inducement to enter into the contract is misfortune or hardship of some kind. Usury always makes for its master much more than just income. When usury is permitted in society, it is only a matter of time till the clever but unscrupulous few gather the reigns of power.

The unbridled hunger for profit, squeezing every penny out of an investment, getting every cent possible for rent, was a spirit that was not only alien, but positively hostile to this society. To these people, it was more important *"to avoid sin rather than loss."* Luther made no room in his world for a middle class. The middle class of his day, however, was different, qualitatively and quantitatively, from today's middle class. The middle class is, numerically, the largest class in the western-world. It is an old institution, composed of laborers and small businessmen of all kinds, and generally, has little participation in governance. It is the host our parasitic government has fastened itself onto. In Luther's day the middle class was an emerging group of

disruptive elements who were actually attempting to fasten themselves onto the major class of their day, the commoners and peasants. They were carving out a social niche for themselves between the nobility and the commoners; hence, the name 'middle class.'

Man is an economic animal, simply by virtue of the time spent in providing food, clothing, shelter and other goods for himself. A great deal of even his social contact has an economic origin. Economic activity occupies too much time for it to be allowed to be separated from the rest of life as if it were a different world, to be governed by a different morality, a different law. In a sense, economics is the heart and soul of our physical existence. Only at our peril will we allow it to be annexed by an alien mentality, such as the new middle class represented in the sixteenth century, with its "economic virtues." Unfortunately, that's exactly what happened.

Had Luther and his philosophy won the day, things would certainly have been much different. But most of the Protestant sects that appeared in the Reformation were descendants, not of Luther, but of John Calvin. Whereas Lutheranism was a conservative movement that had its roots in ecclesiastical law, the village and the old ways, Calvinism was a radical force, seeking to *"...reconstruct the Church and the State ... penetrating every department of life..."* (1. pg 102). In contrast to Luther, Calvin was the champion of the new middle class.

Calvin was a lawyer. William Thomas Walsh, in his work on this period entitled, Philip II, traces Calvin's ancestry back to Jewish parentage, with the names Cauin and, originally, Cohen. (He was born at Noyon, Picardy, France, on July 10, 1509. He was the fourth son of Gerard Cauvin, notary and secretary to the chapter of Noyon Cathedral, and his wife Jeanne, daughter of Jean LeFranc, a retired Cambrai innkeeper resident in Noyon. John's mother, reputed to have been pious and beautiful, died when he was a small child, and his father remarried. Two of his three elder brothers died very young; the other, Charles, became a cleric of Noyon but died excommunicate in 1537. His one younger brother, Antoine, and one of his two half-sisters, Marie, adopted the Protestant faith of Calvin and followed him to Geneva. Calvin Latinized the family name as Calvinus; it was thereafter written in French as Calvin. Ency. Amer. 1970, vol 5, p237. CIM) Calvin's religious program was centered in the cities. The leaders of his movement, *"addressed their teaching ... primarily to the classes engaged in trade and industry, who formed the most modern and progressive elements ..."* (1. pg 104)

Luther's conservatism is embodied in the following statement, in regard to usury: *"The greatest misfortune of the German nation is easily the traffic in interest ... the devil invented it ..."* Calvin, on the other hand, built a religious philosophy with moderate interest as one of its main planks. Although the Papacy and the ecclesiastical hierarchy had long been hypocritically trafficking in it, while preaching and legislating against it, Calvin now openly gave it a semi-official sanction. Calvin composed a work entitled the "Institutes," which was a comprehensive scheme of government, covering everything from civil administration to regulations pertaining to markets, crafts, control of prices and rents, interest, etc., all under the aegis of a religious philosophy. To be fair to Calvin and his program, he was not a diabolical schemer with the sole intent of destroying Christ's Kingdom. There was much good about Calvinism. He imposed a discipline on the individual and society that exceeded in righteousness that of many of his contemporaries. (Perhaps he could go only as far as he was allowed enlightenment from God? He was one of the main contributors to the marginal notes in the Geneva Bible! CIM) It may have been a cold, aloof religiosity, but it was earnest, steadfast, and able to withstand trial and tribulation. The problem with Calvinism

Tape of The Month

#7021 (1) Witchcraft in America

It is being practiced - seemingly in innocuous ways, also in Australia!

(2) One Law for All The Land

A Biblical answer to all who say all religions are to be allowed (under section 116 of the Aust. Const.). What about 'land rights' and 'Mabo'?

#7119 The Abrahamic Covenants:

Being fulfilled? or forgotten? A resume of what these Covenants are; and the people among whom the Covenants are being fulfilled. This month \$7 the two ppd.



was that it accepted the lower instincts of the business class of its day and instituted them into a program. It accepted many things that were violations of the LAW, as legitimate manifestations of the individual will, in pursuit of personal profit. The word of the LAW in regard to usury, monopoly, sabbath year and jubilee and many forms of theft was disregarded.

A follower of Calvin was a hardworking, tenacious laborer in the Lord's vineyard. But gone was the spirit to "avoid sin rather than loss." Usury could now be justified, as well as rack-renting (charging the highest rent the market would bear); prices could be asked, in good conscience, that formerly were condemned as immoral and manifestly ruinous. Calvin was a milestone in this recognizably modern thinking.

An important development at this time, as a matter of law and social policy, that was adversely affected by the liberalization of the restraints on the individual in the economic field, was what was called "enclosure." All over Europe, but particularly in the British Isles, common lands were being confiscated and fenced off, to be turned into pasture for sheep or other purposes, in clear violation of the LAW that the land is to be divided among the people for everlasting inheritance (Today, land is locked away as 'National Park' or as 'World Heritage Listing' not to preserve it for posterity, or prevent it from being polluted, but in order to substantially increase somebody's profits! Recommended listening tape #SFA642, @ \$4.00 CIM). In England, wool was becoming a very important cash crop and the need for pasture lands was acute, for reasons of profit. The common lands were those held by many thousands who had lived off this land for centuries. When the crown, aristocracy, landed proprietors or consortiums of monied interests began buying up and fencing them off, they, of course, never consulted the commoners about it and made little or no effort to care for the dislocated families, who quickly became burdens on society, gravitated to the towns and became revolutionary elements. Formerly, there had been moral and practical restraints preventing landholders from this rapacious practice, but the new economics was changing that.

As with many matters, government provided the example for society and men took on the nature of their rulers. The government enclosed lands to generate revenue, so why couldn't private parties do the same? Attempts to legislate against enclosure were met with the argument, "... should a landlord be more squeamish than the crown?" Desire for profit, accepted indiscriminately without argument today, was ruining the lives of many thousands of decent people during this period. The new "economic virtues" claimed, with anti-social logic, that "... the individual is absolute master of his own, and, within the limits set by positive law, may exploit it with a single eye to his pecuniary advantage, unrestrained by any obligation to postpone his own profit to the well-being of his neighbors, or to give account of his actions to a higher authority" (1. pg 146). If the phrase, "within the limits set by positive law" was as meaningless then as it is now, one can imagine such ambiguous restraint was about as much appreciated then as the anemic one today's police have been placed under concerning their newly-won right to conduct searches without a warrant, as long as

they feel it is "justified." The rampant ego embodied in this defiant statement pretty much says it all.

During the Reformation, (16th century) Church and State traded places. The Church, poor example as it was at the higher levels, had been the matrix in which society was embedded. One of the major developments of the Renaissance was a gradual victory of the secular power over the religious. In the case of the Church hierarchy, this was a good thing, as the Church had become nothing more than an overbearing master, and was religious in name only. Unfortunately the authority of the local churches was eclipsed, as well. In the seventeenth century it was to die out, for most practical purposes. By the eighteenth century the Church's business had been reduced to "... the relief of the poor, the care of the sick and the establishment of schools The very idea that the Church possessed an independent standard of values, to which institutions were amenable, had been abandoned" (1. pg 193). This reversal was directly attributable to the advance of the new morality, the wealth accruing to those who exercised it, and the political power that wealth was translated into. If the LAW had been obeyed, it would not have been possible.

As the Reformation traveled its course, Christendom was faced with what may someday be seen as its acid test. This was the difficulty of applying the sometimes unspecific raw material of Divine LAW to the exigencies of daily living, particularly in a period that was experiencing a tempest of change. The confusion created by this burden of change - combined with the fact that nowhere, that I have been able to discover, was the LAW really understood, let alone followed - made their task more formidable than it might have been. One Catholic official, in argument with Luther,

Calvin On Congregational Singing, 1543

"As for public prayers, there are two kinds: the one consists simply of speech, the other of song... And indeed, we know from experience that singing has great strength and power to move and to set on fire the hearts of men in order that they may call upon God and praise Him with a more vehement and more ardent zeal. It is to be remembered always that this singing should not be light or frivolous, but that it ought to have weight and majesty, ... Now what Augustine says is true, namely that no one can sing anything worthy of God which he has not received from Him. Therefore, even after we have carefully searched everywhere, we shall not find better or more appropriate songs to this end than the Psalms of David, inspired by the Holy Ghost. And for this reason, when we sing them, we are assured that God puts the words in our mouth, as if He himself were singing through us to exalt His glory....."

Remember to meet regularly with other saints for the purpose of corporate worship, singing and praise.

reasoned that, "... it is useless for the Church to prohibit extortion unless it is prepared to undertake the intellectual labor of defining the transactions to which the prohibition applies." At first blush this may sound like a strong argument. It must be admitted that there were, and always will be, cases where there is a very fine line. Extortion is merely thievery by indirect means, by inducements of all kinds. If the desire is present to conceal the inducement, and the trick is cleverly executed, it can make for a difficult judgment against the accused. But thievery is not difficult to identify. It is only necessary to ask the question, "Who gains and who loses?" If no one, then there is no crime. And individuals usually have the option of refraining from doing business with those who treat them dishonestly.

This argument is really a subterfuge. This Catholic official is seeking to justify practices that are patently contradictory to ecclesiastical, even moral, let alone scriptural LAW. But he is seeking to justify them without doing so openly and specifically, by shifting the burden onto Luther, and, by extension, those attempting to prevent the spread of the social poison. "That burden is the difficulty mentioned above, of applying Divine LAW to the new conditions, made more difficult by the fact that nowhere in Christendom was it being done, not had it been done for many centuries.

But extortion, usury and other violations of the LAW aren't difficult to identify. In a natural economy there is very little problem. The problem begins when the argument has



bypassed whether or not usury is acceptable and becomes an argument over whether five percent interest is usury or ten percent. It begins when the argument bypasses whether or not it is acceptable to take land away from a man who is productively working it to support his family, and becomes an argument over whether or not a law has been passed making such a monstrous thing possible. It becomes acute when the chorus of voices is supporting the crime and the lone voice is calling for the execution of the LAW. In the halls of power the lone voice was being drowned out.

Medieval thought, designed to protect the peasant and craftsman from the depredations of the money-lender and monopolist, had no adequate weapons to deal with the complexity of the problems it faced. Maybe they should have tried harder. Maybe they deserved to pay for the centuries of their sins of omission. Maybe it was inevitable. At any rate, by the end of the sixteenth century the perception was justified that, "... the Reformation [represented] the triumph of the commercial spirit over the traditional social ethics of Christendom" (1. pg 83). But they knew not what they did.

THE PURITANS

The culmination of the social and religious system of Calvin was the Puritans. The leaven had done its work; the lump was at a critical mass. There was no stopping the rebellion now. The next step would be in the sphere of politics.

The Puritans were an incongruous mixture of religious discipline and immoderate pursuit of wealth. Known today for their work ethic, the Puritan saw himself as a chosen instrument of God's will, working out God's plan for an errant world by their ceaseless activity. Their religiosity was a cold, clinical whip they held over their own heads, driving them on, full force, into a life of acquisition. One can sense that the Puritan's imposition of this discipline on themselves was a sort of penitence for their unseemly business practices. The tendency to decorate a movement, which is perceived by society as immoral, with pseudo-religious trappings or an extraordinary mental discipline - such as martial arts clubs, assassins societies and mercenaries sometimes do, is not uncommon. Political parties and factions often have an identification with a particular religious or pseudo-religious practice, often unknown to the public - such as the last Romanov's association with Rasputin or the Reagan administration's preoccupation with astrology and strange theories of Bible prophecy. The Puritans were seen in such a light by most elements of society in the late sixteenth and early seventeenth centuries.

In business they were energetic, resourceful and ambitious, proud of their natural abilities. They looked down on others as lesser creatures. Everyone else was "the poor." They were "spiritual aristocrats," conquering all competitors, exploiting markets, seizing every advantage. An arrogant lot, they were an aristocracy of talent without the commensurate virtue to balance it out. Tawney brilliantly expresses the contradictions between the Puritans' beginnings and their ends, their possibilities and their reality, with the penetrating statement that, "*Those who seek God in isolation from their fellowmen, unless trebly armed for the perils of the quest, are apt to find, not God, but a devil, whose countenance bears an embarrassing resemblance to their own.*" (1. p229)

In America, the Puritans are generally seen in a positive light. We remember their landing at Plymouth Rock and founding many colonies in New England and elsewhere. And indeed, they were effective colonists. But, as Tawney says, "*Ideas have a pedigree which, if realized, would often embarrass their exponents.*" (1. pg 18). Their ideals have done great harm to the Western world. They expounded their philosophy as a minority against the majority. Seen in the most ruthlessly honest light, they waged war against Christ's Kingdom. To the Puritans and their ideological allies, the church doctrine and law that had been extant for centuries was an enemy to be neutralized in any way possible.

Although, as with Calvin, the Puritans should not be seen as conscious deliberate soldiers in a war against Christ's kingdom, the effect of their practices in the economic realm is incontrovertible.

In America, today, descendants of Puritan stock can be found all over New England and in circles of power everywhere. Certain 'blue blood' families, 'robber baron' elements of the nineteenth century and many of the preeminent conspiratorial organizations of the twentieth century, such as the Council on Foreign Relations, etc., contain many others. In England, the Puritans and the commercial classes, in general, had been chafing under the economic limitations the crown had subjected them to. The commercial classes and parliament allied themselves against the Crown. Under Cromwell's leadership a king was beheaded. Later, Parliamentary forces achieved permanent dominance over the Crown as a result of the Glorious Revolution (1688-9). A deal was struck with the Jews of Amsterdam for financial support, a king of their own choosing was installed. Five years later, in 1694, the prototype national credit monopoly, the Bank of England, was established.

The Puritans had arrived - with an army. They had become the dominant force of the seventeenth century. With their advent, all moral and Christian restrictions of the employment of money in society disappeared. And the war for dominance within the Puritans' soul, between religion and economics, was decided in favour of economics. A century later the world heard very little about Puritans. But their spirit carries on.

The new economic virtues were solidly in control by the end of the seventeenth century. They were poised to monopolize and control the profits that accrued from the technological advances of the Industrial Revolution. The means of production quickly became too expensive for the common man. He was forced to seek employment from the financial interests who owned the factories. These captains of finance and production had no intentions of ever admitting the common man to full

partnership. There was a tacit agreement among these economic aristocrats which brought them together in various overt and covert conspiratorial organizations against the common people, the very societies without which they couldn't survive.

THE MACHINE AND WAR

Today, we're surrounded by the fabulous material wealth this economic/industrial engine has produced. The average person is unable to objectively appraise it. Its dazzling profusion numbs our perceptions and powers of reason. Worse yet, it addicts us to want more, to want better, to expect steady improvements and constant change. Progress! How can we fault it?

All technology has been co-opted by the Beast. The Industrial and Technological Revolutions, which fed at the trough of the Commercial Revolution, serve only their master, and none other. This gigantic thing called "The Machine" by William Gayley Simpson, and "Technics" by Oswald Spengler, is a weapon, and it is aimed against the vast majority of mankind.

It is possible, in retrospect, to see that the most extensive use our self-chosen masters have conceived for this weapon is war. "More is consumed in wartime in a day than is consumed in peacetime in a year." (Albert Moravia). Fletcher Prouty estimates the cost of the Vietnamese war to have been between 220-500 billion dollars, (JFK). War is a guaranteed money maker. It's a money-making machine. Everyone knows political regimes resort to wars as life savers to relieve domestic resistance to their incessant thievery and intrusion. What most people don't realize is how utterly devoted they are to it every day of every year. War planning never ceases. Nothing is so important to government as war.

Power over other men is a commodity that is obtained with money. Money is obtained by selling something. Selling



... the adversary, your devil, walks around like a devouring lion. 1 Pet 5:8



credit is the most lucrative business on earth. Selling raw materials and manufactured goods are next in line. The power structure that controls virtually all governments today derives its power from its monopolies in finance and manufacturing. Whatever is being sold, people must be induced, somehow, to buy. Markets must be found, created or stolen. There aren't many left to be found; they are created through deceptive advertising and media manipulation; they are stolen through military intimidation and outright war. The money must be kept continually flowing in. Any cessation or diminution of the flow jeopardizes control.

The purpose for obtaining power over other men is to subject them to systematic thievery. The basic crime, or sin, is theft. Inevitably, all thieves must also become murderers, either to enforce or conceal their thievery. All governments are thieves and murderers, by nature. All are simply different methods or systems for extorting wealth from the people of the land. There's nothing that government can do for people that people can't do better for themselves. Government has never been able to justify its existence. It has always been a parasite.

"Capitalism" is a word that is commonly used to describe the general theory and practice of business, today. Fully grown child of the commercial spirit of the Reformation, Capitalism is simply strong-arm thievery. It is a creature, one of the salient features of which is the inability to endure stasis.

Like any thief, it must constantly find more victims (Dynamics of War and Revolutions, Dennis). The Age of Discovery, that of Columbus, Magellan, Drake, etc., nearly concurrent with the Reformation period, notified the powers that the earth's resources and markets were in finite quantity. Since that time wars have been the chief means for confiscating raw materials and markets for manufactured goods. It is a highly competitive business - called war.

There are no limits to what the powers will do to conquer and hold markets. The foremost war-making power on earth today is the combine of financial, industrial and military wherewithal which has its active arm in the US government. In his book titled: *JFK, The CIA, Vietnam, and the Plot to Kill John F. Kennedy*, Fletcher Prouty describes the connection between business and war: "One of the least known divisions of the CIA is that of the deputy director of economics. This division moves into a country to work with a new regime and to begin the task of selecting and setting up new franchise holders for as many goods as possible, to assure that they're imported from American companies and that those from other sources ... are excluded ... The new franchise holders are usually closely associated with the new President. The CIA screens and selects these new 'millionaires' ... This cleansing of the economic system is the real reason for most coups d'etat ... the government of such a country is a business monopoly over its people and territory..." (3 pg 236).

These coups d'etat and brushfire wars are happening all over the world, every day. Some are picked up by our media, in which case they become public. Some aren't. There are dozens in the planning stages at any given time. For instance, both the Korean and Vietnamese conflicts were being planned during WWII. In preparation for the allied

invasion of Japan in 1945, a stockpile of munitions was accumulated on the island of Okinawa, enough to equip a 300,000-man army. When Hiroshima and Nagasaki obsoleted the invasion, the stockpile was divided into two equal parts - half was sent to Korea and half to Indochina, to be used to create insurgency movements that could be escalated into brushfire wars that would eventually require US military intervention.

Discussions about forms of government, whether this or that country is a democracy, a republic, whether it is Socialist, Communist or whatever, touch only the surface. In a way, there is only one form of government in the world - WAR. Mr Prouty quotes a remarkable work under the name of Leonard Lewin, but actually authored by a special study group. The title of the work is, *Report From Iron Mountain: On the Possibility and Desirability of Peace* (1963). It was never published because of its dangerous content. Anyone reading this book will quickly realize that they are laboratory animals and government is the mad scientist. Some of the illuminating ideas contained in Iron Mountain are:

- medical advances seen more as problems than progress
- poverty is desirable and necessary.
- standing armies and military draft policies are social welfare programs.

- the space program and other government-sponsored supertech projects are intended, primarily, to spend vast sums of money.

Even the title is an affront to decency. (These people are considering the possibility of peace? What tender loving care!). Obviously, the question "desirable for whom" has been answered with themselves in mind. "Lasting peace, while not theoretically impossible, is probably unattainable; even if it could be achieved it would certainly not be in the best interests of a stable society to achieve it" (3. pg 288). Not stated is the fact that all their considering is predicated on their monopoly of power.

"War itself is the basic social system. It is the social system which has governed most human societies of

record ... The capacity of a nation to make war expresses the greatest social power it can exercise, warring, active or contemplated, is a matter of life and death on the greatest scale subject to social control ... War readiness is the dominant force in our societies ... War fulfills certain functions essential to the stability of our society; until other ways of filling them are developed, the war system must be maintained...." (3. pg 236, 251).

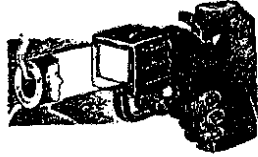
But the most central truth from *Iron Mountain* is this one: "The organization of society for the possibility of war is its basic authority of a modern state over its people resides in its war powers." War, war, war - it must continue. They are not really considering giving us peace. All the loyalties, allegiances, emotions, camaraderie, cooperation, labor, training; all the hustle and bustle of a million men and women pulling as one, preparing for the showdown; all the spending programs, generating money into circulation, lubricating the economic machine - all for war. Only war can transform the disintegrated, tranquil individuality of natural society into a mailed fist to be thrown into the bestial frenzy of war by the plutocracy. Without war, central government's *raison d'etre* is gone. It will wither away for lack of interest. The Beast is



a man o' war.

War is an addiction we've been swindled into accepting, just as we've been swindled into accepting the TV's, toasters, lawn mowers, desktop computers, electric can openers and thousands of other products of the "Machine" that we've been convinced life would be unacceptable without.

The Beast, whose visible head is the US government, is an absentee landlord (Veblen) controlling the business life of the world. It tells people what they need, what they want, and then produces it, for its own profit. It distributes its produce to whom it pleases and denies it to whom it pleases. It destroys competitors, conquers and monopolizes markets, all under the business code of conduct that developed beginning with the Reformation.



DECISIONS

Sooner or later we'll have to decide what all this technology is worth. Creature comforts are nice but the conclusion is inescapable that every advance in technology that becomes fully integrated into our lives makes us more dependent ... on the advance itself, and more importantly on those who control it for their own purposes. We get nothing for free because they want to improve the quality of our lives. William Gaykley Simpson writes in *Which Way Western Man*, in the chapter entitled "The Machine," "Any admiration I might otherwise be inclined to feel for the triumphs of technics, even its radio, its airplane or great bridges, or its fantastic flights to the moon, is spoiled and turned into bitterness and foreboding when I think of what they are used for, or of the human price we have been forced to pay for them" (2. pg 348). "The Machine is the very incarnation of the rationale of the inanimate, of cold steel, and of efficiency ... It has a rhythm and a pace that are utterly alien to all organic functioning" (2. pg 349).

The Machine, at once the "cold steel" and the sweet narcotic of the Beast, must always be hostile to the natural economy (i.e., the ecclesia system Jesus taught) and to all who have no use for it. "There is, and has been for centuries, in the highest-level power structure, a determination to destroy mankind's traditional way of life, that is, that of the village. Traditional village life is effective, timeless and impregnable. It is, above all, self-sufficient... Villagers do not need the omnipotent paternalism of the international banker" (3 pg. 79).

Can the ecclesia system and the Machine coexist? I have to say no. I say no for the same reason I say that government, beyond the very modest amount ordained in the LAW, and freedom cannot co-exist. Government and perpetual war are inseparable. The Machine will always be in the hands of those who will misuse it. Let me explain it in a metaphor: If you don't want people firing cannons at your house, the stupidest thing you could do would be to set one up in your front yard, aim it at your front door, load it, set the fuse and then walk inside to read the paper. You've given the first person to come along with aggressive intentions toward you the means to destroy you. Government and the Machine are weapons hostile to us, and it is very likely that it can't be any other way. Given the nature of men, it is simply not possible for governments to be our friends. Since these things have a life of their own, the only reasonable course is to not ever beget them. Once created, the momentum of their unnatural lives propels them to confrontation with natural life.

Am I suggesting that we dig a hole and bury all the technological achievements, the medical breakthroughs, the advances in transportation and communications of the past centuries and return to the stone age? Frankly, I don't know. I don't think that is the choice. Whatever the choice, I must admit that it is not a happy prospect, even for me. I'm sure that our people are too addicted to the state-of-the-art for a dispassionate discussion. To make matters much worse, the territory is virtually unexplored; it has been at least a couple of millennia since Divine LAW was actually tried. Evidence,

pro or con would be difficult to adduce for either side of any such discussion. Most probably, it's a question for the future; far too many people remain unconvinced that what we have today is an unmitigated disaster. They're simply not ready to listen.

LAW

What began approximately five hundred years ago as a relaxation of the moral restrictions on individuals in the economic realm, developed in a logical sequence, building on itself slowly but surely, into a monster the Bible calls "the Beast." It couldn't have been any other way. The tree was foreseeable in the DNA of the seed; the law the creature lived by. The DNA we are supposed to live by is Divine LAW. The development of the Beast was the result of many, many unchecked mutations. Every problem we have today has its beginning in the violations of the LAW, and our toleration of those violations.

I think it can safely be said, with an accurate view of history as our vantage point, that men are incapable of making good law. But it is not only this. We also seem to be unable to deal successfully with the unmanageable complexity of life, in general. And when confronted with the inevitable choice of 'avoiding sin rather than loss,' we tend, under the influence of self-interest, to avoid loss rather than sin.

We've been given plenty of hunger, thirst, sexual desire, self-interest to survive and continue in this world. All good law is an appeal to something higher than these physical mechanisms. It is an admission of the weaknesses of our character. It is an appeal to deny the self, in favor of that which is more important: the health of the human organism within which we live. We are members of the body of Christ. The body is more important than the member. The LAW was written for the body first, then the member.

There are many systems of law within Christendom, holding sway over various territories. Two such systems, having a sort of dual kingdom in North America, are Constitutional law and Common law. Both were developing during the past five centuries as competitors to Divine LAW, owing their logic, form and content to the rebellion against Christian principles that began in earnest with the Reformation. Whatever in them is consonant with Divine LAW is irrelevant. Whatever is in conflict with it must be discarded, as with all other systems. The argument that either the Constitution or Common Law is derived from the LAW is a fool's argument, patently absurd, as even the most cursory examination will demonstrate. Obeying them is a violation of the commandment not to have any gods before the Most High. What we did in America two hundred years ago was look up at the heavens and say to God, "We don't like your LAW. We can do better and we're going to show you." God did not give us the Constitution. We made it, and it didn't work because it couldn't work.

All systems are integrated with the Beast. The political system, social system, legal system, military, technology - all are sucked into the black hole of its soul. The Beast is business, a man o' war, a machine, an addiction that grew out of our mistakes. Though it may be many years old, it is a newcomer, and has the exaggerated hunger and restless activity of a newcomer. It had a gestation, birth, youth and maturity. And it will have a senility and death.

The LAW is forever. ■

References:

1. *Religion and the Rise of Capitalism*, Richard Henry Tawney (1926)
2. *Which Way Western Man*, William Gayley Simpson (19177)
- 3 *JFK: The CIA, Vietnam and the Plot to Kill John F. Kennedy*, L. Fletcher Prouty (1992)

Suggested Reading: (1) *An Economic History of the Western World*, Harry Elmer Barnes (2) *The Dynamics of War and Revolutions*, Lawrence Dennis (3) *Philip II*, William Thomas Walsh (4) *Absentee Ownership*, Thorstein Veblen (5) *The Modern Corporation and Private Property*, Berle & Means. - ■ Courtesy The American Christian, Box 2038, Ft Davis, Texas 79734



WHAT CONSTITUTION?

■ By Lester Hanson

Australians, always keen to knock the standard, style and substance of their Government, should also scrutinise its legality. Few know that our Government in Canberra has been acting outside the protection of constitutional guidelines for the past 63 years.

Constitutional lawyers Dr David Mitchell of Hobart and Cairns-based Len Clampett point out that in 1932, a national state of emergency was declared to restructure the Australian debt outside constitutional guidelines using international maritime law. They say that this state of emergency allowed our judiciary to substitute contract law for constitutional law. The situation remains today.

These experts say that constitutional law applies to all law within the Commonwealth of Australia. On the other hand, contract law applies to agreements made between individuals or corporations. The application of maritime law in Australia in 1932 and a subsequent state of emergency was a case in point, the experts say. 1932 was a tumultuous year in Australian politics. On May 13 that year, New South Wales premier Jack Lang found his commission relieved by the then Governor Sir Philip Game for a breach of federal law.

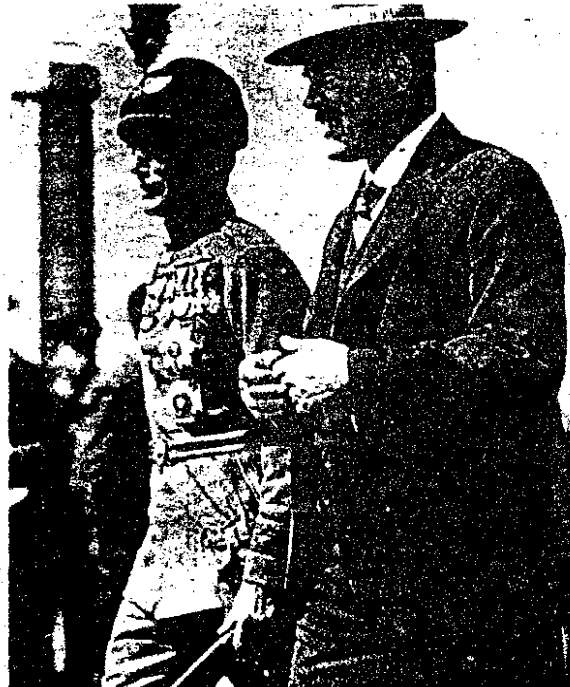
The Federal Government and the High Court, among others, had claimed that Mr Lang's policy of refusing to pay interest due on overseas loans and refusing to hand over revenues due to Canberra was illegal. Lang, later young Paul Keating's mentor on financial matters, believed that solving the Australian debt was the key to this nation regaining prosperity. He saw the international banks as ogres and he disagreed with the National Parliament's right to enforce the Financial Agreement Enforcement Act of 1927. This allowed the Joe Lyon's Federal Government to appropriate NSW state government funds which Lang had sought to use to help depression victims.

Due to the Great Depression, Australia was forced into bankruptcy. The assets of each individual were promised as collateral for our restructured debt [without the consent of the individual that is FRAUD, CIM]. This move effectively ended true private ownership of property. Mr Clampett says that, for the reason already stated, many laws are unconstitutional and, as such, they would become null and void if the state of emergency was terminated. He says there has been an enormous effort to hide these facts from the public. Mr Clampett also says Australian politicians and bureaucrats continue to operate as they have absolutely no constraints. Furthermore, he says that citizens have never been fully informed of the significance of these 1932 actions. Many of those in high places have worked to help create an extra constitutional or parallel government (de-facto and de-jure). Of course, current government continues to operate and perpetuates the illusion that the constitution is still in effect.

Current government officials would seem to be in com-

licity with this and responsible for the huge debt which this parallel government constantly generates. The truth is that Australian citizens are NOT LIABLE for the horrendous debt created by this parallel government. Therefore, they can repudiate the debt and bring back constitutional powers. The goal would be freedom and accompanying peace with prosperity.

Another truth is that when our parallel government signed the United Nations Charter it was an instrument of surrender to a force with no guns, no territory, no head of state, no existence whatsoever except on paper. According to many analysts, signing the UN Charter in 1945 was a coup for those powers bent on central control. But with no elected officials, the UN claims to promote democracy (a euphemism for Communism, CIM).



Over the past 50 years, the UN's record leaves much to be desired. It has committed many atrocities and left few nations unscathed. Because of its links with the UN, Australia has been a signatory to thousands of conventions and declarations which have undermined its sovereignty and independence. Politicians, let alone the public, are largely unaware of the exact wording, meaning and implications of these documents which affect their lives in so many different areas.

Meanwhile, those keen to probe further the question of illegal government in Australia should study Section 44 (i) [Aust. Const.]. This law, of the people of Australia, says that any person with dual citizenship cannot hold a parliamentary position. Maybe Australians should contact their political representatives and find out just how many parliamentarians, in

his or her party, are sitting illegally. Perhaps it would be simpler to ask how many MPs in Canberra are constitutionally legal.

There is certainly little forthcoming from government or opposition parties on this matter although it has been strenuously raised from time to time. An illegal parliament means ILLEGAL LAWS have been passed. An honest parliament should, could and would immediately repeal those laws. It could be hard to get a straight answer on this issue. Just look at the denial of truth in the republic debate. Some observers say that, technically, Australia already is a type of republic, although its form of government is a constitutional monarchy. A constitutional monarchy is not a true republic but any nation, like Australia, which defines and limits the powers of an elected government is a republic, albeit a poor cousin.

Arguably, Australia's constitutional law or system is more of a true republic than the United States system. In Australia, the people do not have the power to dismiss the person or persons who exercise our sovereignty on our behalf. For instance, before Bills passed by our houses of Parliament can become parliamentary law, they must be signed into law by the Governor-General or the Crown. This action is called



giving or withholding of assent (clauses 58-60). Under our Australian Constitution, they cannot legally give assent to any Bills, which are in any way repugnant to Constitutional Law. Also, upon accepting office, they swear to uphold the LAWS of God and Old laws of England (Perjury?)

The Governor-General is appointed by the Crown but, in effect, is appointed by the government. The result is that the Governor-General is a rubber stamp for those Bills passed by the Houses of Parliament. Perhaps the answer is to have a body elected by the people, which is not part of the legislature or government, whose sole function is to appoint all federal judges and justices, also our Head of State. Many analysts say that if the people are ever to be free of totalitarian rule, the culture of the legislature must be divorced from the culture of the judiciary. Furthermore, they believe there must be a system by which the people, by referendum, are able to dismiss any member of the judiciary and the Head of State.

True constitutional government is lacking in Australia, some analysts believe, because our Parliament ignores or circumvents clauses of our Constitution, mainly clause 108, which states, in effect, that "Every law in force in a colony

...shall, subject to this Constitution, continue in force

after federation.

These analysts insist that the Commonwealth of Australia Constitution Act, section 9 of which became our Australian Constitution,

was little more than an act to facilitate the federation of Australian Colonies (which then became states). Read alone, it is a poor guide to our constitutional law, they add. To understand fully the extent of our constitutional law, it seems that one must read those important clauses of the Great Charters of England (Magna Carta, Habeas Corpus, etc), the Australian Courts Act 1828, the Colonial Laws Validity Act 1865 and the Colonial (now State) Constitutions.

These are the laws which have been referred to as 'horse and buggy laws.' Many say these old English laws are the only protection we have to ensure that our individual rights are upheld. Finally, a republican system where the government appoints the President would see the people have no control over the person who exercises their sovereignty on their behalf. In fact, under that system, the power of the government would be limitless. Cynics might say that this is the very goal sought by many Australian republican supporters.

The American system whereby the people directly elect the President is also fraught with danger because corruptive, big money campaigning can easily take over the show. ■

Courtesy Gold Coast Bulletin, May 1, 1995, p 8.

As Yahweh is THE ONLY sovereign, and as His LAW is supreme, only those who will administer HIS Law have the proper authority, whether it be the government over the people, or the people over the government. There can be NO OTHER authority, only usurped power! CIM. recommended reading: NO TREASON, The Constitution of No Authority, by Lysander Spooner. #903, sug. don. \$7.95 ppd from CIM

Recommended listening: tape #WT176, *The Use of Law* (update 9/92), Howard Freeman, \$4.00; AP9030-AP9033 *The UCC Connection* (in 4 parts) Freeman, \$16.00 ppd

"The Head of the Woman is the Man"

by 'Alfons'

Recently I have become more aware of some women's attitudes. Instead of dismissing their attempts at inappropriately trying to assert authority as "women's-lib nonsense", I realized that their desire to control situations went further than that. I started to notice these attitudes after a member of our Bible study said he noticed that at various farm meetings, men were reluctant to speak after a woman spoke. Either they didn't want to get into a disagreement with the women, or they didn't want to make a woman look bad in public. Most men are brought up with the idea that women are the 'weaker vessel' and allow for it in their dealings with women by giving them more latitude than they would give a man in the same situation. After all, it's only being polite. Since his comment, there have been several instances where

women have stepped over the boundary that politeness allows. When that happens, it is the responsibility of the man to restore order to the situation - politely or not. The first instance involved a woman who had no experience in a certain area. I had been doing this activity for over twenty-five years, so I described a recommended procedure with the reasons for doing it that way. The woman responded by describing how she thought it

should be done, ignoring the reasons it should not be done that way. There were no hard feelings about it, no arguing. Her family paid the price for inconvenience, but I was struck by how strongly the woman took charge of the situation even though she did not know what she was talking about. Lack of knowledge did not stop her from directing the situation.

The second instance involved four women who attended a taxpayer's meeting of about sixty people. Taxpayers from about forty school districts sent representatives to this monthly meeting. The agenda for this meeting included election of officers for the next year. This tax group is the most effective in Pennsylvania, has met with the governor, and researched and disseminated information about the educational restructuring occurring throughout the world. Some of the women had used the sample ballot, which did not have a complete list of names. The president said that the sample ballots would not be counted, but those who used them could vote with the real ballots. Well, this was more than the women could handle. As trite as the ballot issue was (I keep thinking there must have been another reason even though one was never given), the women took control of the meeting for the better part of an hour and a half by bringing up more inconsequential arguments. The men, being polite, entered the discussion with various suggestions as how best



to appease the women. The women were emotional, irrational, raised their voices, stomped on the floor, and tried to act like men. One woman who used a sample ballot even threatened the unity of the group, by saying she would pull her group out. It was more than I could take.

I wrote letters to the husbands of the vocal women. The letters dealt with how Christian men are to handle situations like these and the proper relationship between men and women. With the absurd notion of "equality," and the semantics-invented "women's rights," an imbalance in the relationship between men and women has been created in our society. It has been correctly stated that men are responsible for the imbalance. Men are also responsible for restoring the balance. [Emphasis added.] The imbalance took several generations to induce and will probably take several generations to correct. The men at our Bible study began to discuss the topic more. [The man] who first brought it up said that a woman speaking in public usurped the authority of men. This was not something I had considered. He quoted 1 Timothy 2:12 to support his assertion. During the discussion of this subject, the verses used were 1 Cor. 14:34-35, 1 Tim. 2:11-12, and Gen. 3:16. It was recognized that before the men could ask anyone else to act as a mature Christian, they had to act that way first. This meant that the men had to set correct priorities. The first priority is their relationship with God; the second is with their wife; the third is their children; and the fourth priority, and it is a distant fourth (even if it is "the Lord's work"), is their occupation. Now that the man is 'ordered' he can consider others.

Taking these verses one at a time, 1 Cor. 14:34 makes it clear that women in a Christian religious meeting are to keep silent. They are not permitted to speak, PERIOD, and are to be under obedience as says the law (women are to be under obedience to their husbands: Gen 3:16, 1 Pet. 3:1). Verse 35 says that if a woman wants to learn and has a question, she should ask her husband in the privacy of their home. It is a shame for a woman to speak in church (a Christian religious meeting) period. Conversely, we saw implied in the verse that it would be a shame for a man not to provide an answer to his wife's question. In 1 Tim. 2:11, a woman is to learn in silence. In verse 12, a woman is specifically not permitted to teach or usurp authority (dominate in any way) over the man. "Usurp authority" was taken to mean putting forth contrary (to the man) reasoning and philosophies. In other words, arguing against what a man had stated. With these verses in mind, the men decided to change the decorum of the Bible study. Henceforth, during the more formal part of the Bible study, the women would learn in silence.

Have there been any noticeable effects? Yes, there have been several. I don't know how well these changes will be understood by someone who has not tried them, but here is a brief description of some. It's not that these characteristics were lacking before, but they are more pronounced. There is more respect and awareness for each other's roles, and a greater desire to do what is "right." The women want the men to be good at carrying out their Scriptural responsibilities. The men are more aware of the importance of, and more appreciative of, the women's role as helpmate. Each seems to be glad (a little more than before) the other is there and want to help the other in their role. The way a person comports himself indicates to others how that person wants to be treated. It is hoped that, by example, people that we come into contact with will pick up on this decorum, and thus it will spread to others. At the very least, it has made the people in the Bible study more aware of when they are stepping beyond their scriptural responsibilities. There is a happiness and contentment that comes with "doing what's right." People are surprised at what appears when the tendencies of the "natural man" are disciplined and subordinated daily. The Scriptures give us a significant key when Paul told us that "I die daily." Praise Yashua for the lamp that lights our way! Courtesy Kingdom Journal, Box 6388 Asheville NC 2881

"The mind is like a TV set - when it goes blank, it's a good idea to turn off the sound."

NOTHINGS AND NOBODYS

By F. W. Schnitzler

Our call to action is clear and simple. Scripture commands us to cast down and overthrow every argument and every pretension that exalts itself against the knowledge of God as revealed in both the Old and New Testaments. As followers of the Truth, it is our paramount duty to target for destruction every belief, doctrine, fancy, idea, notion, opinion, suggestion, theory, viewpoint and vision found to be contrary to God's perfect Word. We are to capture every thought and make it obedient to Christ. We are to storm the ramparts of falsehood with the utmost vigour. We are not called to compromise with the enemies of God's Word, nor are we called to seek a pragmatic resolution of differences between truth and error, nor are we called to negotiate a cease-fire between the proponents of opposing world views. We are called to wage and win wars solely intended to advance the cause and kingdom of our sovereign Lord and King. Now that's a sizeable order for average, ordinary Christians to obey. And, sadly, like the children of Ephraim, who though amply armed turned back in the day of battle, we too often shrink from the seemingly impossible tasks before us.

Many of us are not only intimidated by the utter scope of the assignment (the world after all is a fairly mixed-up and hostile place), but we are also painfully aware that the competence needed to contend earnestly for the faith once delivered unto the saints and the skill required to battle those who have set themselves against that faith are not ours in great measure.

Many of us often conclude we are simply unable to contend effectively against the enemies of God's Word. We often conclude we are simply ill-equipped and unfit to wage and win such wars. We often excuse ourselves from the battle of the ages on the grounds that we are nothings and nobodys. We often doubt not only our own usefulness, but we also doubt God's ability to use us to advance His kingdom of light and truth.

Others, we reason, are better prepared, better trained, better qualified - "They have more to offer!" Others, we rationalize, are smarter, braver, tougher - "God can use them!" And we sink even further into the mire of disobedience, doubt and despair when we allow those others to brave the battle alone while we remain merely armchair warriors, shirkers, or worse, cowards.

We sometimes long to unsheathe our swords and hasten onto the field of battle to fight valiantly alongside our brothers and sisters, but conscious of our shortcomings we often balk at doing so. While it is certainly true that some of us are better prepared, better trained, better qualified, smarter, braver and tougher, and that others of us are not nearly so, it must be remembered that before God, in one sense, we are all nothings and nobodys. All the inhabitants of the earth are as nothing before God (Daniel 4:35). And although the world may be impressed by human status or ability, God is not impressed, nor is He in need of such things to accomplish what He aims to accomplish. God does what He wants with whom He wants and none can stay His hand or question His will (Daniel 4:34). God's sovereignty is absolute.

It must be remembered that all events, great and small, the people and causes shaping and defining all events, are embraced in God's sovereign providence. It is He that sitteth upon the circle of the earth and doeth according to His will among those in heaven and among the inhabitants of the earth. "The sovereignty of God," wrote John Murray, "is the absolute authority, rule, and government of God in the whole of that reality that exists distinct from Himself." God's activity is of conscious intent and always with a view to ends, which He has both predetermined and brings to pass by His power alone, including, obviously, the direction and ordering of the innumerable details and intricacies comprising human history. All is within the sphere of God's determining will and action.



Man's abilities, therefore, being subject to the infinite sweep of God's absolute control, are neither impressive to Him nor needed by Him to accomplish His predetermined ends. God does not need the wealthy, the powerful, the beautiful, the popular, the educated or the talented to effect His will. It seems, rather, that God prefers recruiting the foolish, weak, lowly and despised (by the world's standards) to accomplish His predetermined will.

Scripture speaks clearly of God's chosen instruments so none will be confused as to the type of tools He employs in His service. God, the Apostle Paul wrote to the Corinthians, hath chosen the foolish things of this world to confound the wise; hath chosen the lowly, despised and nothings of this world to nullify the things that are. Not many wise men after the flesh were called, not many mighty, not many noble. God has specifically chosen the nothings and nobodys of this world to beat down the pride and vanity of men and to confound and prevail against all power and authority rebellious or opposed to God's kingdom of truth and light (1 Cor. 1:27-28).

God has, does, and will, actually prefer to use nothings and nobodys to overcome the enemies of truth and righteousness. The book of Hebrews, chapter 11, chiefly concerned with the nature, fruits and examples of faith, opens with the oft quoted passage, "Now faith is the substance of things hoped for, the evidence of things not seen." What follows are examples of faithful men and women who through faith in God and His Word "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Through faith, nothings and nobodys, being controlled, transformed and motivated by God and His Word, which alone command trust and devotion, accomplished many great and wonderful things. Abraham, Sarah, Isaac, Jacob, Moses, Samson, Samuel, David and others are among the heroes and heroines of the faith listed.

An objection may be raised at this point arguing that the aforementioned faithful followers of God were anything but nothings and nobodys. They were, it may be argued by some, somethings and somebodies. The contention, however, may be easily dismissed by pointing out that it was God Who made them what they were.

Consider the patriarch Abraham. John Calvin rightly asserts in his commentary on Genesis that Abram, before being called of God, was "plunged in the filth of idolatry." Abraham, a righteous man, a believer in God, was not an idolater himself, but he lived in a world permeated with idolatry. Ur, Abraham's city of birth, was in Babylonia, and the Babylonians worshipped many, many deities. They were worshippers of fire, the sun, the moon, the stars, the various forces of nature; and sexual immorality and perversion played a very important part in their worship. The moon-goddess, Ishtar, for example, the deification of sexual passion, was worshipped as prostitute priestesses entertained male worshippers in disgraceful and disgusting rituals and ceremonies. And every woman, wife or widow was required by law to officiate these idolatrous and perverse ceremonies at least once in her lifetime. Into such a world of gross darkness was Abraham born. His countrymen were idolaters. His father was an idolater. But God called Abraham out of darkness: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I

will bless thee, and make thy name great." (even so, Abraham and Isaac both got wives from the same place and race for their sons) So Abraham set out from Ur at the call of God and journeyed westward towards the promise given. Calvin, continuing his commentary on this history, remarks, that by the mere mercy of God "those things which are not are raised from nothing in order that they may begin to be something." Abraham was nothing but a lost and miserable soul in a sea of darkness when he was called and subsequently used of God in a magnificent way. Through the patriarch Abraham, God revived his ecclesia. Again, God uses nothings and nobodys to accomplish His will.

As for Sarah, we derive from the Genesis record that her usefulness was, like Abraham's, dependent upon the providence of God. Sarah was called through Abraham to be "the mother of nations." (Her role in sacred history, it may be argued, was merely a consequence of her beauty; she was being integrated into the fabric and narrative of the redemptive plan simply because Abraham loved her looks. Such an argument suggests that God used Sarah because she was beautiful. To the contrary, however, it cannot be doubted, given Sarah's history and God's sovereignty, that the perfection of Sarah's form was given of God for a particular predetermined purpose. Although Calvin himself wondered what

God had purposed and "why he would not suffer the beauty if the holy woman to be so soon worn down by age," the difficulty seems easily answered. God gave Sarah great form, strength, health and beauty, preserving these also over many decades, that she may conceive, carry, deliver and care for the child of promise when old, long after the promise had been given (the great length of time between the promise and the fulfillment being a time of testing for Abraham). Sarah's comeliness, even in old age, insured that Abraham would continue to find her attractive and would continue to maintain a sexual relationship with her, through which Isaac, the promised son, would be conceived. Her health and strength were sustained by God so she could endure the difficulties of pregnancy and childbirth. All were providentially predetermined for a particular purpose. God used Sarah, not because of her beauty, but predetermined her beauty for a particular purpose that He might use her in a particular way.

The life of Moses, likewise, was shaped according to God's predetermined specifications. Moses' beginnings were truly that of a nothing and a nobody. He was the son of a slave in a land of gross idolatry. Shortly before his birth, a decree was issued ordering

all male infants of slaves to be killed. Hoping to save the child, Moses' mother placed him in a bundle (ark) of bull-rushes and pushed him into the Nile. His chances of survival were, I suppose, only slightly better, perhaps worse, than his chances of escaping Pharaoh's decree by any other means. Death was almost certain regardless. God, however, determined otherwise. Moses, the abandoned infant, was drawn from nothingness and placed in the center of history as the great Hebrew leader and lawgiver. Discovered and adopted by Pharaoh's daughter, Moses was given the finest education Egypt offered and thereby attained considerable power and reputation. (2371AM, Moses, age 3, takes Pharaoh's crown; At his trial he burns his mouth, giving him a speech impediment. from *Chronology from Creation To Joshua*, Stephen E. Jones #429 sug don \$2.50ppd, CIM) But Moses was not just once drawn from nothingness. Following his failed attempt to liberate the Hebrew people from their servitude in Egypt, Moses fled to the Midian wilder-

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ness where he remained many, many years. (When Moses "ran ahead" of God, he failed. His own intelligence, wisdom, strength and plans proved paltry and insufficient without God's countenance). After four decades of lamenting the sufferings of his people, Moses, the aged, long forgotten, failed liberator, was again called of God.

Samson, also, despite his humble beginnings, was used of God in a wonderful way. Born of the tribe of Dan on the Philistine border, far from Israel's corridors of power, Samson was, before birth, from eternity past, appointed of God to deliver Israel from their foes. God took an ordinary man, of ordinary parents, from a little-known village under the shadow and threat of Israel's enemies, and endowed him with superhuman strength for a particular purpose. God could have easily employed an individual already possessing great strength, power, devotion and reputation, but He chose to employ and empower an ordinary man to accomplish extraordinary things.

But let's take an even closer look at what is here under consideration before moving on to review the lessons learned. What of Jephthah? Was he a something? Was he a somebody? Not by the world's standard. Yet, Jephthah is numbered among the worthies of the Old Testament, who by faith accomplished great things.

Jephthah, whose story we have recorded in Judges 11, was raised up to deliver Israel from the Ammonites. One would not think a man beset by so many disadvantages could be used of God at all. Scripture tells us first that Jephthah was a mighty man of valour, but also tells us he was the son of a harlot. As an illegitimate child he undoubtedly suffered the reproach of his kin and countrymen, and was undoubtedly often ostracised and excluded from their company. Jephthah was finally, as Scripture tells us, driven from his home and country by his brethren. His father's legitimate sons, insisting upon the rigor of the law (Deut 23:2,3), thrust him out of having any portion of his and their father's inheritance. In exile, without kin or country, Jephthah was forced to fend for himself, becoming over time a great warrior. Many years after Jephthah had been driven from his country by his own people, the Ammonites renewed their war against Israel. Perplexed and fearful, the Israelites called upon Jephthah to save them from their enemies, which he did. One would not have thought an illegitimate, disadvantaged, ostracised, excluded, mocked, maligned and exiled Jephthah could or would be used of God in such a magnificent way, but such are God's methods. "The grace of God often finds out, and fastens upon, the most undeserving and ill-deserving persons, to do great things for them and by them."

Yet, God's methods are also fitted to glorify Himself. God's methods, instruments and measures are chosen and designed specifically to beat down the pride and vanity of men, to shame the boasting and science of the unregenerate, and to destroy the foundation upon which egotism and big-headedness are built. God hath chosen and continues to choose the foolish, weak, base and despised in order to confound and pour contempt on the "wise" and "mighty", all they value and venerate. The chief end of God's methods being man's abasement and God's glorification.

By employing those of low rank and circumstances to accomplish great and wonderful things - (those with little or no "education," those without status, power or wealth, those held in the lowest esteem or in utter contempt by this world of ours), all is admirably fitted to glorify God and God alone. God will not have the gospel success ascribed to the force of art, wealth, education, or status. God alone is to be glorified. Nothings and nobodys are therefore best suited to be used of God to accomplish these ends.

It is certainly true that we may not all go on to be Sam-

sons, Daniels, or Pauls. We will not all be empowered to pull pillars down upon God's enemies. We will not all be called upon to prophesy before kings. We will not all be chosen to preach the gospel in distant lands. But we are all empowered by the Holy Spirit to fight the good fight of faith, enabled thereby to contribute something to the overall effort.

What most of us have to offer may only be an occasional tract, booklet or tape, (a letter to the editor, or to a politician) a meager contribution or tithe, an inarticulate testimony, a less than spectacular letter, article or sermon, but offered in faith they may be used of God in wonderful ways. Divine ability, remember, enables God to employ the insignificant effectively. God used a staff in the hands of Aaron to confound all the wise men, sorcerers, magicians and officials of Egypt. God used the jawbone in the hands of Samson to exercise divine vengeance upon the Philistines. God used one of five smooth stones in the hands of David to slay the giant Goliath. What we have to offer may not be much, but it can be used of God nevertheless.

Nothings and nobodys with little or nothing to offer have

been used of God since the beginning of time. God has used fishermen to confound scholars, shepherds to confound soldiers, slaves to confound magistrates. He delights in doing so. God's method of employing nothings and nobodys in His service ought therefore encourage us to zealously participate in forwarding the cause and kingdom of our Lord and Savior, Jesus Christ. □ Courtesy Chalcedon Report, Box 158, Vallecito CA 95251

Are you, or do you want to be called, 'Antisemitic'?

I found this definition in *Webster Universal Dictionary, Unabridged International Edition*, © 1968, Harver Publishing Inc., New York.

ANTISEMITE: "One who holds that the moral and social influence of Jews in European civilization is pernicious, and who therefore aims at counteracting and destroying it; one who hates Jews."

ANTISEMITISM: "The principles and aims of anti-semites; organized political movement which seeks to realize these."

Women, Don't Emascuate the Men!

by Francis Machina

Today men are being emasculated by women in all areas of life - in the home, in the church, in the market place. I do not refer to physical emasculation, although some women have really tried that, I refer to psychological and spiritual emasculation. When a woman usurps authority over a man, she in effect emasculates him (1 Tim. 2:12).

Perhaps it would be easiest to illustrate this by what is happening in the home. When a wife puts down her husband continually, when she nags and bosses and despises him, she is emasculating him. She is robbing him of his manhood. She is doing more, she is violating God's Word. God tells us in Ephesians 5:24, "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." In verse 33 God tells the wife to "revere her husband." The misbehaving wife is doing still more. She is putting down Jesus - whose the Scripture is and of which He said: "Scripture cannot be broken."

In Eph. 5 God is not speaking of men who are monsters, tyrants, rapists. God is speaking of Christian men. He is telling them to love their wives as Christ loves the ecclesia. The wife may feel that the command to be subject to the husband in everything is unfair. She may feel that she has equal, even superior, gifts and also rights and that therefore she need not be subject to her husband or reverence him. Men and women equal? God did not make them so. In fact no two people on earth are equal. A totally equal husband and wife team is about as normal as a two-headed person - an impossibility. God has given the husband the dominant role. He has given the woman a subordinate role. To be happy in marriage each should play the God-given role.

Both husband and wife often play a tragic price when the God-given roles are reversed or when the wife demands full equality. Also the children pay. What are some of the results? Quarreling, fighting - even physical - misery, divorce, homosexuality, neglect of the spiritual (the worst result) and many other tragic things. It wreaks havoc with the sexual life



of both husband and wife. What normal male will admire, have tender feelings for, be protective of, bring loving gifts to, long to love and hug a nagging, despising, disobedient wife?

A TV preacher said that if the husband would love the wife as Christ loves the ecclesia, the wife would gladly obey and reverence him. Was he right? Jesus loved and still loves the ecclesia! What obedience did those loved give Him? They nailed Him to a tree! And many are trying to do the same today. What a price the feminists pay for their claim to equality - contrary to God's Word! The supreme price they are paying is the loss of God's Word with its blessings. Leading feminists in the church are worshipping female goddesses, Sophia and Gaia, thus rejecting God the Father - Yahweh - there is no other. They reject the Biblical patriarchy. Instead of submitting to God, they reject Him and the salvation He offers and are thus damning their own souls and the souls of their followers.

Then there are a multitude of other tragic results of their morbid feminism. They consider men to be mere studs, or puppets, or pets, or enemies to be conquered, or people to be replaced, competitors to be vanquished. They lose the love of men. What normal man wants to caress a female warrior, a manly woman?

What decent woman wants to be permitted to stay in a man's (athletes) locker room? Or what decent man would want to stay in a woman's locker room - seeking equal access - to get a story for the newspaper? How utterly immoral!

God did not and does not slight women. In the most important matter of all - salvation through Jesus - men and women are equal (Gal. 3:28). But that does not negate the God-given role for men (dominant) and women (subordinate). God chose a woman to bring his Son into the flesh, an honor exceeding any given to man. No man can bring a child into the world. That honor was given only to woman: The ecclesia is called the bride of Christ. God refers to the ecclesia as the daughter of Zion, the daughter of Jerusalem. But that does not negate 1 Tim. 2:12 or 1 Cor. 14:34, or Gen. 2:18 (women to be help meet for man), or Gen 3:16 "He shall rule over thee."

Sex, meant by God to be a blessing to man and woman, often becomes a curse. We read in 1 Cor 7:4, "The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife." The man may not withhold sex from his wife and the wife may not withhold sex from her husband except for reasons that would stand before God (e.g. period). No loving husband would force sex on his wife and no loving wife would force sex upon her husband.

If the women would not dress so provocatively, there would be less sexual harassment. Women can use all their gifts within the parameters set for them by God, in the home, in the church, in the market place, without usurping the authority given by God to man, without suffrage in the church, without being pastors. We see an example of that in Proverbs 31. We have leaders in Synod who decry the awful "waste" of women's gifts in the church in not permitting them to teach adults and to be pastors. They say that also women are priests of God together with the men. 1 Peter 2:9. The women of God have always been gifted. They always were priests of God. Exodus 19:6. YET GOD PRESCRIBED FOR THEM FROM THE BEGINNING A SUBORDINATE ROLE. That command still stands. To violate it brings upon us God's displeasure. Sooner or later we shall pay the price for disobeying Him. In fact we are already paying.

May God give us the grace to repent. He is more willing to forgive than we to ask for forgiveness. May the risen Lord give us the grace to abide by His Word against all opposition, even unto death.

WOMEN, DON'T EMASCULATE THE MEN!

Courtesy 'Christian News' April 18, '94, (edited)
(Emasculate: effeminate, lacking physical, moral or intellectual vigour). Even the Identity Movement has fallen for this error. I have seen a number of notices for conferences, having as a speaker a woman pastor (Idaho). If the other

speakers were men of God, they would refuse to have her on the platform with them! I have been told that the title is only 'honorary' and that she 'knows her stuff'. NO EXCUSES!

God's Word demands obedience.

for further study, we recommend Missing From Action #901 @ \$15.50 postpaid. Also Pete Peters tape series, Order in the Home. #SFA510, 511, 514, 516, 518, 5 tapes @ \$20

Statistics with a sting:

1. Drought. Quantity of wheat exported last season: 14 million tonnes. Projected wheat exports this season 6 million tonnes.
2. Immigration. Chinese born population in Australia in 1986: 36,554. Chinese born population in Australia in 1991: 77,799. Date of Tianenmen Square uprising: 3-4 June 1989.
3. Mabo High Court Hearings. Recently the High Court considered the Constitutional validity of Western Australia's alternative mabo legislation - judgment has been reserved. No of judges sitting on the full bench: 7. No of Barristers attending: 22, No of sitting days allocated 8. Thickness of documents tendered: 1 metre. No of Barristers who addressed the full bench: 8. No of Barristers who participated but did not address the full bench: 14. Total hours of hearings: 38.
4. Strange subsidies. Amount the National Food Authority has granted to the Australian Consumers Association during 1993/94: \$35,000 □ Courtesy Blues Country Magazine □

The Cairns Post, Thursday, May 18, 1995 - p19

Gun right approved

AUSTIN, Texas: After a 124-year long ban, the Texas legislature gave final approval yesterday to a Bill restoring to Texans the right to carry concealed handguns. The concealed weapons Bill was passed 101-46 by the Texas House of Representatives and is expected to be signed into law by Governor George Bush early next week. The law would take effect January 1.

Republican Mr Bush pledged to sign the Bill in his campaign last year against Democratic Governor Ann Richards. Ms Richards vetoed a similar Bill passed two years ago. At the time she stated the measure would result in "more people killed by gunfire." Texas is currently one of six states that prohibits the carrying of a concealed weapon, according to the National Rifle Association.

The Bill's sponsor, Democratic State Republic Ron Wilson cast the Bill as a personal protection measure. "I really don't care if the crime decreases because of this Bill," Mr Wilson said, "All I want to do is put innocent people, those who are potential victims, in a position of being able to protect themselves."

Gold Coast Bulletin, Tuesday, May 9, 1995: Letters to The Editor:

The decision by the Lutheran Church to accept money from State Government gambling taxes reminds me of the story of St Augustine. While he was being led through a magnificent cathedral with priceless art treasures someone boasted 'they can no longer say "silver and gold have we none"'. St Augustine replied: "True, but we can also no longer say 'In the Name of Jesus, rise up and walk.'" Jack Sonnemann, Peregian Beach.

A Theologian 'speaking on behalf of the Christian church' - whatever that means nowadays - was asked on TV last week what he would do if his home was invaded and his family threatened. His first option was novel and I quote: "I'd first ask them to leave." Now all those innocent people, particularly the elderly, who have been threatened or bashed by court-encouraged hoodlums should make a note of that gem of wisdom. Ask them to leave ... why didn't they think of that? Frank Bellet, Petrie.

HOSKINS REPORT

JOB HUNTING: At least 7 former KGB agents are in South Africa offering their services as assassins to crime bosses and other parties... Most of the men had previously worked for Spetnaz, the military intelligence wing of the KGB... While 3 of them had been 'picked up' ... the other out-of-



work agents were intent on obtaining commissions from organized crime syndicates. "They arrived here destitute," said one source. "These okes will do anything for money, and they would work for absolutely anybody," ... they are very dangerous," he said... "Citizen, S. Africa, Nov 8, 1994

Integrationists gnaw at the roots of Civilization: "South Africa's destruction was the objective of such human rights defenders as Newt Gingrich, Richard Lugar, Dan Quale, Nancy Kassebaum, Ted Kennedy, Stephen Solarz, Walter Fauntroy, Howard Metzenbaum, and Lloyd Bentsen to name but a few US politicians of the New World Order Establishment, ... who, on Oct 2, 1986 voted in favor of the economic extermination of SA via the Comprehensive Anti-Apartheid Act (CAAA) which came as close as a US declaration of war on SA as makes no difference. ... SA is a made-in-America disaster, a blighted land, an economic and social horror story. These good folk, always so concerned about 'human rights' have coldly and wilfully brought ruin to umpteen millions, mostly Blacks, hapless folk who roam our streets in idleness, starving, robbed of all hope, for themselves, their children and quite conceivably, their children's children." *Aida Parker Newsletter #174, June 1994*

THE ANTI-CHRIST & HIS OWN: "An atheist, Slovo had given instructions that there should be no religious service at the funeral. However Chief Rabbi Cyril Harris spoke at the funeral and memorial services were held in at least two Anglican cathedrals, Cape Town and Pretoria." *The Roca Report, #73, Jan 1995, p.2*

Health fillings: "The dental use of the silvery-black amalgam filling material for tooth cavities in children and youths has been banned in Sweden as from June 1995. From January 1, 1997, the filling material will be totally banned, and dentists will have to use alternative materials such as plastic or porcelain. The blow which led to this law was the case of a baby that died of amalgam poisoning because during her pregnancy the mother had four teeth filled with amalgam. ... Amalgam manufacturer 'Degussa' has already taken the step and suspended production." *The Insider, PO Box 17200, Groenkloof, Pretoria 0027, RSA.*

LOCAL SIX MILLION: "As of 1985, the German government had paid out over 4,395,000 'holocaust survivor' claims. Funny thing, that especially considering that no more than 3,500,000 'Jews' resided in all German-occupied territory during WWII and they killed 6,000,000 of those! Funny how math works some times, isn't it?" *Winton's Journal, 3902-45A Street, Ponoka Alberta, 54J 1B6, Canada.*

NOBLESSE OBLIGE: "Anthony Blunt, a member of the Notorious Cambridge spy ring, smuggled the German crown jewels out of Germany at the end of WWII at the behest of the British royal family, the *Sunday Telegraph* reported. It said papers found in the Public Record Office in London showed King George VI asked Blunt to hide the jewels, which included a diamond crown, boxes of rings and a gold dinner service, in a safe at Windsor Castle." *Impact, Dec 1994/Jan 1995, Box 28233, Sunnyside 0132, RSA. \$30/yr*

CENSORSHIP: Swedish Publisher Ditlieb Felderer was given a one-year prison sentence on December 15, 1994 for maintaining that there is no evidence that six million Jews were exterminated by the Germans during WWII. His address: Ditlieb Felderer, Box 568, 184 25 Akersberga, Sweden. from *Christian News, Feb 13, 1995, p.3*

RKH: The Jewish media has quietly reduced the 6 million number to 3 million by saying that only 1 million were killed at Auschwitz instead of 4 million formerly claimed. Question: "If the first figure was a lie - why should the corrected figure be true?" (Has anyone ever been jailed for denying the resurrection of Christ? - the Antichrist rules! CIM)

What about the six million the Jews claimed were killed in WW I? Do they still claim that? Was that the truth - or was that figure also quietly corrected? What does this make those still claiming that the Germans killed 6 million Jews in WWI and WWII? (John 8:44-45)

LOOTING CONTINUES: The Versailles Treaty ending WW I imposed severe sanctions on Germany. The Americans were to receive reparations in dollars, the British in pounds, and the French in francs. The Germans owned none of these currencies and so were forced to sell bonds in each of these countries to raise the cash to pay the victors. Adolph Hitler came to power and stopped the payments saying that the Allies wshed on their promises to treat Germany according to President Wilson's 14 Points - which included no aggrandizement either in land or money. The post-war allied-installed German government is now generously paying these bonds - \$1000 each with accumulated interest up to 7% for 60 years. It's quite a bonanza, especially for those who bought the bonds for \$10 each.

PRE-EMPTIVE STRIKE: The Russian general Victor Suvorov in his book *"The Icebreaker - Hitler in Stalin's View,"* Hitler's march into the Soviet Union came a mere 14 days before Stalin's troops would have overrun Europe and enslaved it under communism. *Insider, 15 Jan 1995.*

ROYAL DOINGS: "The queen ... marking the contemporary synthesis of Commu-Capitalism, just recently visited Moscow and laid a wreath there in tribute to the Communist war against National-Socialist Germany. ..." (RKH: "Ye shall not go up, nor fight against your brethren the children of Israel." 1 Kings 12:24)

"The Royal Family has had many Jewish connections." said the publishing director of 'Burke's Peerage,' ... as quoted in the *London Daily Mail*, Sept 12, 1992. ... and there was published in that newspaper concerning the new husband of the queen's daughter, Princess Anne, now entitled the 'Princess Royal' It seems that this august custodian of the British heritage was unable to find someone of our breed to her taste. Instead she was obliged to take to bed a descendant of a Zeccaria Levy of Vienna, a Jew who married a daughter of another Jew, Moses Haim Montefiore, and migrated to London, and whose son, Joseph, changed the family name to 'Laurence.' ... Presumably, royalists will be quite prepared to doff their caps to these marriage partners and the mongrel offspring of this misalliance."

Gothic Ripples, Thorgarth, Greenhow Hill, Harrogate HG3 5JQ, England.

RKH: In a feudal society, the "priest" and the "king" always tend to follow a hyphenated religion i.e., "Christian-Hindu." The "merchant-farmer" and the "workers" tend to follow the old God - the WORD. The WORD prohibits racial interbreeding. (1) *A bastard (Heb: mamzer - mixed breed, mongrel) shall not enter into the congregation of the Lord (Israel).*" Deu 23:2. (2) "Menelaus, that traitor to the laws, and to his own country." II Maccabees 5:15.

JUDICIAL TYRANNY: "The view from a sizeable number of citizens in the country is that we now live under a form of judicial tyranny. Judges legislate. Judges run schools. Judges hobnail boot to death the Bill of Rights that was constructed to protect people from the government, not government from the people. And judges answer to no one, not even to the Congress charged by the Constitution with creating courts and staffing them and removing misfits from office." *Acres USA, Jan 1995. Courtesy Hoskins Report, Box 997, Lynchburg Virginia 24505.*

Many thanks for your letters and support. We have also appreciated the clippings and photocopies received. We had a report that Pete Peters was arrested, but on checking, it appeared that it was not Pastor Pete. Pray for his protection anyway! May our heavenly Father grant you his mercy, peace, love and protection, is our prayer,

