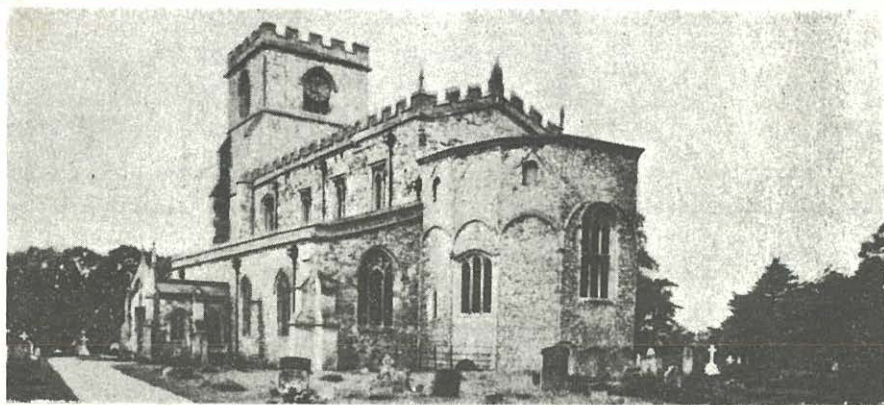


LOOK UP...

"... FOR YOUR REDEMPTION DRAWETH NIGH"

This beautiful old church at Wing is one of the oldest places of worship in Britain



Does the church today reflect the Bible definition of the word "ecclesia"? — Read about this important subject on page 34

Volume 3

Number 4

SEEK YE FIRST THE KINGDOM OF GOD

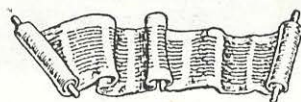
LOOK UP

Volume 3

Number 4

CONTENTS

Point of View	<i>Editorial</i>	1.
Purging Away the Dross	<i>RAND</i>	4.
Letters to the Editor		13.
HEALTH — Rules for Good Health	<i>HARRIS</i>	16.
Which Christ?	<i>SELENE</i>	18.
CONSPIRACY TRACKER — The Electronic Funds Transfer System	<i>Subscriber</i>	24.
DEVOTIONAL — Stimulation For Meditation	<i>GIBBONS</i>	28.
Even More Unholy	<i>BINGHAM</i>	29.
CHILDREN'S CORNER — The Third Day	<i>GASCOIGNE</i>	32.
What is the Ecclesia? (Part 1 of 2)	<i>WILLIAMS</i>	34.
The Swagman — (Sun-Downer)	<i>Selected</i>	45.
CONTROVERSIAL — Everything After Its Kind (Part 4)	<i>Subscriber</i>	48.
ARCHAEOLOGY REPORT — Some Geographical Questions	<i>THOMPSON</i>	54.
BIBLE STUDY — Ancient Versions of the Bible	<i>Selected</i>	56.
Light Dispelling Darkness	<i>Selected</i>	60.
HERBS FOR HEALTH — Rice Bean	<i>SHIPARD</i>	62.
SURVIVAL — Don't PANIC — you'll upset the kids!!!	<i>Subscriber</i>	66.



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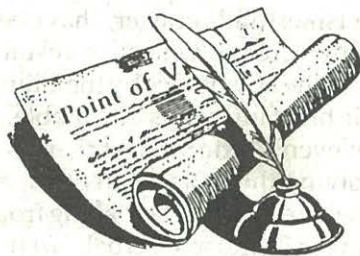
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Point of View

Editorial



There is no doubt in my mind that most "experts" in all professions do not believe that there are any simple solutions to most of our national problems. It is an historical fact that the people, who have little or no say in the affairs of the nation, have been told a little of the truth and mostly lies.

The prominent position and magnificent granite structures of banks have given them the impression of entering the "Holy of Holies." It is also the accepted opinion that unless you have a degree at a tertiary level you are in no position to express an opinion concerning any problems in society. The imbalanced emphasis on these two "holy cows," banks and education, have been used to keep the people in economic bondage. In other words an elitist group has been established and protected by the establishment. If anyone steps outside the parameters of what is accepted by the "cabbalists," then you can expect the wrath of being expelled from the hallowed courts of those who desire to control the propaganda of modern education in all

its aspects.

If we are to believe that the Holy Scriptures, plus a number of other writings, are written for our preservation then the answer to our problems must be found therein. It is a fact that the churches have interpreted so much of Scripture from a heavenly perspective and as a result any reference to an earthly Kingdom is invariably put aside as being not relevant to the final plan of God for mankind. According to the many "Church" writers the only outcome is either heavenly bliss or hellish torment, which in both views go on forever. Such an outcome, in my mind, is an anathema to what Christ talked about and explained concerning His Kingdom on Earth.

One has only to look at our tax laws to realise that to understand such "legal theft," it is necessary that an accountancy course or similar education is required. But the question needs to be asked: "Was it intended that such complexities were meant to exist in the first place?" Whilst I would agree that there might exist some slightly different opinions on tithings and free-will offerings, the principle of raising national revenue and charity is really quite simple. In fact such an explanation with examples could probably be written on no more than 5 to 10 foolscap pages. As a result of the recent budget, a tax consultant for the building industry

expressed the view that the new tax laws are so complex that even accountants and small business owners will find it very hard to interpret them and avoid the new infringements.

What has to be considered is the question, "Why Is It So?" The more they talk about freedom, tolerance, etc., the more laws there are to confine such ideals. When one takes a closer look at the laws that are to be administered by the tribe of Levi, there is no opportunity for any person or organisation to accrue wealth or acquire power at the expense of others. It must be pointed out that God's laws do not inhibit a person in acquiring greater wealth or authority only so long as such wealth and authority is recognised as coming from God who owns the earth. We are never to forget that the earth and its wealth belongs to God and we are but sojourners and custodians. Deuteronomy 8:18 says: *"BUT THOU SHALT REMEMBER THE LORD THY GOD; FOR {IT IS} HE WHO GIVETH THEE THE POWER TO GET WEALTH, THAT HE MAY ESTABLISH HIS COVENANT WHICH HE SWORE UNTO THY FATHERS, ..."*

A partial answer to the question "Why is it so?" is seen in the fact that more people everyday are being robbed of the opportunity to share in the earth's natural wealth. Those who control the distribution of earthly wealth are, through International Law, etc., endeavouring to centralise not only all of God's wealth but also power, which belong to God alone.

Even the religion of Christianity has been complicated and spiritualised

almost to the point that it can not offer solutions to the world's problems. This has come about due to the incorrect teaching that the Laws given by God to Moses for Israel to administer, "have been nailed to the Cross." One such result of this belief is the acceptance by the Church that a little bit of interest is acceptable. As a result of even a little interest there is no way of solving the national debt.

Everywhere you hear "croaking frogs" in the name of Democracy croak out their demands for a better society. All types of ideologies and variations of opinion are put forward. The outcome of this confusion is delusion and cynicism which leads to an attitude of, "I don't care what happens, as long as it doesn't effect me." This is essentially what the cabbalists want with their double standards of combining humanism and charity that has been accrued often by immoral means but legal theft. But fortunately, just as Christ condemned and exposed the temple leaders for their double standards, so we will soon see the exposure of those who desire to manipulate for personal gain. Once the dross has been separated from the tin it will become obvious that the Truth has been shrouded in mystery, and falsehood has been presented as a sugar coated pill.

It is very much human nature to seek out a complicated solution. This is seen when you might go to the doctor. If they suggest all you need is a good rest in bed with a little neck massage to relieve the tension, we feel cheated. But if they subscribe a number of drugs and long term therapy we feel the visit was

worthwhile. To be told that the problems can be solved with little fuss, is to suggest that we have been conned again, and really we could not be that stupid for us not to see the solution. In our minds, by believing that the solutions can only be found by "educated people" lets us off the hook. We often hear someone say, "Probably the cure for cancer will be found in the backyard." We want to believe that the solutions are within our grasp, but we have lost the will to put our beliefs to the test.

There is yet to occur a number of events that will bring about a change of heart within true Israel. Are we not told that God will yet be enquired of, to help them (Ezekiel 36:37). Let us not forget that He will bring about a change of heart to honour His Name alone (Ezekiel 36:22). This change of heart will have a great impact upon the merchants of this world for they will weep and howl because of the loss but the people will rejoice because it will be realised just how little energy

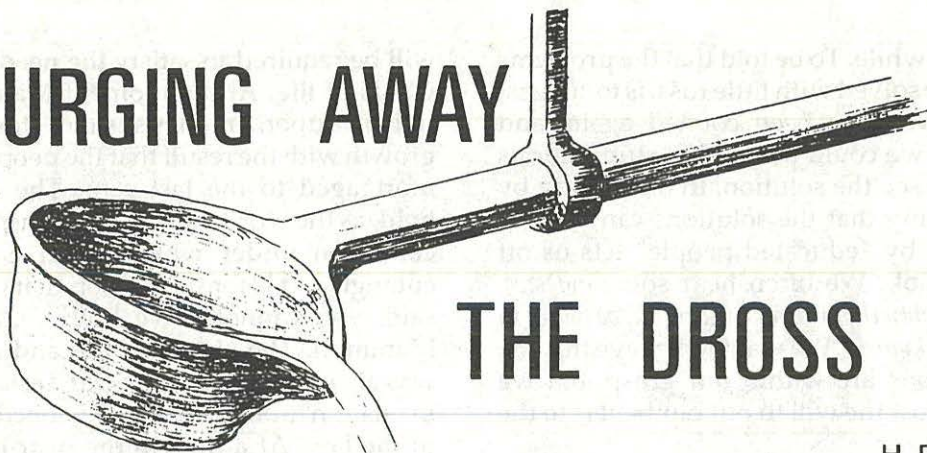
will be required to satisfy the needs and wants of life. At the moment Mammon (reliance upon a money system) strangles growth with the result that the people are mortgaged to the last cent. The death hold, as the word mortgage means, is the condition under which Israel is now entangled. It is for this reason that Christ said, you cannot serve both God and Mammon. The choice of life and death was also expressed in the Old Testament in relation to obedience and disobedience to the law. At a time in the near future God will be enquired of to rescue His people from obvious destruction. The elect of God or chosen few will be the remnant used to complete His promises under the agreement of the New Covenant with the House of Israel and the House of Judah. It will be only when "we loathe ourselves" (Ezekiel 36:31) and put aside our pride that God will be able to reestablish His Covenant relationship with His people Israel. May that day come quickly. Amen.



King Edward III in refusing to give homage and to pay the tribute to the See of Rome guaranteed by King John for himself and his heirs, asked Parliament for their advice. The Bishops, Lords, and Commons, after full deliberation gave it in these words. *"That neither King John nor any other king could bring himself, his realm and people under such subjection without their assent that if done, it was without the consent of Parliament and contrary to his coronation oath, and that in case the Pope should attempt to constrain the King and his Subjects to perform what he lays claim to, they would resist and withstand him to the uttermost of their power."* Hansard, "Parliamentary Records," Vol. 1, p. 129.



PURGING AWAY



THE DROSS

H. Rand

Many men and women are greatly disturbed today about the increase in moral laxity, both individual and national, with past high standards of virtue seemingly inundated by a rising tide of indifference. Personal activities which would have brought immediate condemnation two or three decades ago are now accepted by the modern Church and society as a whole as a perfectly ethical standard of present-day conduct. Popular novels are written to glorify the so-called emancipation of mankind from the puritanical restrictions of the past. There is rejoicing among the one worlders that those who formerly witnessed to the need of adhering to strict principles of Christian conduct are now a powerless and almost voiceless minority.

A Divine Purpose

What is being entirely overlooked by both Christians and the world at large today is the Divine design in allowing the

evil scum, or dross, composed of all that is unrighteous and iniquitous, to rise to the surface of modern society. The impurities in modern civilisation, such as widespread dishonesty and deceitfulness, immorality, the lack of reverence for God and His laws, and the sinister and aggressive evil manifested by dictators who are drenching the earth with the blood of innocent victims, all demonstrate the extent of the total depravity of the unregenerated. Past restraints which previously caused many to hide their corrupt ways from view have now been removed and all kinds of corruption and immoral practices are rising to the surface for all to behold.

Destroying Evil

In the plans of God this revealing of evil in its most sinister aspects is for a specific purpose in order that, through judgment, God may purge away the dross so that evil people and nations may be

destroyed. Turning to the dictionary, we find "dross" defined as "the scum thrown off from molten ore or metal, waste matter or refuse." To "purge" means "to cleanse or purify by separating or carrying off whatever is impure or superfluous." In metallurgy the ore, or metal, must be reduced to a liquid state by the application of tremendous heat so that the impurities will have an opportunity to rise to the surface as slag, or dross; this to be removed, leaving the metal itself free from its impurities. God uses the procedure followed in removing impurities from metal as an illustration of the process He is adopting to remove evil from among His people.

Removing Hardness

Because the people of Isaiah's time were rebellious and refused to heed the call to righteousness or walk in the paths of peace, God declared what He would do:

"I will turn my hand upon thee, and purely (thoroughly) purge away thy dross, and take away all thy tin." (Isa. 1:25)

Smith and Goodspeed render the opening sentence of this verse, *"I will turn my hand against you,"* thus indicating Divine judgment through the fires of tribulation as the means to bring about the purging of the dross of evil from among His people.

The reference to the removal of their tin has an interesting significance, for tin is added to copper to produce hardness. The product obtained by adding tin to copper is more fusible than copper alone

and thus better suited for casting. But it is also harder and less malleable. The statement that the Lord will not only purge the dross from His people, but that He will also remove their tin, is symbolic of taking away their hardness of heart. This hardness of heart today causes people to refuse to heed God's Word or keep His commandments. Through Ezekiel the Lord declares that the pressures He will bring upon His people to compel them to turn to Him will bring about the desired result:

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do {them}." (Ezk. 36:25-27)

Redeemed with Judgment

We are naturally led to inquire what the process will be that the Lord will use to bring about such drastic changes, first in purging away all evil, afterward in causing His people to willingly follow in the paths of righteousness. We are not left in doubt as to the method God will employ for through Isaiah we are told that Zion, the Israel government, will be redeemed with judgment and her converts with righteousness (Isa. 1:27). But of the wicked, the scum or dross, among His people, the prophet declares:

"And the destruction of the transgressors

and of the sinners, {shall be} together, and they that forsake the Lord shall be consumed." (Isa. 1:28)

Tribulation Heat

Judgment, then, is to play a major part in bringing many to a realisation of the necessity to turn from their evil ways. Isaiah recognised this when he said:

"... When thy judgments {are} in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9)

Before God can purge away the scum of unrighteousness from His people, and cleanse them from all evil, it is essential that they be put into the crucible and subjected to the heat of tribulation through judgment so that the evils and impurities in their midst may rise to the surface.

No Peace

Many are disturbed because of their inability to make lasting peace, not realising that Isaiah has already given expression to the reason why they cannot do so:

"The wicked {are} like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. {There is} no peace, saith my God, to the wicked." (Isa. 57:20-21)

People may express themselves in high-sounding phrases to state that they are searching for the "formula for peace" which they confidently expect to discover

as soon as the majority have the "will for peace." But the formula for peace is righteousness and people are neither able nor willing to apply this formula as yet.

The very fact that people are unable to secure the blessings of peace is in itself evidence of Divine judgment operating in human affairs as God moves to compel the evil dross to rise to the surface preparatory to the day when He will remove from His Kingdom all who commit iniquity.

Exalted in Judgment

A perusal of history, along with the present increase in evil upon the earth, indicates that, if

we were left to ourselves, we would bring about the end of all things. It was this vision of self-inflicted destruction that led H.G. Wells to conclude, *"There is no way out, no way through, and no way over. It is the end."* But Mr. Wells failed to take into account the Divine purpose of the God of heaven who has decreed, *"... My righteousness shall not be abolished."* (Isa. 51:6)

Nevertheless, through judgment the Lord has declared: *"The mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled."* (Isa. 5:15)

All this is to be brought about when His judgments are in the earth, for the prophet declares:

"The Lord of hosts shall be exalted in judgment, and God, who is holy, shall be sanctified in righteousness." (Isa. 5:16)

***The purpose of
judgment is to
destroy evil***

Because the purpose of judgment is to destroy evil and evil people, and exalt the Lord by revealing His righteousness, His people will be purified through the fires of tribulation and come forth as a nation from which all evil will have been removed — a people ready and willing to know His will and abide by it. Jeremiah expressed it this way:

"Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done {it}, and until he has performed the intents of his heart; in the latter days ye shall consider it." (Jer. 30:23-24)

Hand of the Lord

It is at this time that the hand of the Lord will be resting heavily upon His people through pressures exerted upon them to compel obedience to His commandments. Speaking of this final judgment, Jeremiah states:

"Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name {is} The Lord." (Jer. 16:21)

The day of Divine indignation is already upon us and evil is being revealed as aggressively present in our midst because men and women are failing to observe the laws of righteousness. The underworld of organised crime is also active as never before, while internationally the nations are becoming agitated. Many are committing suicide because of the fear of the future, as the

Lord predicted they would, as the end of the age approaches (Luke 21:26). But God has declared through Ezekiel that He has no pleasure in the death of the wicked; rather, His desire is that they turn from their evil ways and live. His instructions through Ezekiel are:

"... I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn from your evil ways; for why will ye die, O house of Israel?" (Ezk. 33:11)

Purpose of Judgment

Many are apt to think of judgment as only punitive and destructive, but the Scriptures show us the two-fold nature of the judgment process. It reveals and removes evil, condemning it to destruction; it cleanses and purifies the remainder, fitting it for spiritual use. Therefore, judgment both destroys and saves.

As we follow the course of God's dealings with His people, we are led to understand that the reason this is true is due entirely to His covenants with His people. Though in His foreknowledge God knew that Israel would be rebellious to the extreme in days to come, He nevertheless entered into unconditional covenants with our forefathers. Therefore, he has declared again and again that He would not cast us off forever for our sins because of those covenants and for the sake of the honour of His own Name, but He has said as well that He would not leave us wholly unpunished. His message through Jeremiah is an illustration of this:

"For I {am} with thee, saith the Lord, to save thee; Though I make a full end of all nations to which I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunished." (Jer. 30:11)

The chief end of judgment, then, is to reveal and remove the incorrigible from the earth, just as the metallurgist removes the dross that has risen to the surface of the molten metal, so that when it later cools, it will not be defiled by the presence of impurities. The metal is then fit for the many uses for which it was prepared. So it is to be with God's people, for after the dross of evil has been purged from their midst, they will be ready to function as the nucleus of the Kingdom of God and exemplify the administration of righteousness unto the end of the earth.

Housecleaning Needed

It will not be until this becomes true that His people will be able to lead the nations into paths of righteousness and peace. God will not bless our undertakings with success, either national or international, until the whole Anglo-Saxon world does some spiritual housecleaning of its own. As the Israel of God today, we will not be entrusted with world-wide power and dominion until after the dross has all been removed. Only then will the Anglo-Saxon-Celtic nations be in a position to present to the nations around them a system of government and a perfect economy worthy of adoption by all. Actually, our world-wide commitments have been

made prematurely and the result is embarrassment and trouble for us, as well as for those we tried to serve, as God uses international reactions against us to intensify the judgment upon us for our national and individual sins.

Hidden Beneath Impurities

In the past we have undertaken to pressure many peoples into adopting our imperfect mode of administration, erroneously termed "democracy" by the unthinking. Instead of accepting our overtures, we have been labelled imperialistic and our motives misunderstood because as a nation, we are far from free ourselves from injustice and evil practices within our own borders. Often the men and women entrusted with the task of representing our way of life to other nations are themselves corrupt. Furthermore, the demonstration of our kind of democracy in operation in backward areas of the world has been fraught with intrigue and conniving.

It is no wonder that the heathen can see little to commend itself to them of our Western ways if they are to judge by the type and character of those purporting to represent our nation in their lands. Why should they be greatly impressed when the more astute among them recognise that they are nothing more than political pawns in the game being played in international politics?

By Example

The truly great heart of the West and

the inherent desire to assist others — which is, indeed, a characteristic of our race — is for the present submerged beneath the impurities of the dross that must first be removed before we can become an instrument of real power under divine command in the world. When as a nation we turn to the righteousness of the administration of the commandments, statutes and judgments of the Law of the Lord, then by example, and not through political pressure, nations will be compelled into accepting our way of life and will become willing and anxious to walk according to our righteous laws. It will not be until we have set our own house in order that such an influence for good will be exercised over the nations around us.

Futile Methods

Every effort we are now making to establish our present global policies is destined to fail because as yet we have not become a righteous people advocating a programme of righteousness. It is an impossible task to bring justice and equity to others until we first learn its blessings for ourselves.

Our present programme will continue to produce results wide of the mark and in many areas of the world, at a time when we ought to be offering a firm,

effective policy, we only “lose face” at every point of contest.

Established in Righteousness

Because of gross maladministration, the Lord declares His people are afflicted, tossed by the tempest and are not comforted (Isa. 54:11). But He also describes a day of peace to come:

“All thy children {shall be} taught of the Lord, and great {shall be} the peace of thy children.” (Isa. 54:13)

We are then told that the key to the establishment of such conditions of perfection is righteousness:

“In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.”

(Isa. 54:14)

***It is an impossible
task to bring justice
and equity to others
until we are a
righteous nation
before God***

Covenant of Peace

Meantime, God’s judgments continue and His hand will rest upon us until we are compelled to turn to Him, after which He will write His laws in our hearts and put them into our inward parts. Thereafter the Lord promises:

“Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My

tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ezk. 37:26-28)

Smith and Goodspeed translate this:

"I will make with them a covenant of peace — an everlasting covenant shall it be with them — and I will bless them and multiply them. I will set my sanctuary in the midst of them forever, and my dwelling-place shall be with them; and I will be their God, and they shall be my people. And when my sanctuary is set in the midst of them forever, the nations shall know that I the Lord am setting Israel apart for myself."

Mountain of the Lord

In that day it will become universal knowledge that the Lord God did establish His Kingdom at Mount Sinai and that Kingdom, cleansed and purified will be the Mecca of the nations, for the Lord God of Israel will be present in their midst. Micah refers to the time when the Kingdom will be established over all nations as follows:

"But in the last days it shall come to pass, {that} the mountain (nation of Israel) of the house of the Lord shall be established in the top of the mountains (mighty nations), and it shall be exalted above the hills (lesser nations); and people shall flow unto it." (Mic. 4:1)

This statement by the Prophet Micah is in complete accord with Daniel's interpretation of the meaning of Nebuchadnezzar's dream when he

declared that the Stone Kingdom would grow into a mountain, or Kingdom, and fill the whole earth:

"And in the days of these kings (Babylon, Medo-Persian, Greece, Rome) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, {but} it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44)

This is the same Kingdom that Micah identifies as the Mountain of the House of the Lord that will be exalted above all kingdoms. It is also the very Kingdom of which Isaiah is speaking when he declares the Glory of the Lord will be seen upon it, with the result:

"And the Gentiles (nations) shall come to thy light, and kings to the brightness of thy rising." (Isa. 60:3)

Nations Shall Come

When that day comes it will not be necessary for God's people to endeavour to compel people and nations to keep the peace or undertake to force them to accept our way of life. Cleansed of all evil, and with the Law of the Lord operating as the law of the land, the Kingdom will be established in righteousness — a fact that will be self-evident to all who behold the perfection of its administration. The prosperity, peace and tranquillity that will be enjoyed by all within the Kingdom will produce the following results:

"And many nations shall come, and say, Come, and let us go up to the mountain (Kingdom) of the Lord, and to the house of the God of Jacob; and he will teach us of his

ways, and we will walk in his paths..."
(Mic. 4:2)

Think for a moment what this will mean. The backward areas, the heathen peoples and the nations who today despise His people will be anxious to come to them to learn of their ways and follow in their paths. This is the Divine appointment of Israel, represented in modern days by the Anglo-Saxon-Celtic and kindred peoples. Walking in the glorious light of righteousness, they will, by practice and example, furnish to all peoples the solution to every problem which today causes privation, distress and affliction.

The Prince of Peace

But above all, at the head of the Israel government, administering the affairs of state, will be the One of Whom Isaiah speaks, declaring that the government will be upon His shoulders. The prophet mentions some of His matchless titles:

"... Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of {his} government and peace {there shall be} no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."
(Isa. 9:6-7)

It is of the Lord Jesus Christ, the coming Ruler who will take the throne of His father David, that the prophet is speaking, of whom he also says:

"And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding,

the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." (Isa. 11:2-4)

Continuing in the same strain, Micah says:

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make {them} afraid; for the mouth of the Lord of hosts hath spoken {it}." (Mic. 4:3-4)

A Glorious Future

A glorious future awaits the people of God after the dross has been removed through tribulation and judgment. That the day of removal of all evil from His Kingdom is now near is clearly evidenced by the fact that we are witnessing all forms of corruption rising to the surface. As the fires of tribulation accelerate the processes of separation, we see that the time is at hand according to the Divine plan of the ages for the following prediction of our Lord to swiftly come to pass:

"The Son of man shall send forth his

angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity." (Matt. 13:41)

After all, the severity of judgment can be endured when we know it is necessary in order to bring about the restoration of righteousness to all His people. Under the blessings of the new order of the ages, when war will no longer afflict mankind, when universal peace will become a reality, the tribulations and troubles of the present will seem as nothing in comparison with the blessings which will follow the full restoration of all things as spoken of by all the prophets.

As we contemplate the full meaning

of the marvellous changes on the Divine agenda, which are to occur in the near future, we can exclaim with Isaiah: "Oh, that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. As {when} the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, {that} the nations may tremble at thy presence! ... For since the beginning of the world {men} have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, {what} he hath prepared for him who waiteth for him." (Isa. 64:1-2, 4)

Courtesy : Destiny



Did Jesus ever offer sacrifices?

There is nothing in the Bible to indicate that Jesus himself ever offered sacrifices according to the law of Moses. But the silence of the New Testament on this subject is not particularly significant, because it was possible for an individual Israelite to observe the Mosaic law and still go through life without ever being obliged to offer sacrifices for themselves. The New Testament, however, makes it clear that Joseph and Mary offered a sacrifice for Jesus when he was a child. Luke 2:21-24 says: "And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present {him} to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle-doves, or two young pigeons."



Letters to the Editor

Dear "Look Up,"

Thank you so much for your booklet "The Hidden Tyranny." Rosenthal's statements have become today's realities and the red beast system — Mystery Babylon — ESAU-EDOM — Big Brother is watching You. With all the brain-washing allegations HOWARD/ PACKER Vs Paul Keating [FAIRFAX secret deals]. Are we seeing double delusions. How about John Howard's statement that Paul Keating is behaving like Nazi [Bolshevik] propagandist Josef Gobbels.

I can well understand the distinguished British historian, David Irving calling Paul Keating the last of the Bolsheviks.

Maybe Keating will give us John Howard's and Kerry Packer's true identity (they must all be related).

As far as I'm concerned our Australian media has been sold out to multiculturalism (Many Cults and isms) by the many strangers in Parliament, counterfeit-look-alikes (wolves in sheep's clothing). Our Australian media should be under the control of Australians, not political strangers, friends of the rich and the foe.

I've come to the conclusion that any Australian (Israelite) casts a vote to any Political Party, casts a vote to high treason.



The Political Party System is destroying our Christian (Birthright) civilisation — **Truth, Justice, Freedom, Wealth, Health and Happiness.**

Regarding health and the multibillion dollar drug houses which is an empire unto itself (always relief, never a cure) which I believe involves foreign international banking houses, rich investments behind the political pawns and behind Parliaments smoke screens.

In reading the article about Mr. Nickolas Leeson, who allegedly broke Britain's oldest Merchant bank by Maverick trading on Asian markets I believe congratulations are in order for his brave efforts. As far as I am concerned these banking houses are monsters, an evil Satanic world flow controlled by people of greed, warmongers and arms manufacturers who create wars against the innocent, these are the real war criminals who finance and build death and destruction — brother against brother, Christian against Christian.

Who controls our wealth, health and happiness? Why hasn't there been a full investigation into these international banking institutes, or a national inquiry into the international multibillion dollar drug houses (always relief — never a

cure).

We need more like Nicholas Leeson, although the former U.S. Secretary of State, Dr. Henry Kissinger (Russian Jew) wouldn't agree.

I read Henry chaired a recent foreign policy discussion on banking supervision and trembled at the thought that this guy (Mr. Leeson) who brought down Barings Bank, is the way of the future. Mr. Kissinger added that we have to get hold of some of the instruments (financial/derivatives) we have created. On the subject of volatile speculation, Henry said, we have no institutions to monitor this adequately — (Lets hope they can't find any).

Banks are monsters that have ultimate control which flows like a serpent in all our walks in life.

In his book, "World Without Cancer," and the "Story of Vitamin B17," Ed Griffin makes the claim that the great tragedy of cancer could be stopped now entirely on the basis of existing scientific knowledge.

The book explores the theory that cancer, like Scurvy and Pellagra, is a deficiency disease, aggravated by the lack of an essential food compound in our modern diet, and that its ultimate control is to be found simply in restoring this substance to our daily intake.

Sir,

Having lately read some extracts from the 27th Australian Humanist Convention, held in Brisbane on April 18th and 19th 1992, I quote the following, "We have gained support with teachers' union

This concept unfortunately doesn't carry approval of organised controlled medicine (always a relief — never a cure).

The "U.S. Food and Drug Administration," "The American Cancer Society" and the "American Medical Association" labelled it fraud and quackery. I believe Vitamin B17 has also been banned in Australia (and I question why?).

With billions of dollars spent each year on research, and other billions taken in each year from the related sales of drugs, and with vote-hungry politicians (who play around Parliament like spoilt children) telling lies and promising ever-increasing government programs, it has been noted that there are more people making a living from cancer than those who are dying from it (how disgusting!!).

If the riddle was to be solved by a simple vitamin, this gigantic commercial and political industry could be wiped out over night.

The result is that the science of Cancer Therapy is not nearly as complicated as the controlled politics of cancer.

Thank you once again for your booklet "The Hidden Tyranny."

Looking forward to your next issue of "Look Up."

Best regards to all.
J.M. N.S.W.

rejecting 'The Right of entry' for religious people in schools. We are preparing material to present in schools as an alternative to religious instruction. We have made media submissions to present our views on the

abolition of employment of Chaplains in schools, the removal of the Lord's prayer at graduation ceremonies, the removal of exemption of Council rates for churches. We have made representation to all governments to revoke any legal offence of blasphemy." Eureka! they have hit the jackpot. According to an article in the Sun Herald of February 26th under the heading, "Teachers attack Bible bus" Denis Fitzgerald (sen. vice-president Teachers Federation) is quoted as saying, "*Teaching creationism as a science is illegal in this state.*" The bus referred to in the above is said to be run by the Brisbane-based Creation Science Foundation. It tours Australia promoting evidence that "we didn't evolve by chance from slime but are products of original creation." Mr. Fitzgerald is further quoted as saying that the Christian Science Foundation was "*a disreputable anti-educational cult.*" The Federation has called on the State Government to investigate the issue urgently, and the union claims the creation bus is a dangerous propaganda outfit for extremist religious views.

So, Humanism has made its point, observe what some of our educational facilities are churning out today. In the Herald mentioned above, the front page

headline, "Kids, 8, in car racket." They run wild in the streets, no respect for people or property, no loyalties, no Christian ethics. Loose morals are allowed and even encouraged in some colleges and universities. Fortunately, very fortunately there are still some places of learning that practice and teach the better things in life.

Let us allow for a moment that we are a chance product out of the slime of some primeval swamp. Who put the swamp there, pray tell? Some say that everything started with a big bang, a very big bang. Who put the explosive material there? Assuming we are in a central position why did some of the scraps from this blast only fly out to a few million miles to form our perfectly ordered solar system, while billions of others finished up millions of light years away? The Divine Creative Hand has been thrown out the window. Many accept the vagaries of science so called and will choke on a gnat, then gulp down the whole proverbial camel. For those who wish to believe that their forebears emerged dripping and viscous from oozing slime in a dank swamp, well, if the hat fits.

(L. R. A.) NSW



In failure God will help

PSA 34:18 The Lord [is] nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.





Rules for Good Health

G. Harris

1. Drink plenty of pure water daily — in hot climates like Australia most adults should consume approximately 2 litres daily.

2. Do not drink with meals or after meals as this dilutes digestive enzymes which impedes digestive processes.

3. Maintain a balanced eating programme which concentrates on fresh natural foods rather than processed or refined foods.

4. Vegetables should be raw for preference, but maybe lightly steamed or cooked as soup to retain as many nutrients as possible.

5. Pure vegetable and fruit juices are a beneficial way of obtaining more vitamins and minerals (must drink immediately on juicing otherwise oxidation occurs which rapidly depletes nutritional benefits).

6. Keep you meals simple as this makes it easier for your digestive system. Appetisers and desserts are not recommended for good health.

7. Do NOT mix fruit and vegetables at the same meal. Bread combines well with vegetables, and nuts with both fruit

and vegetables.

8. Never combine raw acids foods like pineapple, oranges, lemons, with starch foods like bread and cereals, because this tends to cause fermentation in the stomach.

9. Never over-eat, as this overloads the digestive system. The body can only metabolise a small amount of food at a time, and turns the remainder into fat.

10. Do not use aluminium cookware or foils, deodorants containing aluminium or other products as its ingestion or absorption has been linked to a variety of disorders including Alzheimers, nervous disorders, etc. It is best to cook in enamel, stainless steel or glass cookware.

11. Do not salt your food, as this causes mineral imbalances, leading to a variety of diseases.

12. Do not add sugar or eat foods containing high concentrations of sugar.

13. Do not rush meals, eat in a relaxed atmosphere and chew your food well.

14. Find out what type of oxidiser you are. If a slow oxidiser, you metabolise

your food slowly and probably need only a small breakfast, getting hungrier in the afternoons. If a fast oxidiser, you need food fairly often as your metabolism is working at a faster rate. As a general rule, only eat when you are hungry.

15. If you eat a meal at 7 pm you should eliminate that meal residue 12 hours later, if not your bowel is sluggish and you are only absorbing waste products or toxins.

Garth Harris, "Comprehensive Health" (02) 411 2029.

THE IMPORTANCE OF WATER

A most basic requirement of life and health is surely pure water to drink. Unhappily our water supply is doctored up to such a degree, (treated with over 30 different chemicals), that it is a wonder we can survive all these added poisons!

When we consider that the liver is virtually our chemical laboratory doing a thousand different jobs and that the kidneys and bladder filter off waste solutions of toxic matter is it strange that so many succumb to cancer of these organs?

How can we adopt practical measures to limit this problem in the home, while increasing our intake of pure water to help cleanse our bodies internally? Three ideas are offered here for your consideration.

(a) If you own your own home, a handyperson can install a rainwater tank

to collect it from your roof. This is living water charged with oxygen, the life giving element as it fell from the clouds. Providing you are not in the path of smog and factory fumes, this is a very worthwhile acquisition. Drinking rain water fresh off the sea (and cooking in it) is definitely the way to go. Five hundred is a sensible size, but even 100 gallons is good in a frequent rainfall area.

(b) A water filter fitted to the kitchen tap. Prices vary considerably, but it must be one that effectively removes all chemical additives and this can make it more expensive than a tank. Don't waste money on a cheap (or dear) counterfeit.

(c) An immediate proposition is to purchase distilled water from your supermarket, place plastic bowls and buckets in the rain, collect spring water if uncontaminated, or beg rain water off someone who has a good supply. Also, eat more fruit!

Although it is virtually impossible to avoid some pollution or contamination, at least we can minimise the problem using common sense and caution, weighing up "the pros and cons" of each alternative.

Water drinking is best done first thing in the morning. Aim at having about two glasses of pure water upon rising. When your stomach is empty, late afternoon, say half an hour or more before the evening meal is another good time to drink water, but not on top of a meal.

Happy drinking!

*Courtesy: National Awakening, P.O. Box 560,
South Perth WA 6151.*



Which Christ?

A. Selene
Western Australia

"... publish, and conceal not ..." — (Jeremiah 50:2, KJV)

There is much which is said and done today, "in the name of Christ." Everything from raising the dead to dynamiting churches, from feeding the starving and shell-shocked to shooting abortion-clinic patients and staff.

Before I became a Christian, this puzzled me considerably. As God has seen fit to open my eyes, I've come to see that there are many, many different types of people who go by the title, "Christian." We read in Scripture that we must "call on the name of the Lord" to be saved (Acts 2:21). Yet, I wondered, how is it possible that all of these people could be following the same Lord?

My understanding deepened when I ran across an important little verse, sandwiched in between the illustrations of the fruit of the two trees and the two houses on the rock and the sand in Matthew 7:21 which says, *"Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."*

This was a serious enlightenment! So many people had told me to drown my feelings and "trust on the name of the Lord" that I "was saved." In the uncompromising light of truth, what they were saying was "presume on the name of the Lord, wilfully ignoring the fine print." They were preaching a sugar-

daddy, not God! You can't hope to set aside a part of the holy Word of God that you don't like. Jesus Christ explained that the Holy Spirit's purpose in life was to make you aware of your sins, saying *"... if I go not away, the Comforter will not come unto you; ... and when he is come, he will reprove the world of sin, and of righteousness, and of judgment."* (John 16:7-8) The obvious implication is that you should derive comfort not from pleasant-feeling spiritual ignorance or numbness, but from the Comforter's reproof!

I almost automatically avoided the opposite extreme, fighting my ingrained habits and slaving to achieve moral heights which were beyond me, since the sugar-daddy people didn't mind me discussing "grace," even though their "grace" and the grace of the Bible were by now two clearly separate things. Paul has a lot to say about the futility of such an undertaking in the book of Romans, especially chapter 7 where he models a person who believes, yet not to the extent of accepting God's power over sin, and ends in verse 24 with the plea *"O wretched man that I am! who shall deliver me from the body of this death?"* Such is the sad fate of all who presume upon their own strength, whose god is a money-up-front tyrant. Our God works the other way around, explaining that *"I, if I be lifted up from the*



"Hear us, O Lord!" — cried the prophets of Baal on Mount Carmel.

Elijah when he prayed to the only true God put to shame the false religions of teachers of his day.

earth, will draw all {men} unto me." (John 12:32)

Then came a striking piece of enlightenment, and everything started to really fall into place. Somebody explained Elijah's brush with the prophets of Baal on Mount Carmel (I Kings 18:17-40) to me. Picture yourself, standing in the crowd on Mount Carmel, listening to some men around a loaded altar earnestly pleading, "Hear us, O Lord!" to no effect.

Would this be disheartening? Very — yet those men were addressing Baal, not God! In the original language, "Ba'al" simply means "Lord." My concordance says, "[Strong's number] 1168: Ba'al {bah'-al} the same as 1167; AV [translates this word as] Baal 62 [times], Baalim 18; [total of] 80 [occurrences] Baal = 'lord;'" looking up 1167 yields additional usages such as "husband," "owner" and "master."

O horrible thought! Had I been worshipping Baal? How could I be sure? Looking at Acts 2:21 we read, "And it shall come to pass, [that] whosoever shall call on

the name of the Lord shall be saved." I found that the word for "name" in the NT is almost exclusively *onoma*, which the concordance says means "name," and had the following interesting definition for one of the meanings: "the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc."

Click! It all fell into place: "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5) — if you worship the true Christ, your actions will begin to match those of the true Christ described in the Bible. I'll be the first to admit that God has a lot of polishing to do before the mirror which is my life shows a true representation of the one true Christ! I'm also encouraged to be able to pick out areas of my life in which the first glimmers of His radiant reflection are beginning to

shine through.

As I discussed what I'd been shown with people, I found that some people were very uncomfortable with this view of the Gospel of the Kingdom (a word which many modern translating committees are eager to bury, along with the phrase "faith of Christ"). Their views of sin and salvation seemed completely at odds with mine, and yet it was difficult to pin down why. After much study and thought, the blame seemed to fall at the feet of a highly esteemed "Church Father" by the name of Augustine. The reason our views didn't match up was because of assumptions about the very nature of things. There are three basic axioms which Augustine used, which disagree with the Bible, and which are invading the thoughts and language of Christianity all over the world, even sects which were relatively pure as late as the turn of the century.

The Nature of Sin

The first assumption (which eventually led, millennia later, to the "Assumption of Mary"), was about the nature of sin. Sin in the Bible is an action (I John 3:4, Romans 3:23; 7:7), which need not be externalised to be a sin (Matthew 5:21-22, 27-28). But sin, according to Augustine, was inherent in our birth: we are born doomed (later, the inevitable consequential antidote to this, regenerative infant baptism, was invented).

This has no place in my Bible, which says that the Kingdom will include

unbaptised children (Matthew 19:14). This has no place in our preaching, since infidels will use this lie, this image of God as intrinsically unfair, as a weapon. But most of all, this has no place in our lives, since it means that sin cannot be overcome, total obedience is not possible in this life — and what point is there in asking us not to sin if it is intrinsically impossible for us to obey?

The Nature of Christ

The second assumption was about Christ. Since sin was intrinsic, Augustine reasoned, Christ could not have truly come as a person like you and I; he must therefore have come as Adam came, or with a special humanity. Yet II Timothy 2:8 speaks of "*Jesus Christ of the seed of David*;" Paul reasons on the singularity of the word "seed" in placing the promise as made to Abraham, "*and to thy seed, which is Christ*." Jesus was of the seed of Abraham and David as can be found in Romans 1:3 and Hebrews 2:16.

This is crucial to our faith, since "*Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that {spirit} of antichrist ...*" (I John 4:2-3) Augustine was not prepared to admit that Jesus Christ came in the flesh, since his pagan ideas about sin and God's character would not work if this was so. As one lie breeds a hundred, he had to invent a different kind of flesh for his christ to inhabit.

This has myriad implications for our



faith, especially since it concerns the very essence of the incarnation of the Son of God as the Son of man (His Self-preferred title), the Cornerstone on which our faith and God's Kingdom are to be built. If the "second Adam" had not started (at most) where the first Adam left off, then He would have left some of His redeeming work undone.

One aspect of this is pointed out in Hebrews 2:18 which says, *"For in that he himself hath suffered being tempted, he is able to succour them that are tempted."* Many believe that as Christ's humanity was different from our humanity, so that He did not truly suffer temptation as we do, by so much is His ability to "succour" (help) us impeded. We can see the effects of this in the Roman system, where their saviour isn't powerful enough. This requires the addition of a co-redemptrix, a whole gaggle of "Saints," a man with the title Pontifex Maximus ("great bridge"), and a top-down structured

priesthood plus his installation into a biscuit for literal administration to supplicants, and even this theological tower (Genesis 11:4) is not tall enough to reach up from to grasp their saviour's hand.

Another implication is that if He didn't keep the law in our flesh, then it is unreasonable to expect us to keep that same law in our flesh. He clearly does require us to

keep this law; some theologians conclude differently, although they must ignore or subvert Matthew 5:17, Romans 3:31, Revelation 14:12 and many other texts to do so. A side-effect of this implication is that some people see the law as "too hard," and would rather lower His eternal standard than allow Him to raise them to it. You can find at least one group which exemplifies this for each of the Ten Commandments (for example, the "Name it and Claim it" movements have reinterpreted *"Thou shalt not covet"*). When Jesus told the woman caught in adultery to *"go, and sin no more,"* (John 8:11) He was not speaking rhetorically.

The NIV deserves special mention here, since it works quite hard to dilute the nature of Christ. In Hebrews 2:11 it adds the word "family," without even having the decency to italicise or bracket it. The Greek neither has, nor implies, that word. This is an error in translation. NIV makes so many like this, that one

must suspect that it is in practice a close cousin to the New World Translation (NWT), which has the advantage in honesty since it brackets the added words.

In the case of the adulterous woman, NIV attempts to excise the whole section, bracketing it with lines and the note "The earliest and most reliable manuscripts and other ancient witnesses do not have John 7:53-8:11." Two (Vaticanus and Sinaiticus) so-called "most reliable" manuscripts omit this section. Over six hundred manuscripts include it, including the Italic Bible (which predates the two manuscripts) and the Syriac texts, a major independent text stream. Blame for this, we can lay at the feet of the good Catholic doctors (this they profess in record of word and deed), Westcott and Hort, who presided over the revision committee. Most modern Bibles follow their corrupted "revision," of which Hort claimed that the many changes, while each seemed minor, had great cumulative weight.

The Nature of Salvation

The third assumption, based on the first two and a necessary consequence of it, was that since sin could not be overcome in this life, any observable effects of salvation were essentially postponed until the afterlife. Yet II Peter 2:10-22 clearly categorises those who "... cannot cease from sin ..." (verse 14) as those "*which have forsaken the right way, and are gone astray ...*" (verse 15). John in I John 3:4-10 goes further than Peter and explaining in verse 8-9 that "*he that committeth sin is of the devil*

... whosoever is born of God doth not commit sin." This passage also clearly contrasts "doeth righteousness" with "committeth sin" and the equivalent expression "transgresseth ... the law."

Often, the afterlife itself was corrupted in the pagan manner, such as being brought forward to the point of death, and complicated with various Paradises and Purgatories. This error was well dealt with by subscriber L. Alley in Look Up Vol. 3 number 1 (page 36). In addition, one could ask how an angel (clearly future at the time) could proclaim, more than 50 years after the resurrection, "the hour of His judgement is come" (Revelation 14:7) if judgement had already taken place at the death of (for example) Steven. One could ask how "the dead in Christ," described as "them which are asleep" could "rise" from heaven (I Thess. 4:13-18), and many other embarrassing questions. But one could risk being branded a cultist and a rabid fundamentalist for taking God at His Word.

God says, "*... thou shalt call his name JESUS: for he shall save his people from their sins.*" (Matt. 1:21) On the other hand, the wicked are spoken of as "dead in sins" (Eph. 2:5). To put it another way, "*In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*" (I John 3:10) And how is this possible? "*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*"

(Gal. 2:20, which the NIV misleadingly translates "faith in the Son of God," as it does universally with the phrase "faith of ..."). How much effect does this have on your life? *"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."* (Phil. 3:7-14).

"Is not this the Christ?"

These few passages are enough to give us a good picture of the true Christ. And

seeing the marvellous transformations in our own lives, we "have the witness in" ourselves (I John 5:10), we can, as the Samaritan woman did (John 4:29), ask others a rhetorical question, "Is not this the Christ?"

If you are presented with a christ who took an exalted "humanity" or no humanity at all; if you are presented with a christ who is powerless in the face of sin; if you are presented with a christ who insists that you work for your salvation; if you are presented with a christ who does not come to you; if you are presented with a christ who works with idols; a greedy christ; an angry christ; a loose christ; a rowdy christ; a disobedient christ; a christ who doesn't care about righteousness — any of these failings and more, you can know, as John did, that this is not **the** Christ; this is another christ — an antichristos — antiChrist (I John 4:3).

When people say "here is Christ!" (Matt. 24:23-26) You have a test; you have many tests. If their Christ fails one, you can "believe them not." If their Christ fails to make them aware of their sin, they risk being as the Pharisee, who "prayed thus with himself," rather than the publican, crying from his heart, "God be merciful to me a sinner." (Luke 18:10-14). God will be merciful: He can "in no wise cast out" (John 6:37) one who comes to Him.



Only one life, 'twill soon be past,
only what's done for Christ will last!



Conspiracy Tracker

Subscriber

THE ELECTRONIC FUNDS TRANSFER SYSTEM

"The new 'Handyway to Pay' service is being introduced by Westpac into selected BP Service Stations and Woolworths and Food Plus Supermarkets. Using Handyway, you will be able to make purchases or cash withdrawals without going anywhere near your bank..." (Advertisement for Ericsson Electronic Funds Transfer System in "Financial Review" 9th December, 1983.).

This advertisement appeared over a decade ago. Since then, after much water having passed under the bridge, we are now beginning to understand the full impact the Electronic Funds Transfer System (EFTS) will have on our everyday lives. It is mooted that within the next three to five months there will be a new card available to the Australian public called the "Smart Card." Whilst many of us marvel at this latest "state of the art technology," very few of us give a second thought to where this Electronic Funds Transfer System and its ancillary computer technology is leading us.

In this article we will be looking at some of the problems the Electronic Transfer System will cause throughout the Banking World.

Electronic Funds Transfer System (EFTS): the system that essentially does away with the necessity for "small customer" transactions; the system that, combined with existing Automatic Teller Machines (ATM) networks, will

eventually demolish the role (let alone the existence) of the bank teller (Customer Service Officer) and substantially reduce the need for a number of other staff.

Hailed as the latest and greatest step forward in computer technology, EFTS is the classic example of the "profit-at-all costs" mentality. It presents a clear picture of the effects of new technology when:

- (a) It is introduced without any prior consultation (and this means discussion of a genuine nature, taking place well in advance of the introduction of new technology);
- (b) It is introduced without thought for the maintenance of the employment base; and,
- (c) It is introduced without any apparent understanding of its impact on the lives of those that it affects (specifically in terms of such additional areas as job satisfaction and staff mobility).

While, according to the *Federal Newsbrief* of the 19th December, 1983, the banks deny that any technology is on the cards that will cause retrenchments within the banking fraternity, the facts suggest otherwise. Indeed the Banks' refusal to give the Bank Employees' Union any right of veto or delay in the implementation of new technology is further proof of the banks' reluctance to

accept responsibility for their actions.

THE DE-SKILLED

Our ability to utilise high technology is increasing at a rate far greater than our ability to cope with it. New technology may well be the great new way of making difficult jobs easier but it is also the greatest de-skiler of all times.

The job of a bank teller, for example, once entailed a great many duties and a substantial understanding of the workings of the bank. For this reason it was not unreasonable for a teller to expect to rise through the ranks and eventually gain Accountant or Managerial status. Thanks to the wonders of the technological age, however, the task of the teller is being made "simpler" in part by new labour-saving devices. As a consequence, the only possible way such officers will see themselves at the pinnacle of their professions is with extensive study in their own time and usually at their own expense.

In the meantime, the job of bank telling has taken a dramatic plunge in status. The bank clerk or teller of 1994 is hardly significant by today's standards in comparison with the teller of as little as ten years ago.

JOB SATISFACTION

Job satisfaction also, is a victim of this technological revolution. While various forms of technology can be used to eliminate the dull, monotonous and routine tasks that few people enjoy, this is

not always the case. Over-enthused by its overwhelming possibilities, all too frequently technology is engaged to take over the more difficult tasks also. While in itself this does not sound like a bad thing, unfortunately this can lead to an overall de-skilling, either of particular jobs within an industry or, indeed, of the entire banking industry itself. De-skilling can be a serious error indeed; for with the lessening of the need to think and the trivialising of various jobs, can come a loss of pride and interest in the job and the growth complacency.

The Organisation for Economic Co-operation and Development (OECD) in its magazine "Observer" writes that the move to automation in the banking industry comes *"from the bank's own interest in containing costs in what is traditionally a labour-intensive industry."* Put in even simpler terms, this means: *If we can cut costs by employing a machine and unemploying a person — we will do it!* While society continues to define its roots and basis in terms of work, where is the rationale in replacing people with machines and leaving those people with no avenue for future employment? It is important for us to remember that robots or any other electronic machines replacing labour do not require annual leave, sick leave, compassionate leave, long service leave, maternity leave, etc., nor do they go on strike for higher wages and/or better working conditions — nor do they pay taxes. The bottom line being, more profits for the employer (in the short term), less revenue for the government which will surely result in increased, and new,

taxes, for those who are fortunate enough to still have a job.

ELECTRONIC FUNDS TRANSFER SYSTEM

EFTS is perhaps the best example to date of how the thoughtless introduction of new technology can have unlimited side-effects on the work-force. The advertisement quoted at the beginning of this article points directly to this problem when it says that purchases or cash withdrawals can be made "without going near your bank." Working along similar lines to the ATM's, EFTS (called "Handyway" by Westpac) will enable the shopper to key in a greater amount than required when paying for goods or services while receiving any change in cash. For example, assume you bought \$70 worth of goods at Woolworths. You could key in \$100 on EFTS and receive \$30 in change to get you through the day (and the bank doesn't have to pay the cashier for doing a bank teller's work). Wonderfully convenient,



Most department store check-out counters use EFTS (EFTPOS). Australia is a testing ground for the New World Order to refine the cashless society.

and no need to go to your bank! However, what has arisen from this new found love for playing with machines and our ever-increasing demand for convenience above all else, is the potential replacement of a significant portion of the banking work-force. This is not relevant for tellers alone. Administrative Staff, Ledger Examiners, Managers, Accountants and more are no safer from the ravages of unchecked technological advances. The logical

progression from a system that encourages people to shop without getting money from the bank, is the closing of branches — quite simply, **no customers equals no staff!**

SPECIALISATION

Some will argue that while new technology can replace staff, it can also create jobs and, indeed, that can be the case. However, with an increase in job specialisation, the opportunity for staff to relocate into different areas will decrease. While many jobs within the industry are compatible, such job compatibility must go if people are to concentrate on particular aspects of work at the expense of some understanding of the industry as a whole. Promotions can only logically come within the confines of the job done. Given the rise of Pivot Banking (under the guise of Area Banking, Network Banking and Regional Banking), and the resulting centralisation of many bank services that these changes bring, the opportunities for promotion within the industry are going fast. Transfers too, will become less likely with the centralisation of services; and job security will become even more delicate as increased specialisation of tasks leaves the employee a narrow field of employment from which to choose should he or she be forced to leave the Bank for one of any number of reasons.

In recent times it has been claimed that while tellers were kept idle inside branches, queues were forming outside ATM's. This, claim the experts, is an indication that there is a demand for "*do-*

it-yourself banking." But there must come a time when our demands take a back-seat to the welfare of society in general. What applies to the banking industry today, can just as easily be translated to apply to all industries where new technology can be utilised to replace labour.

FOREIGN BANKS

One expert on EFTS, Howard Johnson of Price Waterhouse New York, was quoted, in a back issue of the Financial Review, as saying that: "*The introduction of ATM in the US has led to fewer bank branches being opened, cut-backs in hours existing branches operate and reduced numbers of tellers within the bank's branch.*" [Our emphasis]. Were industry to take this type of action across the board, it could easily create massive rises in unemployment levels with disastrous social repercussions.

Some US Banks are already using Australia as a testing station for low-cost electronic banking. According to an article in "Australian Business," such foreign banks see electronic banking being implemented immediately thus avoiding any "unnecessary" labour costs. Naturally, such rapid-fire introduction of electronic banking has forced Australian Banks to similarly accelerate their introduction of labour-saving technology.

AND SO ...

Whilst it is not the intention of this article to simply cause panic about the

introduction of new technology, nor is the aim here to deny the good that technology, properly utilised, can bring. What is intended is a presentation firstly of the many areas of employment that can be affected by new technology, and secondly of the enormous impact technology can have on those areas if not enough time is spent in trying to understand the influence it wields in the workplace.

As time will prove the EFTS is an intricate part of The New World Order

Babylonian System, whose end is inevitable as recorded in Revelation 18:2-3:— *"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."*



DEVOTIONAL —

Stimulation For Meditation

"I am crucified with Christ ..."

Galatians 2:20.

Religious leaders tend to become irritating dictators unless they are identified experientially with crucifixion of the old carnal nature. Sadly, many of us are dictators, insisting on others doing things our way. Our old nature is still very much alive!

Jesus was different. When presenting the challenge of discipleship He always started with the word "IF." "If any man desires to follow me ..." Discipleship is an option. Disciples of our Lord are few. We are not prepared to abandon our private plans to follow Him. Such a life wholly devoted to God is of more practical value as a real servant of God than hundreds of lives just awakened spiritually.

Are you trying in your own wisdom and strength to labour and serve God — or are you allowing Him to work through you as a clear channel.

You could win one disciple. YOURSELF.

R. Gibbons
(Subscriber)



Even More Unholy

E. Bingham

Reading "The Unholy Brotherhood" by that dedicated and well-versed writer, Mr. R.D. Hodgkinson, one learns of the many and varied attacks the satanic forces are making against the Anglo-Saxon-Celtic peoples of today, otherwise the Israel of old, the Israel of the Bible, the Israel of the imperishable Word of GOD.

Perhaps more emphasis could have — and should have — been placed on the fact that it is the Anglo-Saxon-Celtic nations which have been the targets for these attacks. There is little evidence of drugs and pornography in countries like Africa, the Middle East, China and Japan. But there is overwhelming evidence of the satanic drives to corrupt the modern Israel Peoples.

From whence come these satanic attacks? Not always, and indeed not so often, from the Communists. They come rather from the midst of our own countries, from the alien peoples who have found sanctuary in our lands and then have turned on us to destroy our Heritage.

In studying the Scriptures it is well to consider the Parables of the Kingdom given to us by the KING. He said in one, the Parable of the Tares, "... *The Kingdom of heaven is likened unto a man who sowed good seed in his field; but, while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was*

sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? From where, then, hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou, then, that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." (Matt. 13:24-30)

Before studying our LORD'S explanation of this mystery, consider that the tares are sown in the Kingdom; evidently they dwell among the good seed or wheat, and have dwelt so for a long time. Very gradually their plans for the deluding, defiling and degradation of true Israel have been and are being put into effect, until today only a few people, a remnant, stand firm against the tide of evil.

It is unwise to blame the Communists, because Communism is only one facet of the forces of evil arrayed against us. Behind Communism is what is called "The Hidden Hand," "The International Money Power," and so on. Not only Communism is used by this evil power; money itself, plus all the things that money

can buy and has bought, is used even more effectively through control of the media or publication of all sorts of reading matter, from comics through dailies and weeklies to the financial periodicals and to books.

The process was until recently very gradual, so that little by little the limbs of Satan have infiltrated their evil ideas into the minds of the Anglo-Saxon-Celtic Peoples and have turned them from decent living into becoming into what is now known as the "Permissive Society." *"The Unholy Brotherhood"* gives the story; not in full, because it is impossible to condense the doings of the evil one and his people into a few pages. But what is there written should be enough to alert all those who believe in the infallible Word of GOD to what is happening to us all.

"... His disciples came unto him (Jesus), saying, declare unto us the Parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked; the enemy that sowed them is the devil; the harvest is the end of the age; and the reapers are the angels." (Matt. 13:36-39)

Is it not evident that the children of the wicked are the same people to whom our LORD said: *"... If ye were Abraham's children, ye would do the works of Abraham.*

But now ye seek to kill me, a man that hath told you the truth, which I have heard of GOD; this did not Abraham. Ye do the deeds of your father ... Ye are of {your} father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." (John 8:39-44)

Going back to beginnings, we find that the LORD GOD said to the serpent:

"I will put enmity between thee and the woman, and between thy seed and her ..." (Gen 3:15) That seed of the serpent can be traced throughout in the Bible and in recorded history. There is unmistakable evidence of their dealings in the open or behind the scenes; and they always come right into the open when modern Israel turns away from the GOD of Israel, of Isaac, of Abraham.

Cain: the Canaanites; the seed of Esau through his Canaanitish wives; Babylon, Medo-Persia, Greece, Rome. What position of power do these nations hold today? They were all brought down by the activities of the Israelites when they were migrating from Palestine to Britain. Two World

Wars have failed to break the modern Israel People of GOD; now the enemy is using every weapon in their dreadful armoury to overcome by stealth what they could not overcome by force.

The Common Market: modern Babylon, modern Roman Empire, into



"The European Effort"

which the British people have being lured by stealth. We are commanded to make no pacts with other nations.

If the people of Satan can utterly corrupt the Israel people of GOD — and they have gone a very long way towards doing this — they will have won their battle for the world, their “one-world” under the control of the arch-fiend and his people.

It is well for those of us who believe GOD to realise this: indeed, it is imperative that we not only realise the danger, but also that we examine ourselves and our own beliefs; because we need as never before to “put on the whole armour of GOD.” There must always be a Remnant in Israel to keep the Nation in being and to save our Race from complete and utter ruin.

“Wherefore, take unto you the whole armour of GOD, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with TRUTH, and having on the breast-plate of RIGHTEOUSNESS, and your feet shod with the preparation of the GOSPEL OF PEACE; Above all, taking the SHIELD

OF FAITH, with which ye shall be able to quench all the fiery darts of the wicked.” (Eph. 6:13-16)

The Nations, our peoples of modern Anglo-Saxon-Celtic-Israel, have never been in greater danger. We are further into Babylon than most of us realise. Already we have adopted the Babylonian forms of currency, weights and measures, and so on; this of course in preparation for the one-world, one religion, one system of government, one set of laws with which Satan seeks to defeat our LORD. We need to answer now the call of our LORD to “Come out of her, My people ...”

There seems little doubt that we will go even deeper into Babylon, because our peoples do not yet seem ready for the Call; but after great tribulation that Call will come, and we ourselves will call on our LORD and KING for deliverance. And remember, His Hebrew Name is YAHSHUA, the Deliverer; and He has ALL-POWER in heaven and in earth. His Glory shall yet be seen in the midst of His people Israel.

Courtesy : Covenant Message



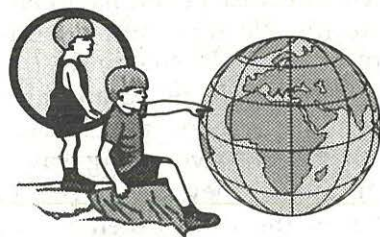
ISAAC WATTS, composer of over 500 hymns, revealed his knowledge of true ISRAEL in his poem entitled ISRAEL'S POEM.



CHILDREN'S CORNER

THE THIRD DAY

M. Gascoigne.



"Pete," cried Mavis as she bent over the snow-covered rockery, "do come and look here. There's a little green shoot already beginning to push its way through the soil just below that piece of rock over there."

"O-oh, isn't it brave to come up while it's still so cold?" chuckled Pete with a shiver. "Mavis, when did God begin to put seeds and bulbs and things into the earth so that all the lovely flowers and trees and plants could grow? Please will you and Sheila tell me about it, because Brian and Hugh are still doing arithmetic or something in the greenhouse."

"Well," said Mavis smiling across at Sheila, "we'll see what we can do. I expect you remember that when God had finished His second long, long day's work He left the ball of foggy stuff, which is now our earth, with the sky like a large envelope of air round it."

"But on the third day, Pete," Sheila went on happily, "God spent all His time working on our earth. You see, first of all He had to make it set, or get hard like a jelly does when it is getting cold, or scrambled egg when it's nearly done, or cream when it is clotting."

"Or," Mavis laughed, "like the cement daddy used when he made the garden path."

"But," said Sheila, "God made the earth get harder in some places than in others, because He didn't want it to become round and smooth all over. Instead He made some parts of it stick out roughly into the air while

in some places He put all kinds of dents and hollows. Then, you see, Pete, that part of the foggy stuff which He had only allowed to set a little, and so was still runny, flowed off the high, sticking-out places and into the dents and hollows; and now that they were filled with what we today call "water" God gave the name of 'seas' to them, while once again He used the word 'earth' for the dry land which rose up above them."

"Then," cried Mavis, "when all that was done God made the seeds, all different kinds of them. Over the soil and the hard, dark ground a beautiful carpet of green began to cover the earth. There was grass, and there were plants and flowers too, and, ready for that time when God was going to make men and women and boys and girls and babies, fruit trees grew, and soon were smothered with lovely coloured blossoms and afterwards with the rich ripe fruits."

"O-oh," gasped Pete, "stop it Mavis. You're making me feel ever so hungry. Do you think, if we go down to the greenhouse now, Brian and Hugh will have finished their lessons and we can all have cocoa and biscuits?"

"And apples," chuckled Sheila, "oh, we must have some apples too!"

(Genesis, chapter 1, verses 9 to 13.)

BIBLE QUIZ

- A. Who took charge of rebuilding the wall of Jerusalem after the exile?
1. Ezra; 2. Nehemiah; 3. Shallum; 4. Zerubbabel. Clue: Nehemiah 2:17.
- B. On what mountain did Moses receive the ten commandments?
1. Ebal; 2. Ararat; 3. Sinai; 4. Gerazim. Clue: Exodus 19:2.
- C. Who was called "blessed among woman?"
1. Mary; 2. Elizabeth; 3. Lydia; 4. Lear. Clue: Luke 1:42.
- D. Who murdered Benhadad and succeeded him as King of Syria?
1. Jehu; 2. Hazael; 3. Joram; 4. Nimshi. Clue: II Kings 8:14-15.
- E. Which disciple healed the cripple at the temple gate?
1. James; 2. Matthew; 3. Peter; 4. Andrew. Clue: Acts 3:2.
- F. What was Jacob known as?
1. Israel; 2. Laban; 3. Esau; 4. Red. Clue: Genesis 32:28.
- G. Which king of Assyria deported the Northern and most of the Southern Kingdom of Israel?
1. Tiglathpileser; 2. Sennacherib; 3. Shishak; 4. Shalmaneser.
Clue: II Kings 17:3-6.
- H. Which of these pairs were twins?
1. Joseph/Benjamin; 2. Abraham/Nahor; 3. Jacob/Esau; 4. Reuben/Judah.
Clue: Genesis 25:24-26.

LESSONS FROM A WATERMELON SEED

It would take many watermelon seeds to weigh a kilogram. Yet when one single seed is planted and nurtured under the right conditions, it can produce several watermelons that weigh twenty or forty kilograms each. Such are the wonders of nature — and our miracle-working GOD who is the master force behind nature's grand design.

Just as a watermelon seed multiplies itself by several thousand times, our GOD can make of us far more than we are if we will let him work His miracles in our lives.



(Part 1 of 2)

B. Williams

"I am writing these things to you, hoping to come to you quickly: but in case I am delayed, you will know how you should conduct yourself in the house (domain) of God which is the ecclesia of the living God, the pillar and ground of the truth." (I Timothy 3:14-15,)

The ecclesia of the living God is the pillar and ground of the truth! That makes it pretty important. If we can define "ecclesia," we will have identified "the pillar and ground of the truth." Few endeavours are as important and rewarding as this.

But, defining words is the crucial factor that many people never consider. Some purposely ignore it. Because of this, millions of people have missed the true meaning of the "ecclesia." And, because they have missed this meaning, they now find themselves unwittingly in support of an institution the early Christians despised.

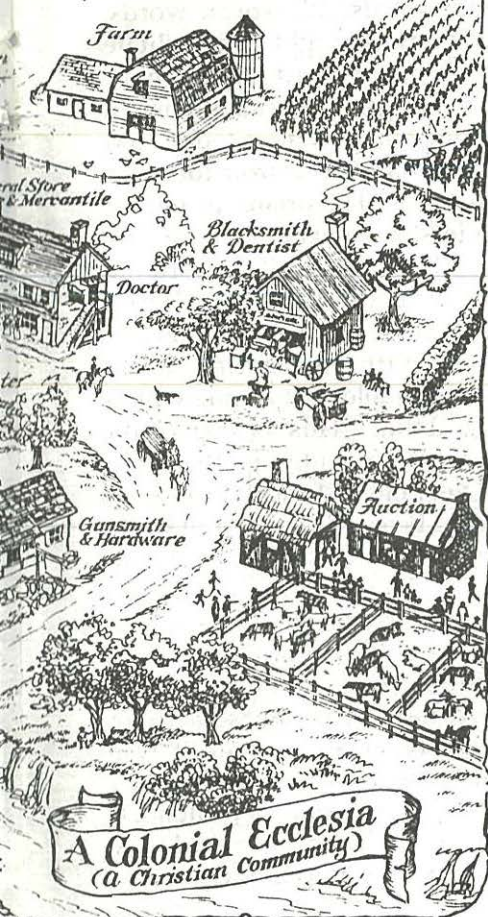
WORD MEANINGS SHOULD NOT FLUCTUATE

One of the things that I enjoy, is chasing down the true meaning of a word. Learning the origins and correct meanings of words provides answers for many things. A word study will sometimes force me to change my use of a word after discovering that I've been using it wrongly. Finding past errors, however, is nothing to be ashamed of — unless we refuse to correct those errors. This quest, of course, never ends. There is more to learn than one lifetime allows. But we can, and should, develop adequate vocabularies.

After studying a few words, we begin to realize that knowing the popular usage of a word may mean very little. Dictionaries often give the **popular** (common) usage of a word as its definition. They simply parrot the fads of the masses whose popular (common) vocabulary is an abomination. The masses misuse many of the words in their



he Ecclesia?



limited vocabulary ... and you, no doubt, are misusing some of these same words — right along with the masses. To read and understand historical writings, like the Bible, you must know the original meaning of its words. This requires that you have an etymological dictionary at your disposal.

It can be embarrassing when you find you've been using a word wrongly. However, learning truth should be rewarding to everyone except the crude, the uncaring, or the insecure who can not concede to having been wrong.

When I discover a word that I've been using wrongly, I always wonder how much I've contributed to today's confusion by my misuse of the language. There have been some vital words which I've misused in the past. And, I've found that a word can cause quite a change in my life. How we use words has a great effect on us.

Words allow us to communicate on a higher level of intelligence than the animals. Words are tools. However, for two people to share these tools, both people must have a common understanding of word meanings. Communication between intelligent beings requires a standard meaning for words. Otherwise, my words will mean something different to others than they do to me. For instance, "day" means a 24-hour period including one instalment of daylight and one instalment of darkness. However, in old Hebrew, and Greek, "day" meant ONLY the period of daylight.

Thus, words must be defined in order to understand the writer's intentions. Otherwise, when I say "freedom (a right)," you may think I mean

"license (a privilege granted to do something that is otherwise unlawful)." When I say "government (ie., self discipline)," you may think "Washington D.C. (central rulers)." When I say "ecclesia (Christian community)," you may think "church (i.e., a religious organization)." If your definition of a word is different than mine, we probably will not communicate accurately. And, when a society uses words wrongly, it gets confused and debilitated. Progress stops.

So, the pursuit of correct word usage is a noble endeavour — one which has a direct

bearing on man's intelligence and progress. The typical American today, suffers from mental dysfunction—partly due to a crippled vocabulary.

Intelligence and vocabulary go hand-in-hand. Not only does intelligence produce better vocabularies, but living in an environment where words are used properly actually facilitates the development of intelligence in people. By the same token, an environment where word meanings are twisted or neglected produces illiteracy.

STANDARD MEANINGS

In a free and progressive society, words must be standardized. Standard definitions make it possible to use words efficiently. Just as gold and silver must be standardized to trade accurately, all things used in common need a standard description. There must be a common measure set upon things we use: by weight, by volume, by length, etc. This is especially true of words. They must be standard in their meanings. Otherwise, they don't work. The dollar, for instance, should be the same today as it was 200 years ago. However, that has not been the case. If it were, things would be much better for us. Unfortunately, we've lost our standard measurements for most of the important things in our lives today—including money.

Words are building blocks for intelligent thought. Even our inner thoughts are formed around words. They find expression in our brains by the use of words. Without words, we would have a

completely different thought process—possibly like an animal, or an infant who knows no words.

We think words. We speak words. Since words form thought and facilitate communication, our words should have standard meanings. Words should mean the same thing a month from today, and hopefully a hundred years from today, as they mean today. Historians recognize this. To understand a history record, one must define the words in that record the same as the writer did hundreds of years earlier. This can be quite a challenge.

A society with fluctuating word meanings is unstable, just as one with a fluctuating dollar. This is especially important when considering the Bible since it is a very old historical document. Its words have been subjected to all kinds of changes and evolution over the centuries. There have been mistranslations, re-interpretations, and changes of popular definitions. Thus, Bible words must be examined carefully. A Bible word may have meant something altogether different at the time it was written compared to what it means today. Therefore, to get the originally intended message from our Bibles, we must know what the words meant to the writers.

This brings us to the word "ecclesia" [ek-le-see-a]—one of the tragic victims of modern-day language confusion. This word is misused and mistranslated in nearly every English Bible version since the King James Version was produced in 1611. This Greek word was carried over into Latin, and then English. But, during the last 500 years, in English-speaking

societies, it has been popularly replaced with the English word "church."

The word is, correctly, "ecclesia." It should not have been replaced or changed. And, although it is hard to break old habits we should stop using the wrong word. The term "church" does not appear in the text of the New Testament. Not even once!

When people use this term, it is almost always in error. But, when we attempt to correct the problem we find that we are hampered by the popular Bible versions which consistently use "church" — the wrong word. That tends to set the error in concrete and stifle our efforts.

The word "church" was an extremely bad choice for rendering "ecclesia." And, although English Bibles uniformly use "church," it is wrong in every instance.

THE CORRECT MEANING OF "CHURCH"

Let's start by defining the word. "Church" comes from the Old English and German word pronounced "kirche." In Scotland, it was "kirk."

The following entries are from the Oxford universal English Dictionary:

Church [Old English *cirice*, *circe*; Middle English *chereche*, *chiriche*, *chirche*; whence *churche*, *cherche*, etc.:— Greek *kuriakon* ...]

Kirk The Northern English and Scottish form of CHURCH, in all its senses.

In the earlier Greek it was pronounced "ku-ri-a-kos" or "ku-ri-a-kon." As you can see, this word doesn't even resemble the Greek word "ecclesia" whose place it has usurped.

The meaning of "ku-ri-a-kos" is understood by its root: "ku-ri-os," which means "lord." Thus, "kuriakos" (i.e., "church") means "pertaining to the lord." It refers to something that pertains to, or belongs to, a lord.

The Greek "kuriakos" eventually came to be used in Old English form as "cirice" (kee-ree-ke), then "churche" (kerke), and eventually "church" in its traditional pronunciation. A church then, is correctly something that "pertains to, or belongs to, a lord."

Now, as you can see, there is a major problem here. The translators broke the rules in a big way. When they inserted the word "church" in the English versions, they were not translating the Greek word "kuriakos," as one might expect. Rather, they were substituting an entirely different Greek word. This was not honest!

The word "church" would have been an acceptable translation for the Greek word "kuriakos." However, not by the wildest imagination of the most liberal translator can it ever be an acceptable

***The term "church"
does not appear in
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translation for the Greek word "ecclesia."

Consider this carefully. This truth will answer many questions you've had about "churches," "the kingdom," and "government."

"Ecclesia" is an entirely different word with an entirely different meaning than "kuriakos." In fact, the Greek word "kuriakos" appears in the New Testament only twice. It is found once in I Corinthians 11:20 where it refers to "the Lord's supper" and once again in Revelation 1:10 where it refers to "the Lord's day." In both of those cases, it is translated "the Lord's" — not "church." This word does not appear again in the New Testament. Nonetheless, this is the unlikely and strange history of the word "church" as it came to the English language. Eventually, through the manipulation of organized religion, "church" came to replace "ecclesia" by popular acceptance. Again, I must emphasize the importance of knowing word meanings in order to know the intent of those who wrote the Scriptures.

THE CORRECT MEANING OF "ECCLESIA"

Now, let's look at the word, "ecclesia." This Greek word appears in the New Testament approximately 115 times. That's just in this one grammatical form. It appears also in other forms. And in every instance, except three, it is wrongly translated "church" in the King James Version. Those three exceptions are found in Acts 19:32, 39, 41. Here, the translators rendered it "assembly" instead of "church." But, the Greek word is exactly

the same as the other 112 entries where it was changed to "church" — wrongly.

In Acts 19, "ecclesia" is a town council: a civil body in Ephesus. Thus, the translators were forced to abandon their false translation in these three instances. Nonetheless, 112 times they changed it to "church." This fact has been covered up under centuries of misuse and ignorance.

The Greek word "ecclesia" is correctly defined: "the called-out (ones)" (ECC = out; KALEO = call). Thus, you can see how this word was used to indicate a civil body of select (called, elected) people.

According to the Encyclopedia Britannica:

In the New Testament, "ecclesia" (signifying convocation) is the only single word used for church. It (ecclesia) was the name given to the governmental assembly of the city of Athens, duly convoked (called out) by proper officers and possessing all political power including even juridical functions.

Obviously, in Greece this had no resemblance to a church. An "ecclesia" was a civil assembly in Athens even before the writing of the New Testament.

In the Oxford Universal English Dictionary (considered the standard for the English language) the word "ecclesia" is listed in its English form as used by our English forefathers. (Nowadays, only forms of the word appear — like, "ecclesiastical").

Quoting from the Oxford Universal English Dictionary on the word "ecclesia":

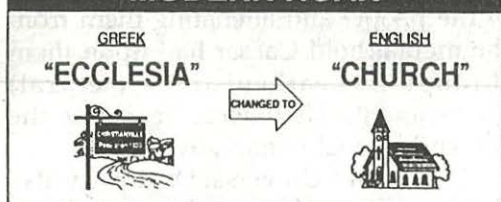
*Ecclesia [mediaeval Latin, and Greek **ἐκκλησία** — from **ἐκκλητοξ**: SUMMONED] — A regularly convoked*

WHO CHANGED THE WORDS?

ORIGINAL MEANING



MODERN HOAX



assembly, especially the *general assembly of Athenians*. Later, the regular word for church.

Thus, two of the most prestigious word resources in the English language confirm the fact that an "ecclesia" was originally a select civil body.

What, then, did the writers of the New Testament mean when they used the word "ecclesia" to describe a Christian body of people? Obviously, they meant the same thing: a body of Christians called out of the Roman and Judean system to come together into a separate civil community. It meant a politically autonomous body of Christians under no king but Jesus;

under no other jurisdiction but that of Jesus. No man ruled them! Only Christ. And, that was the reason these same Christians ran into trouble with kings and rulers; got in trouble with Caesar; were arrested, crucified and martyred. They dropped Caesar and took up Christ.

The ecclesias were diametrically opposed to the Caesars of the world. This is the well-hidden secret about the ecclesia! And, this is why we read in Acts 17:1-5:

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Judeans: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews (or the Judeans) which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people."

Paul and Silas were spreading the gospel of the kingdom. What effect did it have? It caused an immediate, violent reaction from the synagogues (i.e., the churches). They set a riot afoot and sought to arrest Paul and Silas and take them out into the street.

Verse six:

"And when they found them not, they

drew Jason and certain brethren unto the rulers of the city, crying, *these that have turned the world (system) upside down are come hither also;*"

Paul and Silas had a reputation that preceded them. They were "turning the world (system) upside down."

What was their inflaming message? Were they telling the people to find a minister and support him; go to church every weekend; be nice to their neighbours? Could this have been the message that set the city fathers against them? Or maybe they were asking people to send their tithes to them so they could build a nice church building and develop a "united missions board" so they could save souls over in Africa.

No?

What then? What were these guys doing that was "turning the world system upside down"?

Verse seven:

"Whom Jason hath received (into his house): and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus."

Do you see what they were doing? They were announcing ANOTHER KING! Not Caesar! This was a king who was bigger than Caesar. They were forming civil bodies that no longer looked to Caesar as their king. They were forming civil outposts for Christ's conquering army! They were at war!

"For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Casting down concepts, and every high thing

that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled." (II Corinthians 10:3-6

"For we fight, not against flesh and blood, but against the governments, against the authorities, against the world rulers of this darkness, against spiritual wickedness in high (offices)." (Eph. 6:12)

Paul and Silas weren't "church builders" and soul winners like preachers today claim. They weren't proselytizing people from one church or synagogue to another. They were kingdom builders! They were dethroning rulers in the minds of the people and alienating them from the mental hold Caesar had upon them through heathenistic (central) government. They were teaching the principles of Christian government.

The Oxford Universal Dictionary also defines the word "church." The first entry gives the common definition:

A building for Christian worship.

But, then it continues:

As used as a translation of the Latin and Greek "ecclesia," in its pre-Christian sense, it means congregations and, later, of retrospective application of the Christian sense, to the Israelites and the Old Testament saints.

In other words, the word "church" had to be perceived from a different angle in order to become a replacement, and cover-up. Now, that's interesting. What were they pulling on us by replacing the original word? When referring to the Old Testament saints, they began using

"church." But, why didn't they use the right word? What was it about "ecclesia" they didn't like?

CHURCH AND STATE DESTROY LIBERTY

The Oxford Dictionary also has an interesting entry under "congregation":

"... used by Tyndale as a translation of 'ecclesia' in the New Testament, and by the sixteenth century reformers instead of 'church.' (William Tyndale was the fifteenth century reformer and translator — murdered by the church)"

Tyndale was willing to die for God's word and truth. He didn't like the word "church." Instead, he used the word "congregation." Now, that tells us something!

I have a Geneva Bible (Calvin's Bible) in my office. It, too, comes from the sixteenth century. But, unfortunately, Calvin wanted the word "church" in his Geneva version. Nonetheless, godly Tyndale, and other sixteenth century reformers who were more reputable than Calvin, did not like the word "church." They used other words like "congregation," "governmental assembly," etc.

Following that thought, we remember that in early America, the so-called

"churches" were divided, politically, into two types. There was the central hierarchy type (like the Presbyterians & Episcopalians), and the independent autonomous type (like the Congregationalists). One was corporate in form with branches united under one governing body. The other was independent with each unit having its own independent governing body in each

location.

By name, the independent Congregationalist type brings us back again to an obvious tie-in to the word "congregation" — the same word Tyndale chose to translate "ecclesia": an autonomous community of Christians.

When you consider the fact that "ecclesia" was a "civil body politic," this is strong proof that the Christian ecclesia we read about in the New Testament was an independent civil body of Christians — independent from human kings and governors. They wanted freedom to serve King Jesus. They weren't building and attending churches! These weren't churches — these were ecclesias!

It's important that we stop using the wrong word — and the wrong meaning. Quit saying "church" when you mean "ecclesia"! It's an important step in retrieving your brain from the trap of religious confusion.

***The ecclesia we
read about in the
New Testament was
an independent
civil body of
Christians***

THE CORRECT MEANING OF "SYNAGOGUE"

Synagogue is a word which appears often in the Greek New Testament. It is not a Hebrew word, a Yiddish word, nor a Jewish word. It is a Greek word. It is #4864 in Strong's Greek Concordance — pronounced Soon-ag-o-gay. It simply means "an assembly" or "a place of assembly."

Now, please notice that the modern use of this word has evolved into a Jewish religious term. It has become a Jewish assembly — exclusively. However during the writing of the Greek New Testament, it was just an assembly — any assembly. At that time, "synagogue" could have referred to a Jewish assembly, or any other kind of assembly — religious or otherwise.

Synagogues, today, have turned religious. They are the Jewish prototypes of churches. The modern churches are spin-offs of the Jewish synagogues.

The point is this: the first-century "kuriakos" organizations were called "synagogues." The disciples of Christ abandoned the synagogues leaving them to the Jews.

But, by the 4th century, apostate religionists were starting to form a new organization patterned after the old synagogue. However, they could not call it "synagogue" because that name had been retained by the Jewish religious establishments. And the word "ecclesia" wouldn't work for them because that referred to Christ's Kingdom and had nothing to do with religious houses and

organizations. So, instead, they called them "kuriakos" (churches). These were designed to usurp the place of the ecclesias (Christian civil bodies) which had been growing since Christ's Ascension to the throne.

With the help of the synagogues and the churches (sister organizations), the state (i.e., the beast) began waging battle against the ecclesias (outposts of Christ's kingdom on earth).

"And when the dragon saw that he was cast unto the earth, he persecuted the woman (New Jerusalem) which brought forth the man child (ecclesia). ... And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev 12:13, 17)

Now you understand the tie-in between the "synagogue" and the "church." Organisationally, they are based on the same serpent principles of ignorance, superstition and slavery.

Christians left the synagogues (later also called churches). The disciples of Christ found that the synagogues/churches were not Christian in nature. It was not their mission to build churches and synagogues. The New Testament Christians escaped from the heathen religion concept of church organisation. They went out into the world and they established "ecclesias" (Christian communities of Christ's reign).

The churches (synagogues) never were on the right track. They still aren't today. They have the same bureaucratic structure as central government. Central government structure promotes

conformity and blind obedience to the rulers, whether they be priests or bureaucrats. For this reason, the first-century Christians left the synagogues/churches.

CHRISTIAN CIVIL BODY

Independent self-government under Christ! That is what the ecclesia represents — not a religious organisation for meeting on weekends. The Bible does not indicate that churches would eventually take the place of ecclesias. The change of words was not sanctioned by Scripture. There is NO Scriptural authority for Christians to build churches, attend churches, or support churches! Churches are ungodly organizations designed for and by the heathen.

We should be forming and defending ecclesias instead of the disgusting churches with their con games, entertainment, cultic mystery, childishness, and heathenistic nonsense. They are as Jewish as the synagogues!

So, we must do the same thing the apostles did. We must form self-governing, independent, family-oriented type communities. In other words, ecclesias.

DON'T DRAW THE WRONG CONCLUSION

Those who give only a cursory glance at this study of "the ecclesia" might wrongly conclude that I am advocating that people live in communes — like the hippies back in the sixties. But, Christian ecclesias are NOT communes!

Inhabitants of communes usually follow their own lusts rather than Bible law. They also usually develop the old familiar central government structure when they come under the control of a charismatic leader — thus becoming a cult. But, that is not the way of the Christian ecclesia!

An ecclesia, constructed on Christian principles, would be based upon the principle of independence through law (God's law). It would preclude central government or monopolies by any entity. It would insist upon free trade, private ownership, and the common law. It would use God's law as its constitution, and abstain from creating any more laws. No person would rule over another, but all would be responsible for any crimes they might commit and answerable to their victim(s) according to God's Law.

Concerning everyone's part in the

Independent self-government under Christ! That is what the ecclesia represents - not a religious organisation for meeting on weekends.

community, Peter wrote:

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom (the reign) of our Lord and Saviour Jesus Christ." (II Peter 1:8-11)

Remember, "ecclesia" means "the called out (elected ones)," meaning those who are called out from the Babylonian religious/political system. The word

"election" has the same root as the word "ecclesia." "The election," "the ecclesia," "the called out ones" — all come from the same root. The Bible says that we, as members of our ecclesia communities, are to make our "calling" and our "election" sure.

It is time that we begin to live as ecclesians and rise above our past entanglements with churches and their Jewish doctrines and polity. Christianity is designed to be a way of life — not a religious ritual. Christ's body is manifest in the community with all its civil members — NOT a church organization! We need open light and liberty — not hierarchical mystery and darkness!

Courtesy : Christian Identity Ministries



TOWN-QUARTERS.

Gen. 19:4 *"But before they lay down the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter."*

In Eastern cities there are different quarters where people live according to their nation, religion, or occupation. These quarters are named after the occupants as "The Christian quarter," "The Jews' quarter," "The Franks' quarter," "The quarter of the water-carriers" and the like. This usage may have existed at a very early age, and if so, it probably is referred to in the text. The merchants and tradesmen of Sodom came from the different "quarters" where they lived and surrounded Lot's house. There may also be a reference to this custom in Isa. 47:15; 56:11. In Jer. 37:21, "the bakers' street" is spoken of.

— Manners and Customs of the Bible
J. Freeman



THE SWAGMAN— (SUN-DOWNER)

The Australian swagman was the product of conditions in the days of expanding settlement. A continent was being developed and, in fertile areas, farming was being added to sheep grazing on large holdings of pastoralists, who were known as squatters, because in the early days of settlement large areas of land were secured by 'squatting rights.' Labour was a fluid force following seasonal needs to a large extent.

Sheep shearing began in Queensland about July and the shearers followed the job southward for over a thousand miles as spring spread down through New South Wales and Victoria. Each man made his own way from 'shed to shed,' as the jobs were called.

Railways were non-existent in the back country, so the sundowner, or swagman, evolved a minimum pack of his necessities and went 'waltzing his bluey' along the track. 'Waltzing' came from the habit of some of the swagmen of moving round a circle of stations, generally completing the journey in about six months. The route he travelled was called 'the race-course.'

At the sheep stations he could draw



free rations of tea, sugar and flour as a traveller passing through. This issue was not regarded as a charity, but partly as a means of maintaining a mobile force of labour and partly in recognition of the vast distances between settlements and normal supply sources.

The swagman was usually a versatile worker, skilled in the rural handicrafts which were the daily portion of the pioneer. If not shearing he might be harvesting grain, picking fruit, building fences, sinking dams or clearing scrub, often on a contract basis rather than wages. Many of the swaggies were young men taking a look at the country; they covered thousands of miles before deciding on a bit of land to start on their own account. Meanwhile they banked the proceeds of their various contracts.

Some of the older men loved the free, wandering life and merely accumulated

enough money for a spell of gregarious conviviality at some bush pub. When the cash was done they took their headaches and a last bottle of firewater back on the 'wallaby track.'

When a man took to the track he was 'on the wallaby,' because a wallaby makes many small tracks through the bush. His swag was his 'bluey,' so called after the grey-blue blanket, which was always rolled round the outside; it is not very often seen nowadays.

The Swagmen's Union

Maybe it was an example of typical bush humour but according to old residents of Forbes, New South Wales, a union of swagmen was once formed on the banks of the Lachlan River. It seems that the meeting was largely attended by the best tucker cadgers in the Commonwealth. Officers were elected and the following rules drawn up:-

1. No member to be over one hundred years of age.
2. Each member to pay one pannikin of flour entrance fee. Members who don't care about paying will be admitted free.
3. No member to carry swags weighing over ten pounds.
4. Each member to possess three complete sets of tucker-bags, each set to consist of nine bags.
5. No member to pass any station,

farm, boundary-rider's hut, camp or homestead without tapping and obtaining rations or handouts.

6. No member to allow himself to be bitten by a sheep. If a sheep bites a member he must immediately turn it into mutton.

7. Members who defame a 'good' cook, or pay a fine when run in, shall be expelled from the union.

8. No member is allowed to solicit baking-powder, tea, flour, sugar or tobacco from a fellow unionist.

9. Any member found without at least two sets of bags filled with tucker will be fined.

10. No member to look for or accept work of any description. Members found working will be expelled.

11. No member to walk more than five miles per day if rations can be obtained.

12. No member to tramp on Sunday at any price.

A rival organization was the Bagmen's Union of Australia. Its self-appointed president was a man named Kemp. There were no other office-bearers, the head office being just wherever the president happened to be camped. Kemp had a book of rules printed which stipulated the regulations for accepting tucker, lifts on the road, opening and shutting of

gates, treatment of dogs, sharing fires, correct method of carrying swags and billy-can. A member was allowed to have two straps on his swag, but after five years on the track he was entitled to add a third strap which elevated him to the rank of sergeant.



ORIGINS OF THE 'BILLY'

Immortalised in words and songs, the 'billy' or billy can is a part of Australian folklore. How it came by its name is another matter. One theory is that it derives from a type of French tinned soup called 'bouilli' and used on the Victorian goldfields. After use the empty cans were

given a handle and converted into 'billy cans.' Another explanation describes the source of the word as 'billa,' an Aboriginal word for a creek or river, as in billabong. Yet another thought is that the word comes from the Scottish dialect 'bally' meaning milk pail.



A POST OFFICE FOR AUSTRALIA

The first office for the collation and distribution of mail and packages, in effect the country's first post office, was set up in 1809. The official order read: '... the Lieutenant Governor has been pleased to establish an office at which all parcels and letters addressed to the inhabitants of the Colony shall be deposited previous to their distribution.' The first postmaster was Isaac Nichols who remained such until his death in 1819.



Controversial – Everything After its Kind

(Part 4)

Subscriber

The word "Negro" in this article refers to the pure African Negro race and the majority of the people usually referred to as Negroes are in fact an admixture.

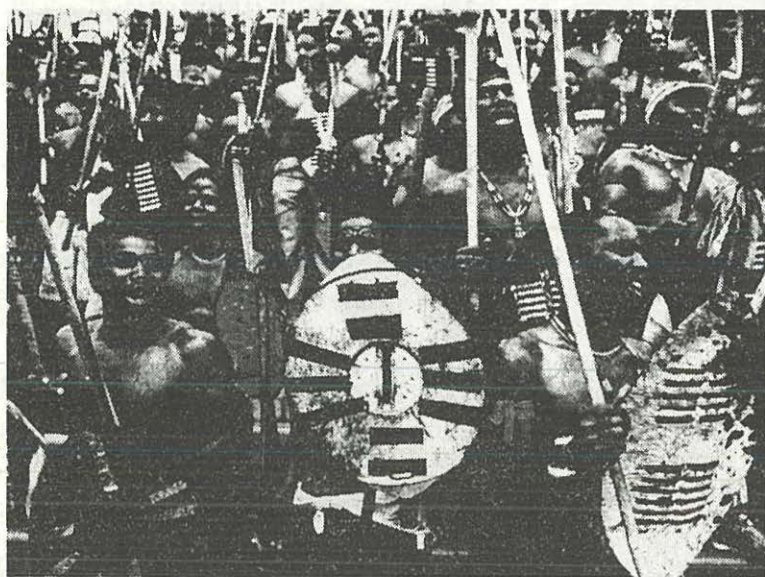
TEMPERAMENT

Regarding temperament, the Negro is unique. Dr. James Hunt F.R.S. states in his publication *"The Negro's Place In Nature"* [p.11]: — "In the negro race is a great uniformity of temperament. In every people of Europe all temperaments exists; but in the negro race we can only discover analogies for the choleric [easily angered; bad tempered] and phlegmatic [sluggishness; unemotional] temperaments."

Tillinghast states: — "Fickle and unstable, the moods of the West African are seldom to be trusted long. The attitude taken toward white aliens is hardly a good test, in any case, of the normal state of feeling among themselves. ... The temperamental qualities of the race present some marked and interesting peculiarities. In common with all peoples of low culture, the West Africans are unstable of purpose, dominated by impulse, unable to realise the future and restrain present desire, callously indifferent to suffering in others, and easily aroused to ferocity by the sight of blood or under great fear. More peculiar to themselves are a pronounced aversion to silence and solitude, a passionate love of rhythm in sound and motion, an excessive excitability, and utter lack of reserve. Nothing so well reveals high development or is so vital

to the welfare of a great society as the power to bridle passion, steady the emotions, and keep fixedly to a definite purpose. Infirmary of will means weakness at the root of life. Now, the West Africans give evidence of a marked deficiency in will power throughout every phase of their existence. Their intense emotions, their strong sexual passion, their cupidity, their erratic impulses, are continually breaking control, even at the cost of immediate disaster." *"The Negro In Africa And America"* [pp. 73 and 96-97]

William Calhoun states: — "The African temperament finds no enjoyment in anything unless there are many present and much excitement. ... Religion too must be something outside, never is it something personal. The negro does not have an internal, religious life as the White Man has. The road to truth for the negro lies not through the mind, ... The negro slave never rose above emotion and that he called religion. ... From the standpoint of the negro, there is, it seems, no religion without emotion, and being by nature emotional, it is not a hard matter to work himself up to the highest frenzy. So great becomes the excitement that they will jump up and down, clap their hands, laugh the holy laugh and whoop till they drop lifeless to the floor. This is what is called by them "coming through," which means, getting religion. During the



The Negro people are highly emotional and can become uncontrollable when massed together

process of coming through, they are watched by the others very intently. ... From time to time encouraging words are spoken. ... The person coming through has to keep up the dance or jumping till completely exhausted and drops in a trance. The depth of the religion is judged by the amount of shouting, the activity of the motion, the length of the dance and the completeness of the exhaustion. If all of these are satisfactory, the person has "come through" and is one of the elect; but, if there be failure, the devil is still in possession, and another effort has to be made." *"The Caucasian and The Negro In The United States"* [pp. 10 and 16]

Josiah Priest writes:—"As to the natural manners of the negro race, there is between them and the other races, a deeply marked difference in relation to the risible faculty. The

continual readiness of the African, to burst into loud and boisterous fits of laughter, increasing even to yells, with but little or no cause to excite it, is a trait entirely peculiar to that people." *"Origin And Character of the Negro Race"* [p. 187]

Another typical feature of the negro is given by Dr. Alexander Winchell:

"Psychically... the Negro ... possesses a strong curiosity to gaze upon new sights, or even familiar ones; but it is the curiosity of a child; he has a feeble power of

combining his perceptions and drawing conclusions." *"Preadamites"* [p. 251]

Finally, William Calhoun says:—"His preference is to idle as much as possible and to work just enough to keep from becoming hungry. He is averse to regular work of any kind ... Just so his stomach is not calling for food, he is happy, ready to laugh and to have a good time." *"The Caucasian and The Negro In The United States"* [p. 12]

CHARACTER

Once again the reader is reminded that the portrayal of the negro in these series of articles is accurate, that if the reader knows "civilised negroes" today, they are undoubtedly mixed-blooded and not true blacks. In fact there are relatively

few tribes in Africa that have not been to some degree, mongrelised in pre-Adamic times when great civilisations existed on earth. Also, it is a fact that the negro is a great imitator and can just as quickly lay aside their "civilised veneer" as they can take it up as demonstrated by the Negro riots in various cities of America in past years. Therefore, what is about to be said of the negro is relevant today, perhaps more than ever before.

Hinton R. Helper gives a compilation from many sources of negro life in Africa in his book *"Negroes In Negroland."* As there is not the space to repeat everything he has said, a brief summation will have to suffice. In his publication Helper gives accounts of cannibalism, human sacrifices, parents selling their children into slavery, witchcraft, nakedness and promiscuity with no modesty, drunkenness, inhospitality to strangers, covetousness, borrowing with the intention of never repaying, marriage to their own mothers and daughters, revenge as a ruling passion, business always done with a grievance, property being insecure since all was held in common by everyone (Whatever they could not appropriate personally they destroyed so that no one else could have it), lying and theft not being recognised as vices, polygamy unlimited, meat generally eaten raw, laziness as a way of life, cowardice shown in war, courage despised while cunning and treachery were admired. All of this could become the rule in the White Man's society if the Negro continues to be given rights to do almost as they please.

John Campbell (1810-1874) says: — *"Their remorseless cruelty, their unfeeling barbarity to women and children, their immoderate revenge for the most trivial affronts, their want of natural affection, are hardly redeemed by the slightest traits of goodness. When we add that they are quite insensible to distinctions of right and wrong, destitute of religion, without any idea of a Supreme Being, and with the feeblest notion, if there be any at all of a future state, the revolting picture is complete in all its features. ... The same general character with some softening, and some modifications, is applicable to most of the native Americans [Indians], of the Africans, and of the Mongolian nations of Asia; of the Malays, and the greater part of the inhabitants of the numerous islands scattered in the ocean between Asia and America."* ***"Negro-Mania: Being an examination of the Falsely Assumed Equality of the Various Races of Man"*** [pp. 136-137]

Dr. James Hunt (1833-1869) writes: — *"Lying and deceitfulness [in the East Sudan] — are considered as marks of mental superiority ..."* ***"The Negro's Place in Nature"*** [p. 19]

The following example shows an exasperating aspect of the negro character which Whites should not forget. Hinton R. Helper tells the following true story: — *"The ladies of the principal persons of the [African] country visited me, accompanied by one or more female slaves. They examined everything, even to the pockets of my trousers; and more inquisitive ladies I never saw in any country; they begged for everything, and nearly all attempted to steal something; when found out, they only laughed heartily, clapped*

their hands together, and exclaimed, 'Why, how sharp he is' Only think! Why, he caught us." *"The Negroes In Negroland"* [p. 95]

Dr. James Hunt F.R.S. relates what the negro is like in Cuba: — "Their character is very degraded; the moral feeling entirely undeveloped; all their actions proceed from animal impulse, or a cunning calculation of their own advantage. Generosity and indulgence exhibited by the white man they consider as weakness. Power imposes upon them and excites their hatred, which would become dangerous were they not aware of their powerlessness. The only efficacious punishment for them is the whip. They delight in sowing discord; are thievish and revengeful; void of any religious feeling; they are given to the crudest superstition." *"The Negro's Place In Nature"* [p. 19]

Jerome Dowd discloses: — "Vanity is another universal characteristic of the Negro. It is very close akin to lying, for the reason that, in most cases it is prompted by a desire to deceive, to sail under false colours. But it differs from lying in that it often implies love of approbation. The Negro seeks to win the applause of his fellows usually by a gaudy exhibition of dress, trinkets or boastful language. The least word of praise or flattery gives him a lively sense of

pleasure ... So keen is the Negro's vanity that if he happen to obtain any degree of superiority over his fellows, even in the matter of gaudy costume, he is inclined to be exceedingly arrogant. He struts and puts on airs. Bowen says that vanity is the Negro's second strongest passion, and that to dress and swagger are as natural to him as breathing." *"The Negro Races,"* Vol. 1 [p. 395].

Jerome Dowd also reveals why the negro can never be a permanent fixture in White society: — "As the [negro] people scarcely exercise continence in respect to anything whatever, but are accustomed to satisfying all of their passions and appetites without restraint, idealism has no reason for existing. The absence of this great faculty in any race is a deplorable fact for the reason that it is the only means by which it can learn to substitute moral restraint for coercive restraint, and to

develop yearnings which raise its life to the plane of the heroic and romantic. The mere fact that a man abstains from certain forms of immorality is no evidence of moral progress if the restraint is due to the vigilance of the police, the strength of locks and keys and the unpleasant contemplation of yawning prisons. Restraint is only a virtue when it is done voluntarily and on account of attachment to



Vanity is a very important part of the Negro. Here we have the tribal headman proudly displaying his ceremonial attire.

some ideal standard. *"The Negro Races,"* Vol. 1. [p. 399].

Josiah Priest explains this matter further: — "Professor Lawrence a man who ranks among the first men of the age, contends in his lectures, that ... the moral and intellectual character of the negro race [is] decidedly inferior to that of the white race, and that this condition arises out of his anatomical organisation ... [That] this is so, there is no truth more self-evident, and yet there are found even among white men and women, and of such as lay claim to high distinction in society, those, who do not hesitate to aver, that there is no good reason why an amalgamation of white and black blood should not take place." *"Origin and character of the Negro Race"* [p. 186] COMMENT: In other words, why should we who were made after the image of God want to mix our genes with a beast which does not have a similar capacity to produce godly children?

Rev. John Leighton Wilson writes: — "If it be true, and it undoubtedly is, that our moral characters constantly assimilate to the character of the Being we worship, it follows as a necessary consequence, that African character has been approximating for centuries to a model the most hideously immoral and depraved the human imagination can conceive."

Prof. Dr. Sir Alexander Cannon adds: — "Countless hosts of living beings, of every grade of organisation and consciousness are giving utterance to themselves, expressing and unfolding that which is within them — even as every child of man from birth to death is constantly endeavouring to express and unfold and give utterance to what lies within

him. The instinct of self-expression may, in one sense, be regarded as but an adjunct of the religious instinct which suggests to us a purpose in existence to be unfolded in the process of development." *"The Power Within"* [pp. 112-113]

Julius Lester sums it up: — "Just because the negro imitates the White Man's worship does not mean that a supernatural conversion has taken place within the negro, for the negro cannot rise above his own nature. It might even be startling to some to learn that the mambo, samba, tango, merengue, are all religious dances from Africa, Brazil or Haiti. ... The twist, watusi, boogaloo, and monkey have come from the black community and have been appropriated by whites who have no idea that these are, in essence, religious dances, rich with sexual adumbrations." *"Look Out, Whitey! Black Power's Gon' Get Your Mama!"* [p. 86].

Dr. Hunt tells a story of a Consul Hutchinson who spent eighteen years on the African west coast. Mr. Hutchinson said that a negro who had attended a missionary school for ten years was asked to give his personal conception of God, to which the negro replied: "God be very good; He made two things — one sleep and the other Sunday, when no person had to work." *"The Negro's Place In Nature"* [pp. 17-18] COMMENT: This Aptly illustrates the spiritual depth of the negro race.

Consul Hutchinson complained that even with Many missionaries and English traders present in the area, the negroes persisted in cannibalism and fetishism. His conclusion was that our culture and Christianity have done "no more good than did the wheat in the parable that was sown

amongst the briars and the thorns. To attempt civilising such a race before they are humanised appears to me to be beginning at the wrong

end." *"The Negro's Place In Nature"* [pp. 17-18]

To be continued: — *The Negro and Cannibalism.*



ABRAHAM, ISAAC AND JACOB

As the Bible story continues, a number of chapters are devoted to events in the lives of the three patriarchs, Abraham, Isaac and Jacob. For years, Jacob believed his son Joseph had died, only to find out later he was alive and had obtained a prominent position in Egypt. A famine swept the land of Canaan and Jacob had to make a decision about moving down into Egypt. At this point he was given a promise: "*Fear not to go down into Egypt ... Joseph shall put his hand upon thine EYES*" (Gen. 46:3-4), or as some versions have it: "*And Joseph will close your eyes in peace.*"

To put one's hands upon the eyes was a custom in which the nearest of kin would close the eyes of a loved one at death. Thus Jacob was given the assurance that his son Joseph would be with him when he died. In view of this promise, he did not hesitate to journey to where Joseph was. He then lived in Egypt for seventeen years (Gen. 47:28). And, even as the prediction had revealed many years before, Joseph was there with Jacob when he died. "*And Joseph fell upon his father's face, and wept upon him, and kissed him.*" (Gen. 50:1)

In the course of time, "*there arose a new king over Egypt, which knew not Joseph*" and the children of Israel were forced into slavery (Exodus 1:8-12). Conditions grew worse for them until finally under the leadership of Moses, the "exodus" became a reality. It is from this fact that we have the name of the second book of the Bible, having the meaning of the people going forth. We can see in the word "exodus" similarities to some present day words. Notice the o-d in Exodus. In the car we have an odometer which measures the going forth of the car (mileage). The letters e-x in Exodus are clearly visible in words we used such as export and exit.

R. Woodrow



Archaeology Report

Some Geographical Questions

J. Thompson

Part of the achievements of archaeology lies in the realm of language. The excavator finds cuneiform clay tablets or written material of other kinds and passes these to the language expert, who reads them. In the realm of language the achievement is enormous. Sometimes the result of this work has brought about a revision in translation in some areas of the Bible. Three examples of geographical importance will now be given.

The Authorised Version of 1611 translated Numbers 22: 5 as follows:

"(Balak) sent messengers, therefore, unto Balaam, the son of Beor to Pethor, which {is} by the river of the land of the children of his people, to call him, ..."

To say the least, the sentence is an awkward one. But it is the phrase "the land of the children of his people" that must now be revised. The short phrase "his people" consists of three Hebrew consonants. In early times vowels were not written so that there could be a variety of ways of vocalising these consonants. At the time vowels were inserted, in the post-Christian era, the tradition was that the expression meant "his people." But by that time a piece of ancient geography had been forgotten. This has now come to light on tablets discovered in a number of different sites. There was a land of AMU out in the region of the Euphrates to the north-east of Moab and it was from the

land of the children of AMU that Balaam came. The R.S.V. translates accordingly:

"... near the River in the land of Amaw."

The New English Bible translates:

"... the land of the Amavites."

A second illustration comes from I Kings 10:28, which reads in the A.V.:

"... Solomon had horses brought out of Egypt, and linen yarn ..."

It is the phrase "and linen yarn" which is important for here, too, a piece of ancient geography lies hidden. There was a land of KUE to the north very close to the area where the Mediterranean coast-line turns west along southern Turkey. The consonants in the Bible thus enable us to translate the phrase "and from KUE." Hence the R.S.V. translates: *"... and Solomon's import of horses was from Egypt and Kue."*

The third example is both geographical and historical. In the latter days of Judah, Pharaoh Necho of Egypt moved through Palestine heading north. According to the A.V.

"... Pharaoh Necho king of Egypt, went up against the king of Assyria to the River Euphrates ..." (II Kings 23:29)

The particular problem here is the tiny preposition 'al, here translated "against." But in other contexts 'al can mean "on," "alongside," "opposite." Until more information of an historical kind was available the correct translation of this

passage was not possible. We are dependent here on the "Babylonian Chronicle," which consists of year by year comments on the outstanding events in the general area of Babylon and Assyria. This has now become available for most of the period 626-539 B.C.

D. J. Wiseman published a section of the Babylonian Chronicle which was discovered in a British Museum collection. It contains references to the fact that in the dying throes Assyria called on Egypt for help and Egypt, sensing the possibility that they might gain something out of the ruins of Assyria, went to its aid. Egypt was able to stand alongside Assyria to

ward off the Babylonians, at least for a time. In the end Assyria collapsed and the Egyptians withdrew, but held a strip of coast for a few years. In the light of this new historical knowledge the R.S.V. translates II Kings 23:29:

"Pharaoh Necho king of Egypt went up to the king of Assyria to the Euphrates."

The N.E.B. probably captures the sense more closely, albeit with a little paraphrasing, with its translation:

"Pharaoh Necho king of Egypt set out for the River Euphrates to help the king of Assyria."

Courtesy: Buried History



How many hairs does the average head contain?

This often asked question is no doubt prompted by the statement of Jesus, quoted in both Luke 12:7 and Matthew 10:30, that even *"the very hairs of your head are all numbered."* Oddly enough, numerous attempts have been made to estimate the average number of hairs on the human head. Taking several of these counts as a basis for the calculation, it is estimated that the number of hairs on the average human head is about 100,000, or about 1,000 to the square inch of the scalp. The actual number varies considerably with age, sex and the colour of the hair. Women have a greater number of hairs on their heads than men, and the heads of blonds contain a greater number of hairs because blond hair is generally of finer texture. Some blond heads contain as many as 150,000 hairs. Brunettes generally contain several thousand fewer than blonds, the average for them being fewer than 100,000. Red hair is a form of blondness, but as a rule red-haired heads have fewer hairs than other blonds, the average for them being fewer than 75,000.



Ancient Versions of the Bible

Selected

THE SEPTUAGINT

The Septuagint is the most celebrated Greek version of the Hebrew Scriptures and the oldest complete translation of them. It is commonly designated by LXX, after the 70 translators reputed to have been employed on the Pentateuch in the time of Ptolemy Philadelphus, 285-246 B.C. Originally, the name was applied to the translation of the Pentateuch, then eventually to the whole Greek Old Testament.

Reference to a Greek version of the Law, the Prophets, and the other books is made by Jesus, Son of Sirach, as early as 132 B. C.

The quotations from the O.T. appearing in the N.T. are usually citations from the LXX, either verbatim or with unimportant verbal changes; in other cases, the N.T. writers apparently themselves translated from the original Hebrew. The Ethiopian eunuch which Philip met was reading from the LXX (Acts 8:30-33).



MINOR GREEK VERSIONS

After the destruction of Jerusalem in 70 A.D., the LXX lost favour among the Jews because of the successful use made of it by the Christians in establishing the claims of Jesus. Accordingly 3 translations of the canonical books of the O.T. were made by Jews in the 2nd Century A.D. They are as follows;

1. The translation (c. A.D. 128) by Aquila, a proselyte to Judaism.
2. The revision of the LXX by Theodotion, a Jewish proselyte, who didn't believe in the deity of Christ.
3. Translation toward end of the 2nd Century A.D. by Symmachus, a Samaritan Ebionite.

Thusly, in the second Century, the Christians made such free use of the LXX as their authority that the Jews abandoned it for their Judaistic translations.

THE TARGUMS

While in captivity, under the domination of the Babylonians, the Judeans (not Jews) were forced to accept the Babylonian language for their common use. So the Chaldee, or the Aramaic, as it came to be known, supplanted the Hebrew. Nehemiah 8:8 tells us that it became necessary at a public reading of the Scriptures for the reader or their assistant to translate the passage orally so that the people might understand. The custom of explaining or interpreting words and phrases at the public reading was in vogue from this time on up to the time of Jesus Christ.

The oral targum — that is, interpretation or translation was at first a simple paraphrase in Aramaic, but eventually it became elaborate; and in order to fix it as a translation and to render it authoritative as an interpretation, it was reduced to writing. These written Targums are a valuable aid in determining the text as read in the early Jewish synagogues and in discovering the meanings which the Jews have attached to the Hebrew Scriptures.

THE TALMUD

The Funk & Wagnalls "New College Standard Dictionary 1950" describes the

Talmud as "The body of Jewish civil and religious law (and discussion directly or remotely relating thereto) not comprised in the Pentateuch. ..."

This "... body of Jewish civil and religious law. ..." numbers several volumes and covers almost every phase of activity in the Jewish family and community in specific terms not to be associated with the Commandments, Statutes and Ordinances given to the "Israelites" through Moses. The Talmud should be known very clearly to all Christians as strictly Babylonian-Jewish, not Israelitish (nor Hebrew), in its origin and function. The Israelites were given the Pentateuch by their God; The Jews founded their own "Tradition," as Jesus called it, by supplanting the "Pearls" of Scripture with cheap, over elaborate distortions and outright corruptions as evidenced in the Talmud.

For several centuries after Christ the Jews added the Targums to the Babylonian Talmud. Yes, the Talmud originated in Baal worshipping Babylonia and was still being embellished by Jewish scholars in the 5th century A.D.

THE MASSORETIC TEXT

Known as the text Rabbinic Judaism, the oldest copy now extant is from 900 A.D. although it is known to have originated approximately 100-300 A.D. Following the Talmudist period, Jewish scholars called the "Maasorettes" began to separate from the Talmudic aggregation the traditions bearing on the actual text of the Old Testament

Scriptures. They introduced points in the Hebrew text to indicate the vowels to be used, thus fixing more definitely the meaning of doubtful passages. Their chief concern was to produce a standardized text of the Hebrew Old Testament. As every student of the history of the Bible knows, many copies were made and many versions of the Scriptures, both Jewish and Christian, sprang into existence in the early centuries of the Christian Era, and considerable variation existed between the different texts. Also, as we previously mentioned, the adoption of the Septuagint by the Christians caused the Jews to discard it. When the Christians, in controversy, pressed them with quotations from the Prophets (Acts 18:28), of which the fulfilment had been found in Jesus Christ, the Jews took refuge in a denial of the accuracy of the Septuagint translation. Quite naturally this repudiation led to the production of several rival versions.

The Jewish scholars and rabbis, taking advantage of this confusion and professing to bring out "authentic texts," in reality seized on the opportunity to introduce changes designed to oppose the wonderful progress of Christianity. This fact can readily be seen by a comparison study with the three oldest and most famous manuscripts of the Bible, namely the Sinaitic, Alexandrian and Vatican MSS. — technically known as the "Codex Sinaiticus," "Codex Alexandrinus" and "Codex Vaticanus" respectively. The result will show that the Massoretic Text has altered the number of years in the genealogies of the

early Patriarchs of Genesis, so as to make it appear that the sixth thousand-year "day" had not yet arrived and therefore Jesus could not be the Messiah.

It was in the sixth century that the Massorettes, assembled at Tiberias, decided upon a single Hebrew text (containing corruptions) to be the authentic text for the Jews. "The text, as so fixed by them became the one and only recognized standard from which others were multiplied." (Oxford Helps, pg. 13). Thus originated the Massoretic Version. It was from late copies of this that the Old Testament of our English Bibles was translated over a thousand years later. The authorized version of the Roman Catholic Church was the Vulgate, a Latin translation made by Jerome, the only eminent Christian Father who accepted the corrupted Hebrew text. The Greek Church, on the other hand, has adhered to the Septuagint Version right down to the present day, and in that respect this Eastern Church is ahead of both the Roman Catholic and Protestant Churches of the West. When we say Septuagint, we refer to the earlier Alexandrine Version of the Septuagint, not the Sixtine Text of it. The Greek Septuagint (LXX) is thus a witness to a much earlier and purer form of the Hebrew Bible than is our English Bible.

JESUS CHRIST WROTE NO SCRIPTURE

He left no book or written rules and for a period of approximately twenty years after the crucifixion, what Jesus had

said and done was passed down by word of mouth. This oral recording was to bridge the gulf between Jesus' life and the written records of His life. For many years the fate of Jesus' ministry rested upon the accuracy of human memory and the integrity of human reports. As the years passed, the disciples jotted down fragments of the life of Jesus. Papias speaks of the "Logia of Matthew." This was not the Gospel of Matthew as we

have it today, but a much briefer work. Also prior to the writing of the four Gospels came some of the letters of Paul and others. Thus, after oral recording came the letters, as Paul shows in II Thessalonians 2:15 "*So then brethren, stand fast, and hold the traditions ye were taught, whether by word or by epistle.*" The order, therefore, would seem to be: Oral recording, Letters, Memoirs, Gospels.

Courtesy : "The American Institute of Theology"



MODE OF BARGAINING.

"The children of Heth answered Abraham, saying unto him, Hear us, my lord: thou {art} a mighty prince among us; in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead." (Gen. 23:5-6)

We have in the interesting narrative of this business transaction an exact representation of the Oriental mode of trafficking. Abraham, a great prince, but a stranger, wishes to buy a piece of land for a family burial place. He makes the proposition to those members of the tribe of Hittites in whose territory the land lies. They respond by offering him the use of any one of their own sepulchres which he may select. This generosity, however, is a mere ceremony preliminary to driving a bargain in which they mean to make as much as possible out of the rich stranger. So, also, when Ephron is approached in reference to selling the lot which Abraham desires he says in verse 11, "*Nay, my lord, hear me: the field give I thee, and the cave that {is} therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.*" This seems to be a wonderful liberality on the part of this Hittite, but he does not expect that his offer will be accepted; or, if actually accepted, he expects in return a present that shall be worth more than his gift.



Light Dispelling Darkness

Selected

Countless persons are perplexed today as they endeavour to lay plans for the years to come. The decisions they must make are dependent upon future contingencies which cannot be properly appraised because of present precarious conditions and economic trends that tend toward insecurity. The result is a sense of bewilderment and continual uncertainty. The light of understanding was never more needed than it is today. At present the world is in darkness, the future seems to present a blank wall and many face it with great misgivings.

Isaiah the Prophet sets forth the fundamental cause of the darkness that prevents many from exercising the discernment that would provide understanding in the choice of the proper course for them to pursue. He emphasizes that the darkness through which the world gropes is the result of iniquity which has separated them from the Lord, while the lack of truth and justice in the land enlarges the gulf of separation between the people and their God. Continuing, the prophet points out that the deeds of people are marked by iniquity and acts of violence are in their hands: *"Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness."* (Isa. 59:9)

Here we have a true picture of

conditions extant today, yet in the midst of this darkness of unbelief, causing many "to grope as if they had no eyes" and "stumble at noon day as in the night," there is a guiding light to which they may turn for direction. This light gives those who set their course by faith in accordance with its directing beam the ability to see and comprehend when all is dark for others. The Psalmist declares: *"Thy word is a lamp unto my feet, and a light unto my path."* (Ps. 119:105)

Peter refers to it as a light that shines in a dark place and he says that light is the *"sure word of prophecy."* (II Peter 1:19).

Addressing His people, the Lord sends out an urgent call: *"Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people."* (Isa. 51:4)

Faith in the Word of the Lord, in the utterances of His prophets and in the observance of the justice and equity of His laws will send forth a beam of light that will penetrate the thick darkness of the uncertainty overshadowing all peoples today.

This light of the world is personified in the person of Jesus Christ, of whom John was speaking when he said: *"In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."* (John 1:4-5)

Later on the Apostle declared that those who refuse to believe that He is the Son of God are already condemned, stating: *"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."* (John 3:19-20)

As a nation God's people must return to the righteousness of the law which Jesus declared would not pass away and their reward will be: *"Then shall thy light break forth as the morning, and thine health*

shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." (Isa. 58:8)

When the brightness of God's Glory shall be seen in Israel, the prophet declares: *"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."* (Isa. 60:3)

In that day the light of the Glory of the Lord will dispel all darkness and upon those who now dwell in the shadow of death that light will shine.

Courtesy : Destiny



EARLY RISING — SADDLES.

"Abraham rose up early ... and saddled his ass ..." (Gen. 22:3)

1. The habit of early rising is all but universal in Palestine. The climate makes this a necessity for the greater part of the year, the heat being so great that hard labour is oppressive a few hours after sunrise. At early dawn labourers go to their work and travellers start on their journeys. The Scripture references to this custom are numerous. See, for instance, Gen. 19:2; 21:14; 28:18; Exod 34:4; Job 1:5.

2. We are not to imagine by the term "saddle" anything similar to what we call by that name. The ancient saddle was merely a piece of cloth thrown over the back of the animal on which the rider sat. See Matt. 21:7. "No nation of antiquity knew the use of either saddles or stirrups." (GOGUET, "Origin of Laws.")

J. Freeman
Manners & Customs of the Bible



HERBS FOR HEALTH

RICE BEAN

I. Shipard

(Also called Climbing Mountain Bean, Mambi Bean, Oriental Bean — *Vigna umbellata*)

Rice Beans are a valuable easy to grow legume food source with notable nutritive content, rich in protein, calcium, iron, phosphorus, thiamine, niacin and riboflavin. In many Asian and South East Asian countries "Rice Bean" ranks as one of the best of all pulses (legume food crops) not only for the seed value but also as a young green bean, leaf vegetable and as a stock fodder. On our Herb Farm, Rice Bean is a valued weed smotherer, living mulch, nitrogen fixing soil improver, animal and bee forage and human food.

Description

A sprawling bush 30-75 cm tall, with vining branches 1-2 metres long, the trifoliate leaves, 5-10 cm long make a very dense coverage over the hairy stems.

Although this legume is often referred to as an annual in tropical and sub tropical areas, it is considered a perennial that may last 2-4 years. On our farm 100 km north of Brisbane, the plants may go deciduous in cold winters. In more temperate climates it would probably be an annual in growth habit. It does appear that this bean originated from fairly temperate areas in the Himalayas and Central China. Rice Bean can be considered an exceptional adapter, as it will also thrive in high temperatures and

humidities and heavy soil, while few other pulses tolerate such conditions. Flowering begins at the end of summer initiated by the shortening of day length. Clusters of bright yellow pea flowers make a colourful array. Pods set in clusters of 5-12 beans 10 cm long, with 7-10 seeds per pod. Pods can come to maturity in 60 days from planting in warm climates, which make it so useful as a soil improving nitrogen fixing green manure rotation crop. Up to 33 tons of green forage per hectare certainly makes this a very noteworthy legume.

In limited areas for gardening, Rice Bean can be grown on a trellis. We grow it as a ground cover; and also on the hills where we plant gourds and summer vegetables on 2 wire trellises. The Rice Bean will climb where it has something to attach to. If it climbs where we do not want it to go (like on trees or over pathways) it is easy to pull down, or double back over itself. This legume is valued for erosion control on steep slopes. In Asia the Rice Bean has been planted in rice fields after rice harvest, thus improving nitrogen and humus content of the rice fields. There are a number of cultivars. Types vary from short-stemmed bushes to more erect plants, and cultivars with differing colour seeds which can be black, yellow, brown, greenish, mottled,

and red-violet. The seed is smooth, oblong and about the size of a grain of rice. 100 seeds weigh approximately 12 grams. Germination rate of Rice Bean is very high and the seed stores well, is not bothered by weavils, and seems that it may have viability for well over 5 years.

Propagating

Seed can be sown spring and early summer directly into soil. Sometimes I soak the seed in hot water (seed coat is very hard) or plant immediately after heavy rain, while there is sufficient moisture in the soil to provide for germination and early growth. The beans are hardy. We never water the plants. Natural rainfall is all the plants rely on and although we can have heavy rain in this part of Queensland from December to April, August to December can be extremely dry. Research I have read, does not suggest that the plant could be grown from cuttings, but I do feel this is a possibility. Grown broad-acre rice bean is planted in 90 cm rows at 68-90 kg/ha.

Pests & Diseases

As the plant is covered with fine hairs, this seems to make it remarkably resistant to insect pests.

Occasionally a grub webs the young developing beans together into a cocoon. The plants can be affected by root knot nematode *Meloidogyne javanica* and arenaria. Red spiders may also work on the underside of leaves particularly during dry spells. A rust and mosaic

disease can affect the leaves. But the plants are hardy and despite any set backs will still yield abundantly. On our farm, this seasons crop, just cleaned, has yielded 1 bucket of seed from 4 buckets of pods which was picked from a few bushes growing around the farm.

Harvesting & Uses

Flowering can commence from 50-100 days. Pods develop quickly. Young green pods can be picked and steamed, added to stir-fry, soups, stews etc. As soon as the pods mature they will turn yellow to brown and should be picked immediately, as they shatter as soon as they are quite dry. So by picking in time and storing, the pods will self shatter in the container, (if you miss picking them in time the pods will split, twist, twirl shatter and self seed for the next season). Picking the seed in the morning when the pods are moist from dew, reduces shattering, as, if the pods are very dry, just the slightest touch can cause them to shatter. Our styrofoam boxes of seeds are put on the back lawn to finish drying and shattering and it is fun to listen to the pods snap-crackle and popping. If the boxes are too full, the weight of the beans may prevent the pods from shattering, so spread the pods out, and a bit of feet stomping in the box will set the slow-shatters splitting. The seed falls to the bottom of the box and the bean husks can be skimmed off the top (feed to animals or poultry, use for mulch or compost). The fine rubbish with the seed can be sieved or blown off. Seed stored in a sealed container away from heat will

keep for 5 or more years — a valuable survival food. Seeds are delicious sprouted, crisp, crunchy, sweet, similar to mung bean sprouts in flavour. Sprouts are so valuable as an economical high energy food source, and so easily grown in the kitchen, that every home should make it routine to have seeds growing for daily consumption. Germinated seeds in the form of sprouts become an extended food as the fats and starches during the seed germination are converted in proteins, sugars and vitamins in magnitude (for example the vitamin B6 content can increase 500%, folic acid 600%, B1 10%, B2 1000%). Because the starch has been converted to sugar, the sprouts are quickly and easily assimilated by the body and produce a ready energy source. The rice bean seeds can be soaked in water in a wide-necked jar over night. Next morning, place a muslin cloth, circle of old curtain material or old stocking over the jar, hold in place with a rubber band, and now tip off the water. Stand upside down on an angle on the drain board or in a basin. 1-2 times a day (may need 3-4 rinses in hot weather) the soaked seed should be rinsed with cold water and left to drain again. The jar can be placed (if desired) in a dark place for the first 2-4 days and then in light. The temperature determines how many days it will take for the sprouts to be developed ready to eat. (In summer 3-4 days, in winter 5-10 days). Sprouts can be used from 1-3 cm and can have green tips. Sprouts store well in the fridge in a covered container up to 1 week.

Use sprouts regularly and get the

benefits of this high protein and increased Vitamin B and C. Sprouts can be eaten fresh in hand as a snack, tucked in a sandwich, added to any cooked dish (last minutes of cooking) etc. The dried seeds can also be soaked and boiled or added to any cooked dish like soups and casseroles. Rice beans can be used in any recipe to replace rice. Young green leaves of the rice bean can be used as a vegetable.

Some recipes to try

Garlic Beans:

Brown 2 chopped garlic cloves in a frying pan with 1 tablespoon oil. Add 4 chopped spring onions, 1 large handful of sliced green fresh rice beans, 2 teaspoons of soy sauce. Cook about 2 minutes stirring continuously, sprinkle with sesame seed and serve hot.

Watercress & Sprout Salad:

Combine 1 and a half cups of Rice Bean Sprouts, handful of chopped watercress, 1 tablespoon of chopped chives, 2 tablespoons of apple cider vinegar, 1 tablespoon soy sauce, 1 teaspoon brown sugar. Toss and Serve. (This recipe can also be made by using par-cooked fresh, sliced Rice Beans instead of the sprouts).

Mushroom & Sprout Dip:

Saute 1 cup of chopped mushrooms in a little oil till golden. Add a half cup of chopped Rice Bean Sprouts, 2 tablespoons of butter, 2 tablespoons of chopped chives, 2 tablespoons chopped parsley, 2 tablespoons of yoghurt or sour cream or

water. Serve with cracker biscuits or vegetable sticks (celery, carrots, radish etc.)

Pineapple & Bean Sprout Salad:

Mix 1 cup of fine diced or coarsely grated carrots, 1 cup of fine cubed pineapple and 1 cup of coarsely grated cheese. 1 and a half cups bean sprouts, 2 teaspoons of cider vinegar and 1 quarter cup of pineapple juice, salt and pepper and herbs to taste.

Composition

Green Pods contain up to 22% protein, dried seeds 25% protein, 327 calories per 100 g dried seed, 3.9 g fat, 60-64 g carbohydrate, 397 mg calcium, 4-10 mg iron, 390 mg phosphorus, 55 I.U., Vitamins A, B, Carotene, 33 mg., 0.54 thiamine, 0.17 Riboflavine 2.2 niacin. The Amino acid composition is (mg/gN): arginine 462, histidine 380., leucine 606., isoleucine 387., lysine 769., cystine 44., phenylalanine 325., tyrosine 262, threonine 294 and valine 394. Rice bean is said to be free of cyanogenic glycosides, but does contain

trypsin and chymotrypsin inhibitors.

Other Uses

Rice Bean is eagerly consumed by animals as a green leaf. Rice Bean can provide forage when other vegetation is scarce. Dried seeds should be crushed or cooked or sprouted if fed to pigs.

The plant is so useful as a nitrogen/ mulch source between fruit trees.

Rice Bean is such a beneficial plant for your garden and as a food supply. Plant some seed this spring/ summer and reap the rewards.

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*The present only is our own
Life and toil with a will;
Do not wait until tomorrow,
For life's clock may then be still*

Wm. McCartney



Survival —

DON'T PANIC – you'll upset the kids!!!

Subscriber

Exactly one week from yesterday at 9:00 p.m. in Anytown, Australia, after the third straight day of miserable, stormy weather, the electric lights went out. The 66 families of Doolittle Terrace were not perturbed by this failure of electricity, it had happened a few times before and never over an hour at a time. The children were put to bed a little earlier than usual and the parents followed suit as the blackout continued. It was rather comfortable and snug lying there in total darkness with the storm whipping up a fury outside.

With greyish morning coming on the people in Doolittle Terrace started stirring. The electricity was still off. The parents reluctantly crawled out of their warm beds, into a cold clammy room. The all-electric homes lacked heat. Cooking was impossible, no hot water. Actually there was no water at all as the city's water supply depended on electric pumps. Without water, the toilets wouldn't function and even with water the sewage plant would require electricity for its operation.

The children were roused and dressed in warm clothing. What is for breakfast? Some bread and butter and jam, a bottle of milk, some cold cereal and some water drained from the hot water heater. A tub was placed out in the rain to catch some

rain water. Life is starting to be complicated and a little miserable.

Mr. Anyone decided to go to his favourite Super Market and get some candles, some briquettes, and some food. Arriving at the market he discovered that everyone else had the same idea. Everything for light or fire was gone. All the bakery products were gone, no fresh meat or milk. Still some canned goods and vegetables that were starting to wilt. In desperation, he purchased whatever edibles he could haul out and place in his car. He was not permitted back into the long line for more food.

Back home the seriousness of the situation started to register. He was able to dig out the camping stove from the garage. An incomplete but warm meal was whipped together for dinner. The bathroom was starting to smell from the unflushed toilet. The odour was nauseating. Early to bed for warmth and because of lack of light. Another grey cold morning, the rooms getting clammy with cold and moisture. No newspaper, no radio, no TV. What caused the power failure? Was it local or area wide? How much longer will it last?????

Not enough petrol in the car to go to the folks' place in the country and no petrol available at the local garages because the petrol bowsers are electrically

operated. No power means no bakery goods, no refrigerated goods, no transportation, no heat, no water. The homes in Doolittle Terrace have changed from havens of security and peace. They have now become abodes of despair. Panic was starting to manifest itself.

IT COULD BE BETTER

Across the town 27 families live in Doomore Place. It is not as new and stylish as Doolittle Terrace. It consists of a little older set of people and a few retired people. When the lights went out the people of Doomore Place also put the children to bed. They lit up a friendly kerosene lamp, which was available, and relaxed. Some of the homes had fireplaces or supplementary wood stoves. These soon became warm with fires built from their supply of wood stored in the garage.

In the morning these people got up and dressed in warm clothes. Those equipped with wood stoves or fireplaces soon had them going merrily and others lit up their kerosene or butane gas camp stoves. They had all put the use of the toilets off limits and had brought out their portable toilet with plastic bags. As these were filled, a little Clorox or Purex would be added, the neck securely tied and placed outside for future disposal. Garbage was placed in large plastic bags and treated the same way.

The emergency two week ration and water supply was tapped for a good hot nourishing breakfast. Everything in the refrigerator that might spoil was prepared for consumption. Mr. and Mrs. Everyone

and family from Doomore Place were quite content. Hot meals would be available, soft light broke the bleakness of the long night, paper plates and cups eliminated dish washing. They had sufficient water and some warmth. Their home was their castle. Just like camping out. They closed off all the rooms they didn't need. The front room with its wall to wall carpet covering would be quite comfortable. The children in their sleeping bags lying on the rug floor would be comfortable. Who could ask for more? The windows were covered with either blankets or black plastic sheeting. This kept the place warmer and avoided display of the well being of these people.

This day with the Citizen Band operators ferreting out information over the air waves, they became aware that there had been extensive area wide sabotage and that power would be off for possibly 7 to 10 days.

The people of Doomore Place now put into action, plans which had been worked out long before. Families without wood fireplaces or wood stoves moved into preassigned homes so equipped. Their supplies of food, water, kerosene, sleeping bags, etc., were moved with them. A 24 hour watch was set up manned by the men, assisted by the teenage youngsters, both boys and girls. The retired captain organised and supervised this operation. All firearms were cleaned and prepared for defensive action in protection of lives and property if the need arose. These people were aware that within three days all food would disappear from the markets. That panic might ensue and

people, from pure fear and desperation would do anything for food. In numbers there is strength.

The people from Doomore Place were comfortable, their children warm, they would have sufficient drinking water, warm food and enough light to shatter the stygian darkness. Sanitation would present no problem. These people would weather the crises with hardly a ripple to upset them.

Our modern Australian is dependent on electricity. With widespread sabotage or an area-wide natural disaster, such as an earthquake, a crisis can be quickly

precipitated. With a little preparation and foresight this crisis could be no worse than a camping trip. Within two weeks the "wheels can be rolling again" — supplies will be coming into the region, transportation and distribution can be restored, communications opened up and a fairly normal life can be resumed. However, these two weeks could be the most terrifying of your life. The decision to BE PREPARED or NOT is your responsibility. You must prepare to feed and care for your children yourself and you must start now!!!

to be continued.



ANGER

(By Louise Doud)

Anger is the most futile emotion one can experience. It is totally negative and feeds on one's irrational, vindictive and punitive nature. It accomplishes nothing but a wider rift between persons, a growing dissatisfaction with self, and empty feelings where loving understanding ought to be. Why can't the average human being realise that? Mainly it is because, instead of evaluating our own reactions, we focus on "our interpretation" of the other person's attitudes.

"Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools."

Ecclesiastes 7:9



Plants such as mentioned in the "Herbs for Health" section of this issue, and a large range of other herb plants or seeds may be purchased from Isabell Shipard by writing to her directly. For a herb catalogue please send 10 x .45c stamps to:

Isabell Shipard,
Box 66,
Nambour, Qld. 4560



Prayer for the Month

O Lord our God, Whose mercies know no end, we praise Thy Holy Name that Thou hast not left us comfortless in the time of adversity. In our individual lives, Thou hast preserved our going out and our coming in and at all times hast made us to know that we walk under Thy Benediction. Nationally and through the long course of our history, Thou hast blessed us and we know that we have lived, moved and had our being in Thee. We give Thee all the honour and glory.

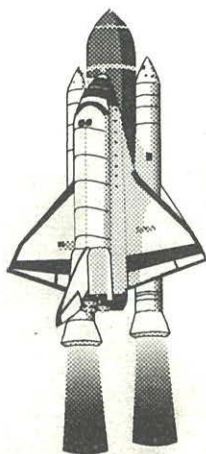
At this time, O Heavenly Father, we, the sheep of Thy Pasture, the little flock which trust in Thy Holy Word, pray Thee that in addition to the countless blessings which Thou hast poured upon us, Thou wouldst once again manifest Thyself in the affairs of Thy People Israel. Our leaders do err and seek to put their trust in man — they would lead us further from Thy Way that those who are not called according to Thy Purpose, may have dominion over us. We pray, O Lord, that they will be turned from their course to see that only in Thee is there Salvation and deliverance.

Perform, we pray Thee, again Thy covenant of marvels in our midst that the unbelieving may believe and the faithless have faith restored. O Heavenly Father, as Thou dost know each and every one of us, Thou dost know that as we pray, we do so in the earnest desire that Thy Holy Name shall be honoured among the nations of the world.

Hear us, O Father, in these and all our supplications because we ask all things in and through the Name of our Lord and Saviour, our Redeemer and soon coming King, even Jesus Christ our Lord.



AMEN



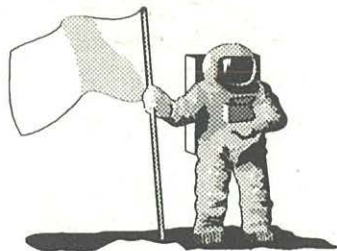
Technology

But all is not perfection in
The world wherein men dwell —
For every one who's literate,
A million cannot spell;

The wonders of technology
Are like a heady wine;
Man soon becomes intoxicated
And thinks he is divine.
He seeks to probe the secrets of
The planets and the stars;
An astronaut lands on the moon,
An instrument on Mars.

Horizons keep expanding with
Ambition's driving force;
And mankind plans its destiny
And charts its chosen course.

For every one well nourished or
Well-housed in any land,
A thousand more are hungry and
Just cannot understand
The reason why technology
With all its boundless scope,
Does not apply itself to man —
And offer him some hope!



**KEEP OUR FLAG
FLYING IN 2001**

SAY NO TO A REPUBLIC!