

Christian Identity Ministries

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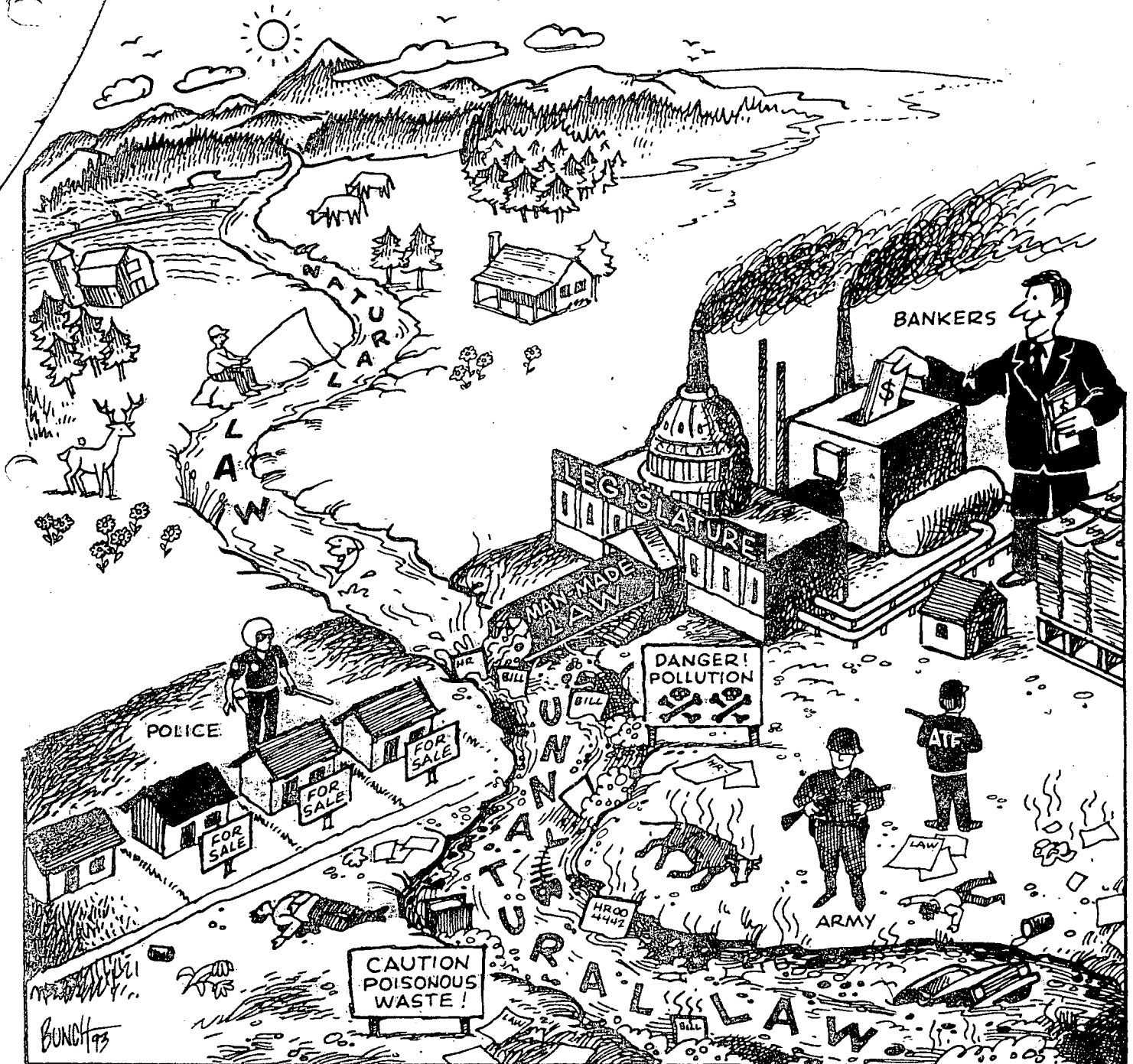
"Blessed be the Lord God of Israel; For he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the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

#94

Newsletter

October AD1993

Natural Law



NATURAL LAW

The Science of Justice

by Lysander Spooner (1808-1887)

A TREATISE ON NATURAL LAW, NATURAL JUSTICE, NATURAL RIGHTS, NATURAL LIBERTY, AND NATURAL SOCIETY; Showing That All Legislation Whatsoever is an Absurdity, a Usurpation, and a Crime.

LYSANDER SPOONER has the great and honorable distinction of being possibly the only Constitutional Lawyer of note who ever chose to turn from his colleagues and the institution of central government itself and instead to pursue liberty and truth.

Many modern-day patriots know of Spooner through his pamphlet Trial By Jury. Few realize, or want to admit, that Spooner became the most noted "anarchist" of his day. (The term "anarchist" was applied to him because he rejected the government doctrines of 1. Man ruling over man, and 2. Human legislation. "Anarchy" does not mean "rejection of law," as insinuated by those who would rule over others. Rather, it infers only that no man should be forcibly subjected to the rule of another man or group of men.)

"Anarchists" (like Spooner) do NOT reject law. Rather, they reject the replacement of natural law with newly invented man-made law. In fact, Spooner based his arguments and treatises upon TRUE LAW itself. Spooner, far from being lawless, proved that the real lawless ones are the tyrants who would build central governments and ignore natural law in order to infringe upon the natural rights of other men.

Spoooner's writings follow the theme of John Locke, the renowned 17th-century author of important writings on LIBERTY and NATURAL LAW. (No Treason, Spooner's astounding exposé of the Constitution, also is available

THE SCIENCE OF JUSTICE

1.

THE SCIENCE OF MINE AND THINE - the science of justice - is the science of all human rights; of all a man's rights of person and property; of all his rights to life, liberty, and the pursuit of happiness.

It is this science which alone can tell any man what he can, and cannot, do; what he can, and cannot, have; what he can, and cannot, say, without infringing the rights of any other person. It is the science of peace; and the only science of peace; since it is the science which alone can tell us on what conditions mankind can live in peace, or ought to live in peace, with each other.

These conditions are simply these: viz., first, that each man shall do, towards every other, all that justice requires him to do; as, for example, that he shall pay his debts, that he shall return borrowed or stolen property to its owner, and that he shall make reparations for any injury he may have done to the person or property of another.

The second condition is, that each man shall abstain from doing to another, anything which justice forbids him to do; as, for example, that he shall abstain from committing theft, robbery, arson, murder, or any other crime against the person or property of another. So long as these conditions are fulfilled, men are at peace, and ought to remain at peace, with each other. But when either of these conditions is violated, men are at

war. And they must necessarily remain at war until justice is re-established.

Through all time, so far as history informs us, wherever mankind have attempted to live in peace with each other, both the natural instincts, and the collective wisdom of the human race, have acknowledged and prescribed, as an indispensable condition, obedience to this one only universal obligation: viz., that each should live honestly towards every other.

The ancient maxim makes the sum of a man's legal duty to his fellow men to be simply this: "To live honestly, to hurt no-one, to give to every one his due." This entire maxim is really expressed in the single words: to live honestly..... since to live honestly is to hurt no one, and to give to every one his due.

2.

Man, no doubt, owes many other moral duties to his fellow men; such as to feed the hungry, clothe the naked, shelter the homeless, care for the sick, protect the defenseless, assist the weak, and enlighten the ignorant. But these are simply moral duties, of which each man must be his own judge, in each particular case, as to whether, and how, and how far, he can, or will, perform them. But of this legal duty - that is, of his duty to live honestly towards his fellow men - his fellow men not only may judge, but, for their own protection, must judge. And, if need be, they may rightfully compel him to perform it. They may do this, acting singly, or in concert. They may do it on the instant, as the necessity arises; or deliberately and systematically, if they prefer to do so and the exigency will admit of it.



3.

Although it is the right of anybody and everybody - of any one man, or set of men - to repel injustice, and compel justice, for themselves, and for all who may be wronged, yet to avoid the errors that are liable to result from haste and passion, and that everybody, who desires it, may rest secure in the assurance of protection, without a resort to force, it is evidently desirable that men should associate, so far as they freely and voluntarily can do so, for the maintenance of justice among themselves, and for mutual protection against other wrongdoers. It is also in the highest degree desirable that they should agree upon some plan or system of judicial proceedings, which, in the trial of causes, should secure caution, deliberation, thorough investigation, and, as far as possible, freedom from every influence but the simple desire to do justice.

Yet such associations can be rightful and desirable only in so far as they are purely voluntary. No man can rightfully be coerced into joining one or supporting one, against his will. His own interest, his own judgment, and his own conscience alone must determine whether he will join any. If he chooses to depend, for the protection of his own rights, solely upon himself, and upon such voluntary assistance as other persons may freely offer to him when the necessity for it arises, he has a perfect right to do so. And this course would be a reasonably safe one for him to follow, so long as he himself should manifest the ordinary readiness of mankind, in like cases, to go to the assistance and defense of injured persons; and should also himself live honestly, hurt no one, and give to every one his due. For such a man is reasonably sure of always having friends and defenders enough in case of need; whether he shall have joined any association, or not.

Certainly no man can rightfully be required to join, or support, an association whose protection he does not desire. Nor can any man be reasonably or rightfully expected to join, or support, any association whose plans, or method of proceeding, he does not approve, as likely to accomplish its professed purpose of maintaining justice, and at the same time avoid doing injustice. To join, or support, one that would, in his opinion, be inefficient, would be absurd. To join or support one that, in his opinion, would itself do injustice, would be criminal. He must, therefore, be left at the same liberty to join, or not to join, an association for this purpose, as for any other, according as his own interest, discretion, or

conscience shall dictate.

An association for mutual protection against injustice is like an association for mutual protection against fire or shipwreck. And there is no more right or reason in compelling any man to join or support one of these associations, against his will, his judgment, or his conscience, than there is in compelling him to join or support any other, whose benefits (if it offer any) he does not want, or whose purposes or methods he does not approve.

4.

No objection can be made to these voluntary associations upon the ground that they would lack that knowledge of justice, as a science, which would be necessary to enable them to maintain justice, and themselves avoid doing injustice. Honesty, justice, natural law, is usually a very plain and simple matter, easily understood by common minds. Those who desire to know what it is, in any particular case, seldom have to go far to find it. It is true, it must be learned, like any other science. But it is also true that it is very easily learned. Although as illimitable in its applications as the infinite relations and dealings of men with each other, it is, nevertheless, made up of a few simple elementary principles, of the truth and justice of the ordinary mind has an almost intuitive perception. And almost all men have the same perceptions of what constitutes justice, or of what justice requires, when they understand alike the facts from which their inferences are to be drawn.

Men living in contact with each other, and doing business together, cannot avoid learning natural law, to a very great extent. The dealing of men with men, their separate pos-

sessions and their individual wants, and the disposition of every man to demand, and insist upon, whatever he believes to be his due, and to resent and resist all invasions of what he believes to be his rights, are continually forcing upon their minds the questions, Is this act just? or is it unjust? Is this thing mine? or is it his? And these are questions of natural law; questions which, in regard to the great mass of cases, are answered alike by the human mind elsewhere.*

Children learn the fundamental principles of natural law at a very early age. Thus they ever early understand that one child must not, without just cause, strike, or otherwise hurt, another; that one child must not assume any arbitrary control or domination over another; that one child must not, either by force, deceit, or stealth, obtain possession of anything that belongs to another; that if one child commits any of these wrongs against another, it is not only the right of the injured child to resist, and, if need be, punish the wrongdoer, and compel him to make reparation, but that it is also the right, and the moral duty, of all other children, and all other persons, to assist the injured party in defending his rights, and redressing his wrongs. These are fundamental principles of natural law, which govern the most important transactions of man with man. Yet children learn them earlier than they learn that three and three are six, or five

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and five ten. Their childish plays, even, could not be carried on without a constant regard to them; and it is equally impossible for persons of any age to live together in peace on any other conditions.

It would be no extravagance to say that, in most cases, if not in all, mankind at large, young and old, learn this natural law long before they have learned the meanings of the words by which we describe it. In truth, it would be impossible to make them understand the real meanings of the words, if they did not first understand the nature of the thing itself. To make them understand the meanings of the words "justice" and "injustice," before knowing the nature of the things themselves, would be to make them understand the meanings of the words "heat" and "cold," "wet" and "dry," "light" and "darkness," "white" and "black," "one" and "two," before knowing the nature of the things themselves. Men necessarily must know sentiments and ideas, no less than material things, before they can know the meanings of the words by which we describe them.

[* Sir William Jones, an English judge in India, and one of the most learned judges that ever lived, learned in Asiatic as well as European law, says:

"It is pleasing to remark the similarity, or rather, the identity, of those conclusions which pure, unbiased reason, in all ages and nations, seldom fails to draw, in such judicial inquiries as are not fettered and manacled by positive institutions."

JONES ON BAILMENTS, p.133

He means here to say that, when no law has been made in violation of justice, men, in all ages and nations, have seldom failed to agree as to what justice is.]

5.

If justice be not a natural principle, it is no principle at all. If it be not a natural principle, there is no such thing as justice. If it be not a natural principle, all that men have ever said and written about it, from time immemorial, has been said and written about that which had no existence. If it be not a natural principle, all the appeals for justice that have ever been heard, and all the struggles for justice that have ever been witnessed, have been appeals and struggles for a mere fantasy, a vagary of the imagination, and not for a reality.

If justice be not a natural principle, then there is no such thing as injustice; and all the crimes of which the world has been the scene, have been no crimes at all; but only simple events, like the falling of the rain, or the setting of the sun; events of which the victims had no more reason to complain of than the running of the streams, or the growth of vegetation.

If justice be not a natural principle, governments (so-called) have no more right or reason to take cognizance of it, or to pretend or profess to take cognizance of it, than they have to take cognizance, or pretend or profess to take cognizance, of any other nonentity; and all their professions of establishing justice, are simply the mere gibberish of fools, or the frauds of impostors.

But if justice be a natural principle, then it is necessarily an immutable one; and can no more be changed - by any power inferior to that which established it - than can the law of gravitation, the laws of light, the principles of mathematics, or any other natural law or principle, whatever; and all attempts or assumptions, on the part of any man or body of men - whether calling themselves governments, or by any other name - to set up their own commands, wills, pleasure, or discretion, in the place of justice, as a rule of conduct for any human being, are as much an absurdity, an usurpation, and a tyranny, as would be their attempts to set up their own commands, wills, pleasure, or discretion in place of any and

all the physical, mental, and moral laws of the universe (i.e., gravity, light, mathematics, etc.).

6.

If there be any such principle as justice, it is, of necessity, a natural principle; and, as such, it is a matter of science, to be learned and applied like any other science. And to talk of either adding to, or taking from, it, by legislation, is just as false, absurd, and ridiculous as it would be to talk of adding to, or taking from, mathematics, chemistry, or any other science, by legislation.

7.

If there be in nature such a principle as justice, nothing can be added to, or taken from, its supreme authority by all the legislation of which the entire human race united are capable. And all the attempts of the human race, or of any portion of it, to add to, or take from, the supreme authority of justice, in any case whatever, is of no more obligation upon any single human being than is the idle wind.

8.

If there be such a principle as justice, or natural law, it is the principle, or law, that tells us what rights were given to every human being at his birth; what rights are, therefore, inherent in him as a human being, necessarily remain with him during life; and, however capable of being trampled upon, are incapable of being blotted out, extinguished, annihilated, or separated or eliminated from his nature as a human being, or deprived of their inherent authority or obligation.

On the other hand, if there be no such principle as justice, or natural law, then every human being came into the world utterly destitute of rights, he must necessarily forever remain so. For, if no one brings any rights with him into the world, clearly, no one

can ever have any rights of his own, or give any to another. And the consequence would be that mankind could never have any rights; and for them to talk of any such things as their rights, would be to talk of things that never had, never will have, and never can have existence.

9.

If there be such a natural principle as justice, it is necessarily the highest, and consequently the only and universal, law for all those matters to which it is naturally applicable. And, consequently, all human legislation is simply and always an assumption of authority and dominion, where no right of authority or dominion exists. It is therefore, simply and always an intrusion, an absurdity, an usurpation, and a crime.

On the other hand, if there be no such natural principle as justice, there can be no such thing as injustice. If there be no such natural principle as honesty, there can be no such thing as dishonesty; and no possible act of either force or fraud, committed by one man against the person or property of another, can be said to be unjust or dishonest; or be complained of, or prohibited, or punished as such. In short, if there be no such principle as justice, there can be no such acts as crimes; and all the professions of governments, so called, that they exist, either in whole or in part, for the punishment or prevention of crimes, are professions that they exist for the punishment or prevention of what never existed, nor ever can exist. Such professions are therefore confessions that, so far as crimes are concerned, governments have no occasion to exist; that there is nothing for them to do, and that there is nothing that they can do. They are confessions

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that the governments exist for the punishment and prevention of acts that are, in their nature, simple impossibilities.

10.

If there be in nature such a principle as justice, such a principle as honesty, such principles as we describe by the words mine and thine, such principles as men's natural rights of person and property, then we have an immutable and universal law; a law that we can learn, as we learn any other science; a law that is paramount to, and excludes every thing that conflicts with it, a law that tells us what is just and what is unjust, what is honest and what is dishonest, what things are mine and what things are thine, what are my rights of person and property and what are your rights of person and property, and where is the boundary between each and all of my rights of person and property. And this law is the paramount law, and the same law, over all the world, at all times, and for all peoples, so long as man shall live upon the earth.

But if, on the other hand, there be in nature no such principle as justice, no such principle as honesty, no such principle as men's natural rights of person and property, then all such words as mine and thine, all words that signify that one thing is one man's property and that another thing is another man's property, all words that are used to describe men's natural rights of person and property, all such words as are used to describe injuries and crimes, should be struck out of all human languages as having no meanings; and it should be declared, at once and forever, that the greatest force and the greatest frauds, for the time being, are the supreme and only laws for governing the relations of men with each other; and that, from henceforth, all persons and combinations of persons - those that call themselves governments, as well as all others - are to be left free to practice upon each other all the force, and all the fraud, of which they are capable.

11.

If there be no such science as justice, there can be no science of government; and all the rapacity and violence, by which, in all ages and nations, a few confederated villains have obtained the mastery over the rest of mankind, reduced them to poverty and slavery, and established what they called governments to keep them in subjection, have been as legitimate examples of government as any that the world is ever to see.

12.

If there be in nature such a principle as justice, it is necessarily the only political principle there ever was, or ever will be. All the other so-called political principles, which men are in the habit of inventing, are not principles at all. They are either the mere conceits of simpletons, who imagine they have discovered something better than truth, and justice, and universal law; or they are mere devices and pretenses, to which selfish and knavish men resort as means to get fame, and power, and money.

13.

If there be, in nature, no such principles as justice, there is no moral standard, and never can be any moral standard, by which any controversy whatever, between two or more human beings, can be settled in a manner to be obligatory upon either; and the inevitable doom of the human race must be consequently to be forever at war; forever striving to plunder, enslave, and murder each other; with no instrumentalities but fraud and force to end the conflict.

14.

If there be no such obligation as justice, there can certainly

be no other moral obligation - truth, mercy, nor any other - resting upon mankind. To deny the obligation of justice is, therefore, to deny the existence of any moral obligation whatever among men, in their relations to each other.

15.

If there be no such principle as justice, the world is a mere abyss of moral darkness; with no sun, no light, no rule of duty, to guide men in their conduct towards each other. In short, if there be, in nature, no such principle as justice, man has no moral nature; and, consequently, can have no moral duty whatever.

Natural Law Contrasted With Legislation

1.

Natural law, natural justice, being a principle that is naturally applicable and adequate to the rightful settlement of every possible controversy that can arise among men; being, too, the only standard by which any controversy whatever, between man and man, can be rightfully settled; being a principle whose protection every man demands for himself, whether he is willing to accord it to others, or not; being also an immutable principle, one that is always and everywhere the same, in all ages and nations; being self-evidently necessary in all times and places; being so entirely impartial and equitable towards all; so indispensable to the peace of mankind everywhere; so vital to the safety and welfare of every human being; being, too, so easily learned, so generally known, and so easily maintained by such voluntary associations as all honest men can readily and rightfully form for that purpose - being such a principle as this, these questions arise, viz.: Why is it that it does not universally, or well nigh universally, prevail? Why is it that it has not, ages ago, been established throughout the world as the one only law that any man, or all men, could rightfully be compelled to obey? Why is it that any human being ever conceived that anything so self-evidently superfluous, false, absurd, and atrocious as all legislation necessarily must be, could be of any use to mankind, or have any place in human affairs?

2.

The answer is that, through all historic times, wherever any people have advanced beyond the savage state, and have learned to increase their means of subsistence by the cultivation of the soil, a greater or less number of them have associated and organized themselves as robbers, to plunder and enslave all others, who had either accumulated any property that could be seized, or had shown, by their labor, that they could be made to contribute to the support or pleasure of those who should enslave them.

These bands of robbers, small in number at first, have increased their power by uniting with each other, inventing warlike weapons, disciplining themselves, and perfecting their organizations as military forces, and dividing their plunder (including their captives) among themselves, either in such proportions as have been previously agreed on, or in such as their leaders (always desirous to increase the number of their followers) should prescribe.

The success of these bands of robbers was an easy thing, for the reason that those whom they plundered and enslaved were comparatively defenseless; being scattered thinly over the country, engaged wholly in trying, by rude implements and heavy labor, to extort a subsistence from the soil; having no weapons of war, other than sticks and stones; having no

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military discipline or organization, and no means of concentrating their forces, or acting in concert, when suddenly attacked. Under these circumstances, the only alternative left them for saving even their lives, or the lives of their families, was to yield up not only the crops they had gathered, and the lands they had cultivated, but themselves and their families also as slaves.

Thenceforth their fate was, as slaves, to cultivate for others the lands they had before cultivated for themselves. Being driven constantly to their labor, wealth slowly increased but all went into the hands of their tyrants. These tyrants, living solely on plunder, and on the labor of their slaves, and applying all their energies to the seizure of still more plunder, and the enslavement of still other defenseless persons; increasing, too, their numbers, perfecting their organizations, and multiplying their weapons of war, they extend their conquest until, in order to hold what they have already got, it becomes necessary for them to act systematically, and cooperate with each other in holding their slaves in subjection.

But all this they can do only by establishing what they call a government, and making what they call laws. All the great governments of the world - those now existing, as well as those that have passed away - have been of this character. They have been mere bands of robbers, who have associated for purposes of plunder, conquest, and the enslavement of their fellow men. And their laws, as they have called them, have been only such agreements as they have found it necessary to enter into, in order to maintain their organizations, and act together in plundering and enslaving others, and in securing to each his agreed share of the spoils.

All these laws have had no more real obligation than have the agreements which brigands, bandits, and pirates find it necessary to enter into with each other, for the more successful accomplishment of their crimes, and the division of their spoils. Thus substantially all the legislation of the world has had its origin in the desires of one class of persons to plunder and enslave others, and hold them as property.

3.

In process of time, the robber, or slave-holding class - who had seized all the lands, and held all the means of creating wealth - began to discover that the easiest mode of managing their slaves, and making them profitable, was not for each slave-holder to hold his specified number of slaves, as he had done before, and as he would hold so many cattle, but to give them so much liberty as would throw upon themselves (the slaves) the responsibility of their own subsistence, and yet compel them to sell their labor to the land-holding class - for just what the latter might choose to give them.

Of course, these liberated slaves, as some have erroneously called them, having no lands, or other property, and no means of obtaining an independent subsistence, had no alternative - to save themselves from starvation - but to sell their labor to the landholders, in exchange only for the coarsest necessities of life; not always for so much even as that.

These liberated slaves, as they were called, were now scarcely less slaves than they were before. Their means of subsistence were perhaps even more precarious than when each had his own owner, who had an interest to preserve his life. They were liable, at the caprice or interest of the land-holders, to be thrown out of home, employment, and the opportunity of even earning a subsistence by their labor. They were, therefore, in large numbers, driven to the necessity of begging, stealing, or starving; and became, of course, dangerous to the property and quiet of their late masters.

The consequence was that these late owners found it necessary, for their own safety and the safety of their property, to organize themselves more perfectly as a government, and **make laws for keeping these dangerous people in subjection**; that is, laws fixing the prices at which they should be compelled to labor, and also prescribing fearful punishments, even death itself, for such thefts and trespasses as they were driven to commit, as their only means of saving themselves from starvation. These laws have continued in force for hundreds, and, in some countries,

for thousands of years; and are in force today, in greater or less severity, in nearly all the countries on the globe.

The purpose and effect of these laws have been to maintain, in the hands of the robber, or slave-holding class, a monopoly of all lands, and, as far as possible, of all other means of creating wealth; and thus to keep the great body of laborers in such a state of poverty and dependence, as would compel them to sell their labor to their tyrants for the lowest prices at which life could be sustained.

The result of all this is that the little wealth there is in the world is all in the hands of a few - that is, in the

hands of the law-making, slave-holding class; who are now as much slave-holders in spirit as they ever were, but who accomplish their purposes by means of the laws they make for keeping the laborers in subjection and dependence, instead of each one's owning his individual slaves as so many chattels. Thus the whole business of legislation, which has now grown to such gigantic proportions, had its origin in the conspiracies which have always existed among the few, for the purpose of holding the many in subjection, and extorting from them their labor, and all the profits of their labor.

And the real motives and spirit which lie at the foundation of all legislation - notwithstanding all the pretenses and disguises by which they attempt to hide themselves - are the same today as they always have been. The whole purpose of this legislation is simply to keep one class of men in subordination and servitude to another.

4.

What, then, is legislation? It is an assumption by one man, or body of men, of absolute, irresponsible dominion over all other men whom they can subject to their power. It is the assumption by one man, or body of men, of a right to subject all other men to their will and their service. It is the assumption by one man, or body of men, of a right to abolish outright all the natural rights, all the natural liberty of all other men; to make all other men their slaves; to arbitrarily dictate to all other men what they may, and may not do; what they may, and may not, have; what they may, and may not, be. It is, in short, the assumption of a right to banish the principle of human rights, the principle of justice itself, from off the earth, and set up their own personal will, pleasure, and interest in its place. All this, and nothing less, is involved in the very idea that there can be any such thing as human legislation that is obligatory upon those upon whom it is imposed. © Courtesy T.A.C.

Tape Of The Month

#W078, W079, W080, W081, GOD & CIVIL GOVERNMENT; Pastor Ben Williams' series of 8 messages on this timely subject. A much misunderstood subject. This month order the set for suggested donation of \$13 postage paid, or for \$14 we'll also include Pastor Williams' booklet CENTRAL GOVERNMENT. Recommended reading and listening. Order your copies TODAY!!!

But all this they
can do only by
establishing what
they call a
government and
making what they
call laws.



TAKING THE LAW INTO OUR OWN HANDS

by Duane Bartell

The corporation called "The United States of America" is under a law charter called 'The Constitution of the United States.' It is silly to think that any of the state constitutions made before 1789 (when the U.S. Constitution took effect) still have authority.

All customs, rights, laws and constitutions which were made before 1789 were abolished. Article six of the Constitution states:

"The laws of The United States which shall be made in pursuance thereof; and all treaties made, or which shall be made under the authority of the United States, shall be the supreme law of the land; and the judges in every state shall be bound thereby; anything in the Constitution or laws of any state to the contrary notwithstanding."

It makes no sense to speak of the Declaration of Independence in conjunction with the Constitution of The United States. Article six plainly states that all constitutions written before 1789 are all null and void in any area which is contrary to the U.S. Constitution. The same holds true with the Declaration of Independence, The Articles of Confederation, and all other rights, customs and laws which the people held sacred before the adoption of the U.S. Constitution.

Article six effectively superseded our right to appeal to the laws of nature and nature's God. The laws of nature and nature's God are not compatible with the laws of The United States. Furthermore, those who profit from The Constitution have, by inserting article six, prevented the laws of nature from interfering with their scheme of world conquest.

Under this constitution, there are no rights for the individual. The Constitution grants only priveleges. Under the Declaration of Independence and the Articles of Confederation, the individual maintained his natural rights.

If we, the people, wish to ever regain our lost liberties, and justice, we must take the law into our own hands, just as our forefathers did when they chased the king of England from our shores. We must again declare our independence from tyranny which exists under the U.S. Constitution.

The Declaration of 1776 was good ground to build upon. Of course, our foundation must be "The Rock" (Jesus, King of all creation). Those of us in this country who desire to live with the liberty which the New Testament writers described must take a stand against the politicians, as well as the Judeo-Christians who support them and keep them in power.

We certainly cannot win in their courts - anymore than the general public can consistently win against the casinos in Las Vegas ... for to do so would put the masters out of business. Courts (like casinos) are designed to profit their owners. It is nonsense to tell a judge, or a jury, that you are under a different law system than theirs. These arguments are simply thrown out and not accepted. In this, the preachers and the churches have blinded the people, and continue to keep them blind, about the fact that the Earth is Christ's kingdom - not a kingdom for bankers and politicians! □ Courtesy T.A.C.

Check the Australian CON-stitution, and compare with the above. God gave us a 'constitution' in His Word. We do not need a man-made CON-stitution to supersede God's Word.

Further reading: NO TREASON, The Constitution of No

Authority' by Lysander Spooner. #903 sugg don. \$7.75ppd.

WHY I WON'T VOTE

by Dave Wilbur

In my sixty orbits of the Sun, I have never seen elections change anything but faces. Former British Prime Minister, Benjamin Disraeli, said that the world is governed by far different personages than what is imagined by those not behind the scenes.

I am not permitted to vote for these personages or to even know who they are. Former President of the Midland Bank of England, Sir Reginald McKenna, said that those who issue and control money and credit determine policies of government and hold the destinies of the people in the hollow of their hands.

I am not permitted to vote for these who determine the policies of government or to know who they are. President James A. Garfield said that whoever controls the volume of money in any country is absolute master of all commerce and industry - and he was shot.

I am not permitted to vote for these absolute masters or to know who they are. I know that all ten planks of Marx's Communist Manifesto are enforced as law, but I do not know one politician who plans to abolish those ten planks and restore our freedom.

When presidents, governors, legislators, congressmen, judges, policemen, preachers and teachers take oaths to uphold a secret society based in London, they are obviously ruled by those who run that secret society and I am not permitted to vote for them or to know who they are. When I list all that would happen if this country was conquered, I find that all on the list has already been accomplished [see Pastor Pete Peters book: AMERICA THE CONQUERED, #064 sugg don. \$11.00ppd, CIM].

Americans are amused, confused, defused, divided and conquered. They promote Democracy and the democratic process. It was the democratic process that got Jesus crucified. Democracy is Majority Rule whether the majority is good or evil. It is forbidden by God in Exodus 23:2. The Pope, and preachers, promote it. Communists are ruled by the Bolsheviks which translated is "Men In The Majority".

Elections provide a count of how many are conned so that our absolute masters behind the scenes who determine the policies of government can determine if they need better con men or just more of them. So, why should I vote? Why do you? When no one votes our rulers will be terrified.

Register to vote so that you can become a juror and then acquit any person charged with offenses against bankers, lawyers or government agents who themselves are guilty of treason. To cheat government is impossible! To defraud or steal from a bank is equally impossible - they hold nothing but book entries and clever imitations of notes.

"My people perish for lack of knowledge." Hosea 4:6

DEFINITION OF LIBERTY

Liberty is a God-given birth-right of every individual to freely do anything he chooses, within his ability, that does not injure another or transgress a natural right or property of another.

The right to liberty includes, but is not limited to, the absolute right to freely express, travel, associate, trade, contract, give, receive, inquire and teach. In short, it is the right of every individual to be let alone



25:4-6. We see in this latter passage that God gave Heman his children for service in the house of God. They were given to him for a purpose. Our children are also given to us for a purpose, to fulfil God's plans.

2. BLESSINGS. Deut:28:4; 1 Chron. 26:4,5. I remember a friend of mine with two difficult young children. She often referred to them as her 'brats.' One day God convicted her that these children were gifts and blessings from God and that she should acknowledge them as such. She began to call them her 'blessings' and 'rewards.' As she changed her vocab, her attitude to her children changed. As she changed, her children changed. Instead of being 'brats,' they became the blessings she called them.

3. HERITAGE OF THE LORD. Psalm 127:3.

4. FRUIT OF THE WOMB. Psalm 127:3

5. BELOVED FRUIT OF THE WOMB. Hosea 9:16. Not only does God call our children the 'fruit of the womb,' but the 'Beloved fruit of the womb' or 'Treasures of the womb.'

6. REWARDS. Psalm 127:3

7. ARROWS. Psalm 127:4. Our task as parents is to polish, sharpen and prepare our arrows to be ready to be sent forth from the bow to hit the mark God has planned for their lives. Parents are 'arrow polishers.' It also gives our children an appreciation of their destiny to know they are arrows in God's army, being prepared to scatter and destroy the works of the enemy.

8. OLIVE PLANTS. Psalm 125:3

9. PLANTS GROWN UP IN THEIR YOUTH. Psalm 144:12

10. POLISHED CORNER STONES. Psalm 144:12

11. SIGNS AND WONDERS. Isaiah 8:18. What a privilege to train our children to be signs and wonders for God!

12. LAMBS. Isaiah 40:11; Joh 21:15. As many mothers are beginning to change their vocab and call their little ones their 'lambs' instead of 'kids,' they are noticing a new attitude toward their children. They experience a fresh tenderness in caring for their offspring. They become more like the Good Shepherd, who does not leave His young, but carries them in His bosom.

13. WORK OF GOD'S HANDS. Isaiah 29:23-24. Oh how important it is for our children to realize they are not a nuisance to our pursuits in life. They should be told they are the 'work of God's hands' and it is our highest privilege in life to teach and train them on God's behalf.

14. GODLY SEED. Deut 1:8; Psalm 27:28; Malachi 2:15. The greatest way we can please our Father God is to bring forth and nurture a godly seed that will fulfil God's plans for this age. God is looking for a godly seed. He is looking for godly parents to produce this godly seed.

15. GLORY. Hosea 9:11. Wow! Did you realize that your children are the glory of the nation? When God wanted to punish Ephraim He said He would destroy their 'glory', their children. His judgment was, "no more births, no more motherhood, no more conception."

MOTHERHOOD AND CONCEPTION OF CHILDREN ARE THE GLORY OF A NATION

16. CROWNS. Proverbs 17:6. This is a special name for grandchildren. Also look up Ruth 4:15.

Of course, there are many other biblical names you can call your children apart from these biblical ones. Will you take up this challenge? Let's start a revolution and eliminate the word 'kids' from our society! *Nancy Campbell*

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HOW MUCH TRUTH DOES IT TAKE TO MAKE ME FREE?

Recently, a good friend passed this question to me. It is an excellent question, so let us expand upon it.

In John 8:32, Jesus states: "And you shall know the truth, and the truth shall set you free." However, when today's truth seeker takes a hard look at himself, in this society, he sees a slave and not as freeman - in spite of the truth he has found. Obviously, Jesus did not mean that a man must acquire ALL truth before he can be free ... for this would be an impossible task. No one has all truth. Paul said: "Now I see through an obscure mirror, but then face to face; now I have partial knowledge, but then I will know accurately..." (1 Cor 13:12).

If all truth makes us totally free, then partial truth can only make us partially free. What then, did Jesus mean by this statement? Simply this: Error and deceit leads us towards slavery. Truth leads us toward freedom. The more error and untruth, the more slavery we have. The more truth, the more freedom we enjoy. It is an equation whose balance becomes either our blessing or our curse.

Freedom is never total. Neither is slavery. Both are always by degree ... and one offsets the other. God gave us the means to push the balance in our favor toward freedom. He did this by teaching us His law. Jesus reminded us that "truth" (God's Law) leads us towards freedom. This general principle is immutable. It works in any society. However, it is possible for a slave to know more truth than his fellow slaves and still be a slave ... if he lives in a slave state.

Freedom, like truth, must always be sought and garnered bit by precious bit.

Ben Williams

The Constitution, the Monarchy, and Magna Carta

A letter by W. Prescott, Culburra, NSW

Allow me to say at the outset that I am not only a Royalist but also a Realist; and that just as a Monarch has responsibilities - which should not be shirked - so also has a Realist - unless he becomes unrealistic.

Several copies of letters have arrived which have been publicised in Newspapers lately. Also, from another source came an undated and outdated article issued by the Australian Heritage Society, with a commendation by Eric Butler, who seems to be unaware of the Australia Act and its anti-Royalist intentions to which Her Majesty ill advisedly gave Assent. (I think I should mention that H.M. when later approached, refused to repeal the Act, as was within Her Constitutional power within twelve months of Assent).

It must be noted that letters of protest to the Society's five addresses were returned by the Post Offices concerned, marked **No Longer at This Address**. However, although the 'information' was out of date it was still misleading and gave a false picture of the benefit to be derived from the Monarchy of today. Can anyone benefit from being misled?

The letter marked (1) told that sections 58/59 and 60 of the Constitution give the Governor-General - as the Queen's representative - power to act protectively against bad or unwanted laws, but it fails to mention that the Australia Act annuls those powers, nor that the Act was passed and assented to in disregard of section 128, which requires a Referendum in such a case.

Like the ship's steward who told the passenger "You can't be sick here, sir" another letter tells that the Constitution can't be altered except by Referendum, while letters 2 and 3 complain of the Lima Declaration's ill effects and the influx of immigrants despite requests that Referenda be conducted on such a subject. And letter 4 complains that politicians are not to be trusted. Truly that is correct, but does the Constitution help? While number 5 says the system has served us well for 92 years!

How well it has served may be seen from the increase in the number of small business bankruptcies, the evictions and dispossessions, and the suicides!



Number 7 praises the Constitution and tells that 70 per cent of Australians don't seem to know we have it, or what it contains! And number 6 advises us to purchase a copy so that we may be better informed, but omits the information that the Sections above-mentioned have been demolished. I think that says a great deal for the media's suppression of information.

The fact is that our schools, generally, do not tell our children what the Constitution contains, or what, under the Constitution, are the powers of Upper Houses (where such exist) the Senate, the Governors or the Queen, nor has any emphasis been placed on the fact that the Constitution as published prior to the Referendum of 1988 deceitfully fails to mention the changes wrought by the Australia Act. What liars they are! As one of my correspondents recently admitted, "the Queen has to all intents and purposes abdicated!" - and the press, avid for news - never says a word!

It is well known, I think, that the churchmen of the time were active in promoting Magna Carta, but today they appear to prefer silence, albeit they still pray for the Monarch's well-being. Today's need is that Elizabeth should live up to Her Coronation Oath and responsibilities. If those people who have faith in her would take that matter up, I feel sure they would have many more supporters. We need a new Magna Carta and much more. [A Declaration of Independence? A return to the Divine Constitution - given to our Israel forefathers at Mount Sinai? CIM]

Additionally I am told, indirectly, of a Reverend Gentleman who says the Australia Act left the Constitution intact. He is also a Barrister and should know better. If the Constitution remains intact, perhaps he could tell us why the legislation that changed it was enacted? Just for something to pass the time? My view is that it was a forerunner for the New World Order with Keating - or Hewson - in the saddle until such time as they would have served their purpose and make way for the next in line. Let them have their reward; but whether they will enjoy it remains to be seen.

Meanwhile, any who object to what I have written, may shut their eyes to it, and consider the admonition "If thine eye offend thee, pluck it out;" Far better, I think, to be born blind than to refuse to see.

Three other religious people appear to be blind to what I have tried to point out. Religion? [religions are man-made; Christianity is not a religion, but a way of life! CIM] Re, meaning again, or back to; and Legio ... to bind. So that religion is a kind of binding back to ... what? If it is not to reality of truth ... in accord with "Seek ye the truth, and the truth will make you free ..." [of misinformation]; [see article above, CIM] What else then can it mean?

As I see the situation it is unfortunate that each of those religious people has a platform of sorts, from which to preach less than the truth. [like the two, in the hot air balloon, when they saw a hole in the cloud, asked the man on the ground: "Where are we?" He answered: "In a hot air balloon!" The two looked at each other, and one said, "I bet that guy is a preacher! What he said is true, but it is of no earthly good to anybody." CIM]

Now, if, as I hope, the public rejects the republican idea and we find ourselves back to square one - as at present under the Keating republic - in what way will that benefit us? Will we simply have more bankruptcies, more evictions and suicides, more unemployed; fewer local products than ever before, and the same judges stripping farmers and others of their hard earned assets - on behalf of banks who never lend money but claim that they do - in what way will our position be improved? The threat of a World Bank, backed by the World Police Force (U.N.O.) [presently engaged in disarming, and shooting women and children in reprisal in Somalia, just like the USSR did in Hungary in 1956, CIM] will be in no way diminished.

So what needs to be done? I think we should adopt a policy of first things first, and concentrate on the possible rather than on the less popular - such as C.I.R. which I have previously thought our best course and only hope [Eze. 36:37, CIM] - and get back to the reality of fifty years ago when we were advised to seek limited recognisable objectives and put them into effect, one by one, gaining confidence as we proceed to more ambitious objectives in combination with a more awakened public.

Such a program will, of course, envisage an acceptance of responsibility on the part of greater numbers than ever

before; but on such a programme our - and our children's - future depends [tape #8201, \$4, CIM]. We must face up to it or let posterity inherit our failure....and the ruin that will ensue.

A Limited Recognisable Objective? Let it be Trail by Jury in all cases where people are likely to be dispossessed, evicted and otherwise deprived by judges, assisted by lawyers, who arbitrarily act in accordance with banker's demands but without recourse to the deliberations of an honest and properly constituted jury in a properly constituted Court where Justice should not only be done, but SEEN to be done. [True Justice can only be obtained in accordance with God's Law. Man's Law will always be unjust! CIM].

Agreed? But of what use is that unless accompanied by appropriate action. We have Representatives, so-called; let them be informed of our WILL. [That, again is democracy at work! Substituting one man's will over another man's. Representatives should be informed ONLY of God's Will! CIM]

Exposure is our best weapon. ■

Courtesy THE STRATEGY, 92 Neale St, Bendigo 3550

Our forefathers many years ago, wanted a 'king' (or queen) to judge them like all the heathen nations around them. In so doing, they rejected God as being their King {1 Sam. 8:7}, and He warned them that they would pay the price {1 Sam 8:11-20}. I think the above shows we are still paying that price. The price, has in fact, become the punishment for disobedience to God's Commandments {Deut 28}. If we ever want to change this situation, we will need to repent before God, for having rejected Him - and His Law - and return to obedience, rejecting man's law! Anything else is just band-aiding a continuing cancer. ■

Selective Blasphemy In Movies

by Geoff Muirden

I think most movie buffs would agree that there is selective use of blasphemy on the "silver screen." Why is it that the name of Jesus Christ is the one selected? I have lost count of the number of times some hero or villain on the screen exerts his or her "strong emotions" by exclaiming 'J..... C.....', or 'C.....', or 'C..... Almighty!' etc., and it never seems to be to express any kind of holy purpose or to indicate any reverence; on the contrary!

But have you noticed that Hollywood never seems to blaspheme those of other faiths in a like manner? Why is it that we never hear Buddha, Mohammed, etc., blasphemed? [Salman Rushdie tried, and look what happened! CIM] Why don't we hear expressions intended to denigrate Hinduism, Islam, Shinto, Buddhism, etc.?

When will we hear: "What in Mohammed!" as an expression; an oath consisting of "Schneerson!" How about "Shinto!" or "What the Buddha!" or, heaven forbid, an 'anti-Semitic' or anti-Zionist expression? Why not "What the Khazar.....!" or "Hertz!" Or perhaps "What in Auschwitz!"

Isn't it just too much of a "coincidence" that it "just happens" to be the name of Christ that is habitually defamed, and not other groups? Of course, the fact that much of Hollywood is run by Khazar Jews [see "Casting A Spell Over America" p 6 of #79 for Aug. '92 CIM], and that the Talmud defames Christ and Christians, just may have something to do with this 'selective' blasphemy. But what makes me somewhat ashamed is that on some occasions it has been Moslems rather than Christians that have objected most strongly to defamation of the Jesus Christ.

Among those who objected to "The Last temptation of Christ" most strongly were Moslems, who, though they do not adore Christ, or accept Him as Savior, nevertheless revere Him as a worthy "prophet." In my experience, they protested, if anything, more strongly than most [Judeo?] Christians.

It is a sad thing that we allow this continuous blasphemy to operate at the movies, and on the T.V. screens [which you can always turn off, CIM] and, I would suggest, that if the Buddhists, Moslems, and especially Jews, found themselves



similarly 'defamed,' the howls of outrage would be enough to close down the theatres that screed movies using such terms. But it is apparently "Politically Correct" (PC) to accept such terms, at least in the secular world. Why is there no indignation at the constant denigration of Christ on movies, video and TV, by those opposed to "bigotry"? One of the problems for Christians is that, if they were to protest this constant barrage of anti-Christ language on TV and video, they would have to oppose nearly every show. It is a symbol of the extent to which we are dominated by ANTICHRIST forces.

In view of the fact that some people are pressing for an "anti-religious vilification" law, why has it escaped their attention that there is constant anti-Christ religious vilification in operation on TV and video? Will they prosecute the persons who produce such shows?

Will the Australian Broadcasting Commission cease to produce anti-Christ "skits" and, if it insists on producing them, will it amuse itself by parodying other faiths instead? Why does it also resort to "selective blasphemy"? ■

Stop watching anti-Christ shows and movies, and start doing things together without the 'box'! Try reading instead. It will improve your mind, and the mind of your family.

SPARKS FROM SCRIPTURE: Prayer

Summer, 1993

Daniel was taken captive with the southern kingdom of Judah by Nebuchadnezzar of Babylon. The books

of KINGS and CHRONICLES tell us of the northern and southern kingdoms having one wicked king after another, with a few good ones interspersed. However, Yahweh is a God of mercy. In Ezra, we read of Cyrus, king of Persia (who had conquered Babylon) "to fulfill Jeremiah's prophecy," ordered the captives free and paid the expenses for them to return to their homeland to rebuild God's temple at Jerusalem, and its walls. He gave them back all the treasures of the temple, the gold, the silver and the copper that Nebuchadnezzar had taken from the temple.

When the adversaries and others in the area offered Zerubbabel and the chief of the fathers to help them build, they refused their help. However, the adver-

saries kept the work of building the temple and their cities several years, until the reign of Darius.

God Save Thy People

When wilt Thou save Thy people,
Oh God of mercy, when?
Not kings alone, but nations?
Not thrones and crowns, but men?
Flower of Thy heart, Oh God, are they:
Let them not pass, like weeds, away--
Their heritage a sunless day.
God save They people!

Shall crime bring crime forever,
Strength aiding still the strong?
Is it Thy will, Oh Father,
That man shall toil for wrong?
No, say Thy mountains, No Thy skies;
Man's clouded sun shall brightly rise,
And songs ascend instead of sighs.
God save Thy people!

When wilt Thou save Thy people?
Oh God of mercy, when?
Thy people, Lord, Thy people,
Not thrones and crowns, but men?
God save Thy people; Thine they are,
Thy children, as Thine angels fair;
From vice, oppression, and despair,
God save Thy people!

-- Ebenezer Elliot --
(as reprinted in *Kingdom Treasure*, #150)

The adversaries sent a deceitful letter to the kings following King Cyrus, Ahasuerus and Artaxerxes. Finally, King Darius made search of past records and found the order of Cyrus, and ordered the adversaries to stop hindering the builders of God's temple and Jerusalem and its walls. Not only that, he ordered them to pay tribute to help them in the work and even give them bullocks, rams and lambs they needed for their offerings!

I would encourage you to read Daniel's prayer in Daniel 9:4-20. It took a long time, but his PRAYER WAS ANSWERED! Yahweh-God can change our corrupt government and even cause them to serve

our people! Let us pray without ceasing (1 Thess. 5:17) but also do what we should and can do to establish righteousness!

GK

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CALL TO PRAYER

Strange what a difference a half-century can make in the religious convictions, or lack of them, in a country.

In 1936 Edward VIII, king of England for less than a year, let it be known that he intended to become the third husband to a lady named Mrs Wallis Warfield Simpson, who was then married to her second, a London shipping broker.

Religious opinion in Britain was so vehemently hostile that the matter rapidly precipitated a constitutional crisis. How could the king, the official head of the established Church of England marry a divorced woman? How could the Church demand respect for its rules, which regarded marriage as indissoluble, if the head of the church was himself living with a woman whom the church must regard as another man's wife? Was not sex outside the marital union strictly forbidden? Clearly the king must choose. Parliament declared, between Mrs. Simpson and the throne.

In a celebrated radio speech, King Edward gave his answer. He would abdicate the throne, he said, in favour of "the woman I love." He passed into the rest of the 20th Century as the Duke of Windsor, in effect banished for life from Britain, to live variously in the Bahamas, France, the United States and, as an occasional resident, on his ranch in Canada. The curiosity from today's standpoint is that the church's rules in the 30's were so rigorously enforced.

Curious because that same Church of England recently published a Revised Guide to Marriage to bring itself 'up-to-date' on questions of sex. The Church, said the guide, is now shedding its old-fashioned authoritarian image. Sex before marriage, with one or more partners, must be regarded as a fact of modern life, and will henceforth be considered acceptable.

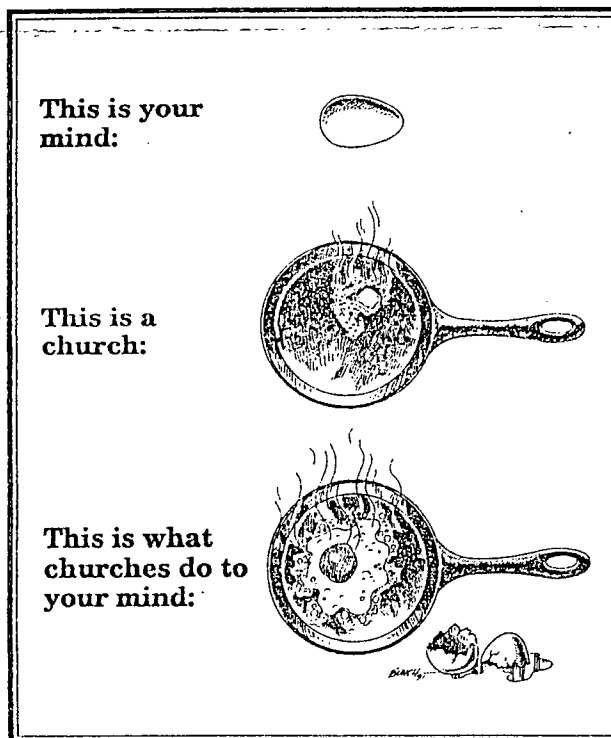
What is marvellous to behold, of course, is not only the radical change since the 30's, but the extraordinary reason the guide's formulators give for making it. This is what people are actually doing, they declare, so it behooves the church to get used to the idea. [like changing Bible teachings, under Jewish pressure. see p.8, 9 of #71 for Nov. '91, CIM]

Such a stand is, to put it mildly, exceedingly confusing to many non-clerical Christians and to those outside the faith altogether. Unenlightened by currently fashionable theology, they had been led to believe that the church got its ideas on right and wrong from the Bible and its own long traditions. Since both of these stand four-square against the kind of promiscuity the church now condones, such people are bound to ask questions. How come God, whom the church has always

represented as opposing such goings-on, is now discovered to have adopted a far more liberal view? Did God change His mind? {Matt 5:17} Has God decided that a little premarital sex here and there for the first 19½ centuries of Christendom was distinctly sinful, {Mal. 3:6} {Rom. 7:7} {1 Jo. 3:4} whereas late 20th Century sex is OK?

How did the church actually come to acquire this amazing revelation? Well, say the promulgators of the Revised Guide, they got it by looking at what so many people are actually doing. The operative principle is therefore clear, whatever is popular is right. Where the church once considered itself divinely commissioned to tell us how our Maker wanted us to live, it has now assumed the somewhat less formidable task of merely monitoring public behaviour. The principle has of course, much wider ramifications. Presumably, for instance, if enough people can be demonstrated to be turning increasingly to attitudes, of say race hatred [mixing, {after his kind! Gen 1.}

CIM], the church will then conclude that such attitudes must be right. If the Sodomites can show that they are a large and growing part of the community then the church will conclude that this also must be right {Lev 20:13}. Or, if the days should return when large mobs of spectators could be assembled in a coliseum to watch men being torn to pieces, [we are pretty close with 'football' CIM] the church would conclude that such exhibitions ought to be accepted as a fact of modern life. The Revised Guide to Marriage is hardly the First instance of this new direction in moral theology. We saw the same thing a few years ago when the head of the Anglican Church in Canada observed that it was "not yet time" for his church to accept overt and active homosexuality {Rom 1:32, CIM}. Notice the implication of the word "yet." It clearly suggests that sooner or later ("In that day there shall be no more the Canaanite in the house of the Lord of Hosts." Zec 14:21, If you want to find out about the Canaanite



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religion, get THE PLOT AGAINST CHRISTIANITY. #395 \$18.50 ppd. CIM} the time will have arrived. So what does the archbishop who made that observation suppose is changing? Public opinion, obviously. The archbishop was merely fulfilling his perceived function of assessing the popularity of a given form of conduct. When enough people do it to make it right, he'll be sure to let us know.

Why, one wonders, is the church taking this tack? Clearly it supposes that in so doing it renders itself more popular, more attractive. [preparatory to being part of the One World Church! CIM] Its numbers are declining, its massive bureaucratic budgets can not be met, so it will desist from its more offensive moral assertions, dwell heavily on the infinitely less dangerous and more comfortable "social" sins, and all those



sexually active young people will come swarming back [to bring their AIDS into, CIM] the pews!

Will they now? Is it not far more probable that they will see that the only valid reason anyone could possibly have for going to church is that it possesses knowledge of God, of why He made us, of what He plans for us, and how He wants us to live. But, if the source of the church's inspiration is nothing more or less mysterious than the latest Gallup Poll and assorted clerical observations of current bedroom fashions, then will these people not say, "Why bother!" And can you blame them?

The state of the morals in the nation is a direct reflection of the stand taken by the church if the church will not obey the Law of God why then should anyone else. The Scriptures consistently tell us to remember our [Israelite, CIM] roots, not to forget the Rock of Our Salvation. [see Luke 1:68-75, CIM] Not to slip slowly away from those tenets which made for a Godly society.

Many times in the past Britain was called to a national day of prayer, with remarkable results. [Sir Joh used to do so here in Queensland, CIM] Elizabeth 1 called the nation to prayer and God blew away the Spanish Armada. George VI called the nation to prayer and the army was taken from the beaches of Dunkirk with amazing safety.

Today our nation, Australia, faces its darkest hour, the cold dead hand of humanism is crushing our religious freedom, removing Christianity from the classroom [get your lambs out of the schools, and teach them at home! CIM], teaching our children filth. Our Christian Heritage is being done to death by ambitious politicians. It is wrenching from us the power to make our own decisions and to live in freedom. Never have we been so in need of a mighty move of God to bring revelation back to the church and the people of this nation. [CIM: (Isaiah 59:1-21 KJV) (1) Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: (2) But your iniquities have separated between you and your God, and your sins have hid {his} face from you, that he will not hear. (3) For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. (4) None calleth for justice, nor {any} pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. (5) They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth; and that which is crushed breaketh out into a viper. (6) Their webs shall not become garments, neither shall they cover themselves with their works: their works {are} works of iniquity, and the act of violence {is} in their hands. (7) Their feet run to evil, and they make haste to shed innocent blood {abortion on demand, CIM}: their thoughts {are} thoughts of iniquity; wasting and destruction {are} in their paths. (8) The way of peace they know not; and {there is} no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. (9) 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. (10) We grope for the wall like the blind, and we grope as if {we had} no eyes: we stumble at noon day as in the night; {we are} in desolate places as dead {men}. (11) We roar all like bears, and mourn sore like doves: we look for judgment, but {there is} none; for salvation, {but} it is far off from us. (12) For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions {are} with us; and {as for} our iniquities, we know them; (13) In transgressing and lying against the Lord, and

departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. (14) And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. (15) Yea, truth faileth; and he {that} departeth from evil maketh himself a prey: and the Lord saw {it}, and it displeased him that {there was} no judgment. (16) And he saw that {there was} no man, and wondered that {there was} no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. (17) For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance {for} clothing, and was clad with zeal as a cloke. (18) According to {their} deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. (19) So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. (20) And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. (21) As for me, this {is} my covenant with them, saith the Lord; My spirit that {is} upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

If my people {Israel, the phrase "my people Israel" is used 28 times in Scripture! CIM} which are called by my name {"upon whom my name is called" see Numbers 6:23-27, CIM}, shall humble themselves {not their enemies, CIM}, and pray, and seek my face, and turn from their wicked ways {that's repentance, folks! CIM}; then will I hear from heaven, and will forgive their sin, and will heal their land. (2CH 7:14) (KJV)

[recommended reading: To Heal The Nation, #391, \$10 ppd, CIM]

I, therefore, implore you to join with us in a National day of prayer on Nov 7th to ask that:

- 1) God will forgive us our sins, Help us to turn from our wicked ways and restore freedom to this land.
- 2) That Justice will once again be seen in the land [according to God's Law! CIM]
- 3) That our economic freedom will be returned to us and that the banks will no longer hold us in serfdom {execute those who lend at usury, Ezek 18:13, 18:17, CIM}

[Follow Christ's admonition in Matthew 6:6 when praying, CIM] *Ray Smyth*, CIM additions by *Hank Roslofs*

David Irving has won his case for entry into Australia, and is planning a six-week speaking tour! Watch for details, and go listen to a great historian, worthy of your support.

Operation "Stop APLA" in Eikenhof

On Friday 19th March 1993, an innocent car-lift scheme ended in tragedy for 3 families in the Randvaal area of Walkerville. The senseless killing of 3 people (1 woman and 2 children) in what has become known as the "Eikenhof Killings" sent waves of fear and anger throughout South Africa. When it was disclosed that the REAL target had been a school bus, the horror felt by the residents of this



ANTI-THOUGHT CONTROL DICTIONARY

WAR

CONTROLLED MEANING: A declared conflict or prolonged battle between one people (nation) and another people (nation). Wars are fought to preserve the peace and make the world safe.

CORRECT MEANING: The word "war" derives from Teutonic root meaning *to confuse; to embroil; to be in conflict*. War can be waged by anyone, and between any two or more parties. Typically, however, war is expressed at the level of government ... in terms of "national war."

In the mind of the common man, "war" is generally equated with "all-out war," or "total war" - meaning to the death, or until one side surrenders. The truth, however, is that "total war" (real war) is never waged by "advanced" nations. Rather, war is regulated, controlled and usually funded (both sides) from behind the scenes by its creators who alone profit from it.

Our generation of Americans have abdicated personal responsibility with regards to wars. American parents allow their sons and daughters to be sent to war, at the behest of their government, against "enemies" they don't even know. They invade, kill (or get killed), destroy, and loot people and communities of whom they have no acquaintance or knowledge - all because its called "war."

But what war? Whose war? and why?

Governments war against governments ... for the benefit of those who control those governments. People don't war against people! People have disputes. Sometimes they even have feuds. These are settled between the principle parties - without involving their neighbors.

Governments, however, war against other governments by forcing innocent third-party citizens, who know nothing about the conflict and have no stake in the matter, to fight for them. Citizens of one government system are pitted against citizens of another government system. They kill one another until one government system is depleted of citizens to feed the war. Like pawns in a Chess game, citizens are invested (used and expended) to force one government's will upon another government. [The UN's will on Somalia, Bosnia, etc CIM]

Wars are between governments ... not between peoples and lands. Wars are fought, not for the people, but for governments. The people always suffer. Politicians, Bankers, Lawyers, and Undertakers prosper from wars, and they alone should fight them! This would benefit us in two ways: 1. War would be brief, and 2. A true criminal class would diminish in numbers.

In 1861, Yankee citizens were forced to kill, loot, and ravage the South so that Lincoln and his banker friends could ostensibly "preserve the Union and abolish slavery." Secretly the war architects chuckled because their real objective was not to emancipate the Negro, but to bring all races to a common level of slavery under enfranchisement and debt to these same bankers. The New World Order hated the South ... NOT because it had slavery, but because it had PLANTATIONS - independent communities with their own economies having no need of bankers or politicians. In one stroke, the New World Order crushed the South and virtually eliminated the future threat of independent communities. Private industry could no longer achieve independence from central banking and central government.

The Anti-thought Control Dictionary is brought to you by:

THE AMERICAN CHRISTIAN

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"stop APLA" continued:

small farming community, erupted into anger.

And so it was, that on Sunday 21st March, we decided to give the term MASS ACTION new meaning! General Thompson ("Hagar" to many) instructed his commanders to rally as many of the East Rand as possible and we put the word out. The AWB was setting up a road block at the scene of the killing that Monday morning at 6.30am and ending at 8am. The area to be blocked was the Four-Way stop at Eikenhof, linking Johannesburg, Lenasia and Vereeniging/Walkerville traffic. We contacted the Press before leaving and set to meet whatever was awaiting us at Eikenhof.

Police everywhere! The Army and the Traffic Police and helicopters and guns pointing at us, but the AWB came from the West Rand, East Rand, Vaal Triangle, Johannesburg South to help RANDVAAL. They came in cars, bakkies, on bikes and bicycles. They came in uniform and mufti, bearing placards and posters, firearms and flags. They pulled their cars across the dual carriageway and blocked the traffic. The taxi's stalled with their occupants terrified of the WIT BOER (White Farmer). The traffic backed up all the way to Walkerville and no-one hooted! Everyone knowing that we were standing for our children. Whether or not the people were members of the AWB, they stood with us and defied the Police and the Army to move us.

The women of the AWB stood in a line in front of the Caspirs and the Police put their weapons away. The Army bike patrol was banished to the bushes where they sat like the monkeys they are. Feelings ran high and when we were asked to move our vehicles by the Police, we told them to tow them away, if they wished, but that they would have to drive over our bodies, to get to the cars and bakkies.

And so we won the day. Our message was clearly spelt out to the crowds and to the press who eventually arrived. "ONE SETTLER, ONE TAXI"..... ONE CHILD, ONE SQUATTER CAMP.....BAN THE PAC ... DE KLERK RESIGN... NO MORE..... WE ARE HERE TO STAY"

Law and Order Minister, Mr Hernus Kriel, waited until we had left the scene before arriving, to talk to the press ... he was not going to face the wrath of the AWB, or talk to us ... we might make a fool of him in front of the Nation and show everyone how he has no control over the AWB! His police could not move us, nor could the Army ... he did not want to see that maybe they were in support of our action.

Genl. Thompson handed over a declaration to the Police, stating that the government must immediately take action against APLA terrorists and give protection to the people in the area. If this is not done the AWB will do it. This declaration resulted in Police protection for the school busses, until the end of the term and a satellite Police station were set up in both Eikenhof and Walkerville. More manpower was brought into the area and the Army patrols increased.

The AWB won support and friends from all over South Africa, because we showed them that we meant business and that we did not intend being intimidated.

About 400 AWB members did what an entire community could not do ... we demanded and got protection for the area. The Government now knows, if they can't do the job, we will. We are proud of our Boer Volk and thank everyone who came to take part in this action. It was a good day.

Chief Commander, Lynn Finlay. ▣

Many, many thanks for all the letters received! They are so much appreciated, and we rejoice that our gracious God is opening the eyes of His Israel people; not only to WHO they are, but to what their responsibility is! "Peace be to the Brethren, and love with faith, from God, the Father, and the Lord Jesus Christ.

"Grace be with all them that love our Lord Jesus Christ in sincerity. Amen." Ephesians 6:23-24. Sincerely,