

MILESTONES 1980

A Review of World Events in the Light of Bible Prophecy

GRAHAM PEARCE

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Printed by Stallard & Potter,
2 Jervis Street, Torrensville,
South Australia.

MILESTONES TO THE KINGDOM 1980

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Another year has slipped rapidly by, with many events crowding in upon our attention. Whereas nothing startlingly new has occurred, there is satisfaction in the assessment that world events continue to fit into the same pattern, indicating that our general prophetic expectation is on the right lines. The fact that there is no new radical development should not lessen our interest; rather it is that our attention should be gripped by the rapidly moving scene, and we should realise that we must be wide-awake spiritually, with loins girded, waiting for the Lord.

Perhaps the most interesting section of this issue is chapter 2, which reports the 'inside' story of a Vatican-Moscow alliance; an agreement by top people in the Vatican and the Kremlin to co-operate, made over ten years ago. The recent events in Poland where the Church and workers have established a greater degree of independence without intervention from Moscow gives support to the idea. Another area where a changing outlook has become much more apparent this year is in Western Europe, with its swing away from America and towards the Soviet. Also in Western Europe, Germany and France have been drawing closer together; both countries well established on a Socialist basis. Taking these matters in total, we see the ground well-prepared for the erection of Nebuchadnezzar's great Image on its two iron-clay feet and directed by its latter-day Babylonish head. Exactly how all Europe will be welded together as a Catholic-Socialist confederation we cannot say; probably a combination of behind-the-scenes-bargaining, intrigue, betrayal, and war or threat of war.

In America there has been a dramatic change of outlook following the invasion of Afghanistan by Russia; though the change was in progress before this happened. It has shown itself in the vast sums voted by Congress for new weapons and ships; in the intense activity to acquire sea bases near the Gulf; and in the considerable military activity in the Gulf region to back up the declaration that any further aggression by Russia would be met by force. Egypt's emergence as America's main base is quite exciting from a prophetic point of view. Britain and Australia have been taking a significant part in the region.

America's rejection of President Carter and his replacement by Ronald Reagan, and the change in the Senate from a liberal majority to a conservative majority, indicates a similar political change in America to that in Britain under Mrs. Thatcher. We may expect that Reagan's policies will increase the divergence between America and Western Europe, and bring to the surface the ideological hostility between socialist State control in Western Europe and the democratic,

capitalist, freedom-of-the-individual, emphasis in America and Britain. These are important differences that will lead to a different response to Christ when he is here. In his election speeches, Reagan declared himself 100% pro-Israel and criticised Carter's lack of support for Israel in the United Nations' debates. What different policies he will pursue in the Middle East is not known. He might become so aggressive that we will see 'the King of the South push at him' (the northern power).

The year has been marked by a growing anti-Israel attitude amongst the nations. "The whole world is ranged against us. Let us be in no doubt about that", said one writer. There has been a widespread protest at Israel emphatically declaring her sovereignty over west Jerusalem, east Jerusalem and the old City with its various 'holy places' of the three religions, Judaism, Islam and Christianity. Zechariah chapter 12 obviously comes to mind; that Jerusalem is to be a burdensome stone for all the peoples of the earth. The peace agreement with Egypt has matured quite well, in diplomatic and trade relations, communications, etc., despite the stalemate over autonomy in the West Bank. This has lessened military pressure on Israel; but dwelling safely and at rest, in prosperity, as described in Ezekiel chapter 38, is not in sight.

In Britain the fear of war has been more apparent, and civil defence has become a live matter again. In a national emergency, enrolment in the civil defence services would bring a severe test for the brethren and sisters. Economic difficulties are mounting rapidly, and we may now be near that process of humbling Britain so that she will begin to turn back to a respect for the Word of God. When Christ is here, with the power and glory expressed in Psalm 45, "*the daughter of Tyre shall be there with a gift, and the rich among the people shall intreat thy favour*". Knowing that such scriptures will surely be fulfilled, we look for those movements that will lead to the fulfilment.

In the several issues of 'Milestones to the Kingdom' we have considered many features of prophecy fulfilling in our time. It would be wilful blindness not to see that we are in the final epoch of God's preparations for the coming of Christ — the positioning of the nations for their opposition to Christ in the 'great day of the war of God Almighty'. In addition to this overall picture, Christ has revealed a specific happening that immediately precedes his return to his household. The previous event to him coming as a thief is the frog-like spirits going forth to gather the nations (Rev. 16:13-16). We have been witnessing this for a long time, but more remarkably in the last decade, and we have no excuse for not believing that his coming is near. The invasion of the Land and Armageddon are some way off,

but the coming of the Master is near. In our first chapter there is a brief coverage of the pouring out of the Vials of God's judgments and of the going forth of the frog-like spirits; in chapter two there is more detail of how the frog-like spirit in the mouth of the false prophet has developed.

At the end of the book there are some extracts from Brother Thomas's Eureka, Volume 3, under the theme "The Lamb and the 144,000 on Mount Zion". The reader may ask, 'Why use space to reproduce this?' Reasons for doing so are given before the extracts. We ask for your sympathetic reading of this epilogue.

GRAHAM PEARCE
Crick, England
December, 1980.

SIGNS OF HIS COMING IN THE BOOK OF REVELATION

The Bible provides us with three different standpoints regarding the return of Jesus Christ:

1. **As it affects the believer:** The summons to the judgment seat, which will take many unawares and holds out joy or sorrow. *“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame”* (Rev. 16:15).
2. **As it affects the nation of Israel:** The events that focus on the Land and the Middle East, extensively set out in the prophets, and a frequent item in ‘Milestones’.
3. **As it affects the world:** The Christian apostacy opposing the establishment of the Kingdom. This is extensively covered in Jesus’ Last Message, in the latter part of the Revelation of Jesus Christ.

It is with this last standpoint that this chapter is concerned. Three lines of consideration indicate that Christ is near.

THREE LINES OF INTEREST

Starting with chapter 14, the Revelation enters into the detail of the events belonging to the epoch of Christ’s return, the epoch Daniel calls ‘the Time of the End’. There are six chapters covering events prior to, and immediately after, his coming. To understand these chapters and to see the key events of our own time portrayed, is very encouraging. It assures us that God is in control of world affairs, and that the return of the Master cannot be far away.

There are three ways in which the Revelation focuses our attention on current affairs. Firstly, there is the overall situation; out of a mass of today’s complex issues, it directs us to see what is the important one, expressed in the symbols of the judgment of a harlot riding on a beast. Secondly, in the Vials, there is outlined the sequence of events over the past 150 years, so that in a broad way we are assured where we stand in the divine programme. Thirdly, in the detail of frog-like spirits going forth into the whole world, we have the detail of events just before his appearing. And because we have reached these events, we know how near we are to his appearing.

We will deal only briefly with the first and second themes, and more extensively with the third.

THE HARLOT ON THE BEAST

The complexity of world events, and where they are leading, is baffling to commentators. But with the guidance of Jesus' Last Message we discern only one dominant issue, one theme. It is expressed in the appearance of a harlot riding on a beast in chapter 17; in an equivalent picture of a great city Babylon in chapter 18; in divine judgment on the harlot-Babylon city; followed by the emergence of the holy city Jerusalem to rule the world. Men do not see this as the key to developing world events; but to the Bible student it is the great theme in God's programme at the end of prophetic time.

The beast with seven heads and ten horns is defined for us in Daniel chapter 7 and the earlier part of the Revelation as the Roman world which passes through various phases until it is destroyed by the saints. The harlot stands in contrast with the undefiled bride—those unfaithful to Christ and those faithful. So we have no difficulty in identifying in the symbols the Roman Catholic Church and its hierarchy in a controlling position relative to Europe and the region covered by Daniel's fourth beast. Riding on the beast means that she is in a controlling position because of the further language used: she intoxicates all nations, she embraces 'the kings of the earth', and declares "I sit a queen". Each year's 'Milestones' has given information on how this situation is developing. It is yet to become a reality; and then the judgement occurs under the 7th vial, when "*great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath*" (Rev. 16:19).

THE VIALS

The Book of the Revelation is a book of judgments. The seals, the trumpets, the vials; all present history as the judgments of God. The vials are called "*the seven last plagues*"; they are the final judgements of God on an unfaithful world: "*For in them is filled up the wrath of God*" (Rev. 15:1). Five vials of wrath have been poured out, the sixth is still in operation, and the seventh, the last, is still future. These vials are a wonderful condensation, prophetically, of modern European history, starting with the French Revolution. Though it occurred nearly two centuries ago, the French Revolution is the key to the present. The Larousse Encyclopedia of Modern History (1964), in the section headed 'The Present Age', opens with these words:

"In a political sense it is proper to date the age in which we live from the French Revolution. The shock carried by that Revolution and the spread of its principles has produced repercussions ever since. They will continue today, whenever people claim the rights of national self-determination and equality before the law . . . the republican ideal, launched by the 'insurgents' of the Thirteen Colonies in America, now embroidered

and developed by the theorists of France and tried out by the French nation in arms, would little by little spread over the whole world”.

The French Revolution was the rising up of the masses against their oppression by the privileged classes — the king, the clergy, the aristocrats. Its rallying cry, “liberty, equality, fraternity”, has echoed round the world ever since, as the people in nation after nation have asserted themselves, and nations have claimed their independence.

The first major effect of the Revolution was the break-up of the long-established feudal system in Europe and the dominance of the Catholic Church. This was initiated by the Napoleonic wars at the beginning of the 19th century. It is the period of the first five vials and the pouring out of God’s judgments on the European Catholic world (see ‘Apocalypse and History’, sections 8 and 9).

The next vial, the sixth, covers a long period, just as was the case with the sixth trumpet. The sixth vial covers the major developments in the divine programme through the 19th century to the present. It is the period prior to Christ’s coming in which the nations are being prepared for their concerted opposition to his rule. The sixth vial gives us guidelines for events both in the east and in the west. The first two of its items refer to events in the east — the drying up of the river Euphrates, followed by the preparing of the WAY for the KINGS from the SUN’S risings (plural in the Greek). These phrases and their symbology summarise the significant events over 150 years and more. The Turkish empire ‘dried up’ during the 19th century, allowing the 20th century development of the partial return of Israel to their land. Thus the WAY is being prepared for the coming in of the new KINGS; those who rise from the sleep of death when the SUN of Righteousness appears and draws them forth. They are to take charge of the Promised Land and restore the Holy Nation, with the throne of Jesus Christ in Jerusalem. The great changes in Palestine in the last century and the present century are the necessary preliminary to this; a Way is being prepared by which Christ and the saints will enter the Babylon city, destroy it, and establish a divine rulership symbolised by the holy city New Jerusalem coming down from God.

THE GOING FORTH OF THE FROG-LIKE SPIRITS

The next item under the sixth vial is the going forth of the frog-like spirits. This is our chief interest, because it is the last event before Christ comes. The going forth of the frog-like spirits points to the development of Socialism-Communism as the dominant political and economic force in Europe; and also as a big factor in

the religion of the Vatican. We read that the frog spirits go forth to the whole world to gather the nations to the war of the great day of God Almighty (Rev. 16:14). This world-wide development prepares the ground for the nations to confederate against Christ's rule. While this is progressing, there is fulfilled the next verse, "*Behold, I come as a thief.*" Clearly it is important for us to understand this going forth of the frog-like spirits, because this pin-points more precisely than any other scripture the situation in the world that heralds Christ's return.

A frog-like spirit goes out of the mouth of the dragon, the beast, and the false prophet. The beast concerns Western Europe, the dragon Eastern Europe. This geographical identification comes from a study of the various beasts in chapters 12 and 13 of the Revelation (see 'Apocalypse and History', section 6). The false prophet is a symbol for the Pope and his hierarchy; they are pre-eminently THE false teacher from Christ's point of view. The Pope claims to speak infallible truth for Christ, but actually what he declares is altogether false. An unclean spirit out of the mouths of these three refers to the policies pursued by those in authority; the speaking mouth being the voice of authority of the government. The unclean spirit is frog-like. The frog is the symbol of republican France, where democracy and socialism had their origins in the French Revolution. The original cry expressed the rights of the individual—liberty, equality, fraternity. On the national level this is expressed in democracy, the kind of government generally existing in Britain and America. But on the Continent, the ideals of the Revolution never existed for long at the national level. The European temperament and Europe's historical precedents tend to bring about socialism; the society where the State is supreme and the individual must conform. It is the development of democracy and socialism from the French Revolution that is the frog-like spirit; first developed in Europe itself, and then going forth to the whole world.

Before we look at the way in which the frog-like spirit has been operating from these three centres of the dragon, beast and false prophet, a few definitions may be helpful.

Democracy: 'Government of the people, by the people, for the people'. Genuine democracy allows individual liberty and general tolerance; it is associated with production for individual profit, usually called Capitalism.

Socialism: Society in which the individual comes under the control of the State. Individual ownership of property and capital is replaced by collective ownership; the State controls production, distribution and exchange.

Communism: A form of socialism based on the philosophy of Karl Marx.

Karl Marx: A German Jew whose theory is called 'scientific socialism'; a so-called reasoned case for man's prosperity on an evolutionary basis, without God. With his collaborator, Engels, he formed the first Socialist International (1864-72).

Fascism and Nazism: Other forms of socialism in which the individual found himself bound to the State and its 'infallible' leader, the Duce or the Fuehrer. Science, art and education were brought under the control of the State. 'Nazi' is a condensation of 'National Sozialistische Deutsche Arbeiterpartei' — National Socialist German Worker's Party. The voice of the people, perhaps; but people in fact who have surrendered their freedom and find themselves under the heavy hand of the State. Such dictatorships appeared in all the Catholic countries — Hungary, Poland, Austria and particularly Spain under Franco.

To understand the present we must trace the path of socialist development in Europe. In the 19th century there were occasions of genuine democracy when there was tolerance and freedom; but the tendency was always back to a more authoritative State and less freedom for the individual, despite the outward facade of a political party of the people. In the 20th century two forms of socialism emerged; in the East, Communism, in the West, Fascism and Nazism. With the suppression of Fascism and Nazism after the Second World War, there has been a fair degree of democracy in Western Europe, but this is slowly giving way to the kind of socialism entrenched in the East. Although genuine political elections take place, the State takes an increasing control of affairs, and the people allow this to be.

With this background on socialism, we look at the fulfilment of the prophecy of the frog-like spirits going out of the mouth of the dragon and the beast. The spirits go forth to the 'kings of the earth' (a symbol for the rulers of the European region), and then go forth to the whole world. It needs no proving that the two groups of nations in the 'East' and the 'West' are each busy exporting their philosophies to the developing countries, usually called the Third World. The two have somewhat different brands of socialism, but both talk of justice and plenty for the vast millions; and in some measure are fulfilling this in the development of these countries by building roads, houses and ports, and providing communications and education. But underlying this there is the instilling of socialist doctrines and the tying of the country with vast debts to the governments and big business of Europe. As it works out, the people find themselves under an elite class who control their lives, who in turn find themselves in many ways dependent on the leading powers of Europe. Scores of countries in Africa, South East Asia, South America, and the Middle East find themselves in this position.

So we find no difficulty in recognising the frog-like spirit going forth from Europe to these countries, some under the influence of the EEC in the West, and some under its equivalent, the Comecon, in the East. Here are forces operating that will bind together all nations against the theocratic government introduced by Christ. Not in the least perceived by men, the frog-like spirits are gathering together the nations for the war of the great day of God Almighty. Here is a vast field of prophecy fulfilling in our time. Here is a world-wide development that could not have been conceived a century ago. But inexorably the divine plan unfolds, and we watch with awe and humility at the mighty hand controlling the affairs of the world.

We have briefly considered the frog-like spirits in the mouth of the dragon and the beast. What of a frog-like spirit going out of the mouth of the false prophet to all the world? This is the most remarkable happening of all in this section of the prophecy.

A FROG-LIKE SPIRIT IN THE MOUTH OF THE FALSE PROPHET

The Papacy was bitterly opposed to the French Revolution. Out of its mouth went a very anti-frog spirit! The Papacy and the Church suffered severely as the revolutionary fervour swept through Europe in the first half of the 19th century. Throughout the century they struggled against the new forces, by intrigue, by exerting the Pope's religious authority, by stirring up wars; hoping for the restoration of the old Order. But this was not to be; and it was slowly realised that the Church and Papacy must adapt themselves to the new conditions. It was at the end of the 19th century that the Vatican first showed a degree of acceptance of socialism. This was expressed in the Encyclical 'Rerum Novarum' (1891), in which the Pope declared himself the champion of the oppressed and exploited working class. This was the beginning of a frog-like spirit in the mouth of the false prophet.

In the first half of the 20th century, the Vatican was involved in a form of socialism that aimed to counter the socialist Communism in the eastern part of Europe. The aim was socialism under Church guidance, what might be termed 'God and the people', and it was associated with the Fascist and Nazi regimes. These were opposed to the Communism of Eastern Europe, based on Marxism and the relegation of God and religion to the background. But with the defeat of Germany a second time in World War II, this challenge of Marxist socialism had to be classed a failure. Communism continued to spread in Europe and further afield after the war. Aiming always to

be on the winning side, the Vatican felt driven to draw closer to Communism, and we have seen in recent years a much more active frog-like spirit in the mouth of the false prophet. In the next chapter we look more closely at this, and see further evidence for prophecy fulfilling before our eyes, and telling us that the return of Christ is near. This evidence comes mostly from a very interesting book by Avro Manhattan, "The Vatican-Moscow Alliance".

AN APPRECIATION OF BRO. THOMAS' EXPOSITION OF THE APOCALYPSE

by Bro. R. Roberts

Abridged from 'The Ambassador', January 1869

We, individually, esteem it a cause of deepest thankfulness, and experience it to be a source of satisfaction amounting to happiness, to have had our lot cast in a day when the Apocalypse has been the subject of such an exposition as is contained in the three now published volumes of *Eureka*; and we will be presumptuous enough to imagine that this must necessarily be the sentiment of every genuine lover of the truth.

Doubtless, it will be considered vulgar to say of *Eureka* that it is the only satisfactory exposition of "Revelations" that has been given, or can be given. Yet we will be bold to say that this must necessarily be the verdict of every rational mind sitting down to a canvass of the whole subject on its merits, in the light of the truth affirmed in the things God has declared by his servants, the prophets and apostles, in all the Scriptures. It is a matter of evidence. *Eureka* is no charlatan exposition . . . it is a rational process of identifying facts, discovering and elaborating evidence, establishing premises, and evolving conclusions with the cold and literal precision of mathematical rules. There is no fanaticism; indeed there is scarcely the warmth which such topics might naturally excite. There is, on the contrary, a transcendent sobriety, indicative of the clear head and steady hand accustomed to difficult operations of logical surgery.

And the results are truly commensurate with the faculty employed. The Apocalypse is exhibited in an aspect of dignity and importance, which contrasts strangely with the position it is made to occupy in ordinary books of Apocalyptic exposition. It is made the interpreter of the past and the revealer of the great future that is at the door. The present is clothed with a sense of divine reality, which is little excited in the mind by ordinary history and experience. The reader is made to feel himself within the compass of a vast scheme of Divine Providence, which has been slowly unfolding itself in all the course of human affairs of men for the past eighteen centuries, and which reaches forward to a definite era of life and light. He is enabled to feel, in the dark stand-point of the present life, the ennobling conflux of a

mighty past and a measureless future, as reflected in the enigmatical forms exhibited to John in the isle of Patmos seventeen centuries ago. He is enabled to take his bearings in the apparently trackless ocean of time over which he is sailing. *Eureka* does for its generation what Sir Isaac Newton did for the mariner. It places a man in such a mental relation to before-perceived, but not understood, objects of the Apocalyptic firmament, that he is able to extract from them information of his whereabouts in the apparently benighted journey he is running. The scripturally-enlightened reader is made to feel himself in the company of generations past, who have trodden the same unpopular path of obedience to the Word, in defiance of the authorities represented by the Beast, False Prophet, harlot and other symbols of the Apocalypse. His faith is strengthened; his ardour, strongly excited; his enlightenment increased, and his mind in every way exercised unto godliness, with a vigour that is bracing in the extreme. *Eureka* is a breeze of truth that comes from the high hills of prophetic vision upon the nearly-stagnant atmosphere of the plains of ignorance below, blowing away the sultry vapours and dispersing incipient disease. It is a temple of light, resplendent with the hues of precious stones: in the courts of which, those who love the light and the truth will often be found.

This may sound fulsome, and, no doubt, will be simply disgusting to those who do not appreciate the matter in hand; but it is the honest expression of a sentiment that we repeat cannot fail to be inspired in every mind qualified by discernment (which means a conjunction of capacity with knowledge) to appreciate the merits of this great work. And with no regard for the cowardly fear or dishonest scruples which hamper some in the acknowledgment of their indebtedness, we can thank God from the very bottom of our hearts that he has, in this our time — just before the doors of the kingdom are closed — raised up such a man as Dr. Thomas, through whom His word has been redeemed from slight, and mystery, and blasphemy, and placed high above the clouds of apostasy as a clear beacon light, to guide wandering steps from the paths of darkness to the source of light and life and love.

THE VATICAN-MOSCOW ALLIANCE

The following quotations are taken from the preface of Avro Manhattan's book, 'The Vatican-Moscow Alliance' (1977):

"The deadliest opponent of the Catholic Church, until yesterday, was Communism. Today, the power elite of this same Communist system have become her allies.

"What has prompted the Catholic Church to align herself with her former enemies? The answer to that question is to be found in the logic of events. It lies in the Church's realistic assessment that capitalism is doomed; that democracy has failed; that the traditional Western culture is disintegrating; and that the West's ability to defend itself is being eroded on all fronts.

"The Church's conclusion that Communism will be the dominant ideology of the future appears to be supported by the most sombre political reality of today's world.

"More than one billion human beings are presently ruled by Communism — that is to say, almost one third of mankind. Each year the shadow of Communism covers more and more of the globe — Russian Communism advancing across the West; Chinese Communism across Asia. The greater part of Africa seething with Communist-inspired unrest and guerilla warfare ... The transformation of the major Protestant denominations into social-activist organisations lacking any spiritual depth, has made them the very fore-runners of the Communist system.

"It was such a reality that provided liberals within the Catholic hierarchy with their opportunity, and moderates of the Church to join them, in seeking some kind of co-operation with the mortal enemy of yester-year. In doing so, the Church was following an historical precedent and one of her fundamental tenets — the abandonment of a losing ally and its replacement with a winning one. Until recently, the Vatican's paramount political partner was the United States. Now the Catholic-American alliance has been supplanted by the Catholic-Communist alliance."

Many readers will be acquainted with Manhattan's earlier books — 'The Vatican Against Europe', 'Religious Terror in Ireland', 'Vatican Billions', etc. — well-documented books on the unseen activities of the Catholic Church. In the present book, his case is that the 'Vatican-Moscow Alliance' was established as early as the 1960's, and that this has not been very apparent because of the time needed for the two vast systems to adjust themselves to this new relation. As far as the Catholic Church is concerned, there has been on the one hand the rearguard action of Cardinal Lefebre and his supporters, denouncing the Vatican for its "adulterous relationship with the Russian and European Communists"; and on the other the over-eager revolutionary zeal of the Marxist-Catholic priests in South America. With so many officials in so many countries belonging to the two sides, it must take a long time for the old rivalries to be adjusted, and internal

dissensions to be smoothed over.

For us as watchers of the political scene in the light of Bible prophecy, the disclosures of this book indicate that the foundations of that great confederacy, portrayed in the Old Testament by Nebuchadnezzar's Image and the Gogian multitude, and in the Revelation by the harlot riding the Beast and the great city Babylon, have already been laid. After some 20 years of this rivalry-cum-co-operation, it may not be much longer before the world sees some startling expression of their studied co-operation. It is of course not a real friendship; it is rather like the business mergers we see these days, when rival companies have to combine for their mutual benefit. The recent events in Poland are in line with Avro Manhattan's thesis. In this chapter we shall give further quotations from Manhattan's book to support the case he has made.

FIVE PHASES IN THE EVOLUTION OF VATICAN POLICY

Let us first note what Manhattan calls the "logic of events". The changes in the Catholic Church in the 20th century show five distinct phases.

Phase 1 — The Beginning of a New Policy: As the 19th century closed it was becoming apparent that the Papacy saw no prospect of returning to the pre-French Revolution conditions of Europe, and realised she must adapt herself to the spirit of the age, that is, seek popularity with the masses. So phase 1 was the espousal of socialism, the beginning of an outward realignment with the spirit of the French Revolution. This was expressed in Encyclicals championing the workers and their exploitation by capitalism, in the formation of Christian-democrat trade unions and political parties, and in the development of the international Catholic Action of the laity. All this was a move to the left, but as a counter to Communism.

Phase 2 — Church/State Socialist Dictatorships: This includes the wars of 1914-18 and 1939-45 in which she aimed to create a Europe dominated by the Catholics, thus countering Soviet expansion; it was the period of the National Socialist dictatorships and their Concordats with Rome in the inter-war years.

Phase 3 — The Vatican-American Axis: This was the time of the 'cold war' of the 1950's and 60's. Rome cleverly swung her interests after the Second World War from the losing side, Germany, to the winning side, the U.S.A. Democratic America was ready to be the champion against the growing threat of Communism. These were the days when Cardinal Spellman of New York was a dominant figure, the time of the McCarthy witch-hunt against Communists, the time of John

Kennedy's presidency. There was U.S.-Vatican intrigue in Eastern Europe, with the highlight of the Hungarian revolt in 1956, aiming to restore the old Emperor. This was ruthlessly crushed by the Soviet. Again there was no success for the Vatican. And with the death of the 'anti-communist' Pope Pius XII in 1958, the time was ripe for a major change.

Phase 4 — The Start of the Vatican-Soviet Alliance: Catholicism had become extensively leavened with socialism, and this paved the way to compromise with one form of socialism — Communism. The inability of nations to stem the onward progress of Communism made it clear the time had come for another change to the winning side. This was the second historic realignment of the Catholic Church in the 20th century (Phase 1 was the first). It was initiated by Pope John XXIII in 'opening the window' to Moscow, and was developed by his successor Pope Paul VI.

Phase 5 — The Present Love-Hate Relation: This is the present phase, the activity of the present Pope. Under phase 4 and Pope Paul VI, Catholicism had yielded too far to Communism and Marxist doctrine. So the present Pope has two immediate objectives: to consolidate the Catholic position, asserting Catholic dogma alongside the Marxist 'gospel'; and second, to use his personality to establish himself a world leader in the moral sphere. This will ensure that the Vatican-Soviet alliance, as it matures, will not be one-sided; that the Catholic Church will be supreme in the moral and religious spheres.

We will look in detail at phase 4, the initiation of the Vatican-Moscow Alliance.

POPE PIUS XII (1939-1958)—THE ANTI-COMMUNIST

Avro Manhattan's book, 'The Vatican-Moscow Alliance', is chiefly about what I have called phase 4. His book was finished early in 1978 before Pope John Paul II came on the scene. To appreciate the great change that developed under phase 4, we must briefly refer to Pius XII. Pius XII had supported Hitler and Mussolini in the 1939-45 war and then had managed to change sides when Hitler was defeated. It was his unwavering and total hostility to the Soviet and Communism that brought on the great change of our phase 4, as a reaction to his policies. The brutal suppression of the attempted revolt in Hungary demonstrated the military might and determination of the Soviet and had its due effect on the Vatican — that they were on the wrong side.

The large Catholic majorities in Poland, Hungary, Czechoslovakia, etc., had been over-run by the Soviet, and understandably were hostile to the Soviet and loyal to Rome. Hence the 'persecution' of the Catholics in the 1950's in these countries, and the continual intrigue of



THE CONCORDAT BETWEEN NAZI GERMANY AND THE VATICAN: The German Von Papen (1) signs the Concordat at the Vatican on July 20, 1933 with Vatican State Secretary Cardinal Pacelli, who later became Pope Pius XII (2). On the right (3) is Montini, the future Pope Paul VI.

the Catholics against the Soviet. This was so troublesome for Moscow, that they too were desirous of an improvement in relations with the Vatican. As Manhattan writes:

“Stalin had learnt his lesson. In Eastern Europe, Catholics were giving him continuous trouble. In Western Europe, the newly created Christian Democracy had set up major anti-Communist governments. Moreover, as far as the cold war was concerned, Stalin knew that one of the chief promoters was none other than Pius XII himself.

“It became obvious to the Kremlin strategists that the Vatican deserved not only careful attention, but unusual treatment as the diplomatic weapon of a religion with a political muscle” (p. 70).

JOHN XXIII (1958-1963) — THE ‘PINK’ POPE

When Pius XII died a great struggle took place amongst the cardinals electing the next pope. This was reflected in the very lengthy conclave. There were 11 ballots before the decision was taken! Roncalli, who eventually was elected, was known for his hostility to all that Pius XII had stood for, and for his socialist outlook. He was also Moscow’s choice. He was of peasant stock and intrinsically a socialist at heart. He was a man of the people. Hence the phrase, ‘the pink Pope’.

“His physical coarseness, even if attenuated by his ecclesiastic training, and by his papal status, was as self-evident as was his warm-heartedness. His strong peasant features helped millions of ordinary Catholics and non-Catholics alike to identify with him. A pope made in their own image. Hence his widespread popularity.

“The contrast with the ascetic, aristocratic, and authoritarian figure of Pius XII could not have been more striking” (p. 98).

The change that occurred when John XXIII took over is described by Manhattan:

"While Pope Pius XII was alive, these doubts about the wisdom of being allied with the West in an all-out war against Bolshevism remained muted. Upon his death in 1958, however, a swift reversal in policy shook the inner circles of the Vatican. The new Pope, John XXIII, dismantled his predecessor's elaborate anti-communist front while at the same time demolishing, almost at a stroke, the Vatican's ideological alliance with the United States. Thereafter, he looked to Moscow as the prospective new partner. Washington was abandoned without regrets. As the supreme headquarters of a global cold war, which was being lost on all fronts, the U.S. had become a liability the Church could not afford, and an obstacle to the successful prosecution of the new Pontificate" (p.25).

"He informed Spellman that from that time onward, he would not be welcome in Rome" (p.86).

The official marks of John XXIII's brief reign of 5 years are:—

1. His encyclical on industrial and social conditions, "Mater et Magistra" (mother and teacher);
2. His encyclical "Peace on Earth"; and
3. The initiation of the reforming Second General Council.

These public steps reveal the new outlook he wished to impose on the Catholic Church. In addition to the public actions there were the many largely unknown actions which Manhattan discusses, and which were the real substance of his revolutionary reign. The encyclical referred to above, "Mater et Magistra" (1961) was a real socialist document. At the time it was said to be a suitable manifesto for the Liberal party! It was mainly concerned with workers' rights, and also championed the needs of the underdeveloped countries of the world. The famous encyclical "Peace on Earth" (1963), was very wide-sweeping, and had a grand subtitle "On establishing universal peace in Truth, Justice, Charity and Liberty". Part 1 is on the rights and duties between men; Part 2 on relations between individuals and the State; Part 3 on relations between States; Part 4 on the relationship of men and political communities within the world community; and Part 5 consists of Pastoral exhortations. These headings show how far the Church intrudes into politics. The famous section that pointed to co-operation with the Soviet was reserved to the last, under a heading: "Relations between Catholics and non-Catholics in social and economic affairs". Here in a round-about way, through four paragraphs he proposes that it is good and useful for the believer to co-operate with the unbeliever in practical matters of social and economic activity.

Avro Manhattan outlines the effective, but unofficial, activities with the Soviet during John XXIII's reign. Secret negotiations were carried on with the Kremlin through the leader of the Italian Communist Par-

ty; and this was followed by an unpublished meeting with Adzhubei, son-in-law of the Soviet Premier, and editor of *Izvestia* the official organ of the Soviet Communist party.

“At their private meeting, Pope John and the Russian editor confirmed what the Vatican and the Kremlin had been discussing for months, namely, the mutual acceptance of a general guideline for the newly-born Vatican-Moscow alliance” (p.104).

“In practical terms this (Pope John’s revolutionary policy) meant, first, the immediate normalisation of relations between Moscow and the Vatican; second, the harmonising of ideological strategies between Communism and Catholicism; third, de facto recognition of the Communist regimes in Eastern Europe; fourth, cessation of Catholic hostility against national communist movements in Italy and France; and last, but not least, an official change of attitude on the part of the Catholic Church towards Communism in general and Russian Communism in particular.

“The practical external manifestations of all this was that very soon an incredulous world and astounded America witnessed the (until recently) inconceivable spectacle of a stream of Communist leaders into and out of the Vatican as though they had suddenly been converted to Catholicism, although, as some cynics were quick to observe, just the reverse was true. It was Catholicism which had suddenly been converted to Communism” (pp.107-8).



TWO FUTURE POPES: Roncalli, Patriarch of Venice (John XXIII), with Montini, Archbishop of Milan (Paul VI).

— from “Pope John and His Revolution”, E.E.Y. Hales

In the other direction Monseigneur Willebrands became the Pope's personal envoy with sundry trips to Moscow.

POPE PAUL VI (1963-1978) — THE DIPLOMAT

Cardinal Montini was elected Pope on the death of Pope John XX-III. So it was clear that the Vatican intended to proceed in the new direction set by John. Montini had been dismissed from the Vatican by Pius XII in 1954 and sent "into exile", because he was opposed to Pius' anti-Communist activities. He was very suitable to follow Pope John: he was an intellectual and a very experienced diplomat. After John's bold moves, a man of this ability was needed to cope with all the problems and the turmoil that was aroused in the Catholic Church — for at this time probably half the leaders of the Church were still of the old way of thinking, and the laity were confused and startled at the about-face. Doctrinally he had the baffling task of accommodating the Marxist interpretation of the gospels into the rigid dogmas of the Catholic Church. This was the main object of the Second Vatican Council, with its 2,500 cardinals and bishops from all over the world. It was in session during 1963-65 and eventually approved 16 basic documents. A popular review of the Council was presented by Albert Cavallari in his book "The Changing Vatican". Here is one striking quotation:

"Other declarations go still further. There are some which definitely mean, as one theologian has written, a Catholic reconciliation with the ideas of the French Revolution which only yesterday were unconditionally condemned. Liberty, fraternity, and equality are in fact the keynotes of the council doctrine concerning the Church in the modern world, towards the non-christian religions, and towards atheists."

Avro Manhattan chooses to characterise Pope Paul's reign by two photographs and legends. Under one photograph are the words:

"Pope Paul VI extends cordial papal greetings to the Communist mayor of Rome, following the latter's election in December 1976. The Pontiff urged Romans to co-operate with the Communist administration".

The other photograph, similar to the newspaper picture overleaf, had the words:

"President Podgorny of Soviet Russia spends an hour in private audience with Pope Paul at the Vatican on the 30th January, 1967. The meeting set an historical precedent, being the first ever between a Pope and a Communist head of state. The encounter, brought about by the Soviet ambassador (centre) was the culmination of secret negotiations, carried on for years, since the son-in-law of Premier Nikita Khrushchev paid the first visit of any top Soviet leader to the Vatican during the reign of Pope John XXIII".

Another photograph has the words:

"Pope Paul VI extends warm greetings to Soviet Foreign Minister Gromyko, who is accompanied by the Russian ambassador to Italy".

In addition to the Council, three other events in Pope Paul's reign define the development of the alliance between the Kremlin and the Vatican; namely Italy's "historical compromise", the "Consultatory list" and the training of Marxist priests.



ROME, January 31, 1967: The radio picture above shows Pope Paul greeting the Soviet President, right, at the Vatican. In the centre is the Soviet Ambassador to Italy (Mr. Ryzhov).

ITALY: THE HISTORICAL COMPROMISE

The Vatican's tolerance of Communism began with Pope John in the early 1960's. By the time of the Italian elections in 1976 Communism was so respectable in Catholic Italy that they polled 34% compared with 38% for the Christian Democrats. The Christian Democrats now needed the support of the Communists to govern. In order not to arouse too much hostility in anti-Communist countries, the Vatican and the Kremlin agreed that the Communists in Italy should keep a low profile, and not assert themselves, so that there could be a coalition government of Christian Democrats (Catholics) and Socialists. Even so, the Communists held a variety of important posts in the government; as Speaker in the Parliament, President of the Senate, Chairman of seven Parliamentary Committees.

The every day situation was even more striking:

"Churches were packed with Catholics who were also Communists, or

Communists who were also Catholics: going to confession, to mass, to communion, carrying in their pockets membership cards of the Communist Party of Italy" (p.186).

In the following year the civil administration of 'the Eternal City' passed into the hands of the Communists.

"The Eternal City by now had become a Communist stronghold, with the capture of the Rome administration by the Communist party. Pope Paul VI launched the year 1977 by formally receiving the Marxist-led Rome Council in special audience at the Vatican. Addressing Marxist Mayor Giulio Argan, and eighteen of his aldermen, known as the Red Junta, Paul stressed the singular nature of Rome and City Hall's duty to maintain 'freedom of conscience' " (p.192).

The Mayor and the Pope had a private talk, and a few days later the Pope called upon the faithful to co-operate with the city authorities.

Here then in Italy, as Manhattan says, was a pilot plant of how Catholics and Communists should co-operate; a pattern for larger acceptance in other countries of the world.

THE 'CONSULTATORY LIST'

Another manifestation of the co-operation of the heads of government in the Vatican and the Kremlin was the appointment of agreed persons to high office in the satellite countries. Each side produced a list of whom they considered suitable candidates for high office, the object being "the advancement of prelates acceptable to Moscow; and the advancement of commissars acceptable to the Vatican on the part of the Kremlin". Over a decade or two this would result in there being in the satellite nations religious and political leaders who accepted the Catholic-Marxist position. This is the long-term gradualism that was regarded as essential in moulding the coming European Catholic-Communist State. It was on this basis that Karol Wojtyla (now Pope John Paul II) was made a cardinal and introduced to Poland to check the anti-Communist Primate Wyszynski; and later, Cardinal Mindszenty, refusing to toe the line, was more or less forcibly removed from Hungary.

THE TRAINING OF MARXIST PRIESTS

Poland was chosen as a place to train Catholic priests indoctrinated with Marxist ideas. These were to be 'exported', in the first place to Austria.

"The remarkable feature of this extraordinary export, however, was that those priests who were transferred from Poland to Austria, all had one striking thing in common: they all had been trained in leftist seminaries, where they had assimilated the ideological 'truth' of Communism" (p.202).

Another long-term process set in motion was the training of priests for missionary work.

"In the spring of 1977 in fact, it was revealed that Communist Poland was sending Catholic-Communist trained missionaries outside Europe as well. Polish priests and monks were at work in world missions. . . They were sent to Africa and Asia" (p. 203).

These Marxist trained priests are the key to what has been happening in South America and Africa. In South America the so-called 'liberation theology' taught by the Catholic priests got out of hand from the Vatican's point of view, and had to be restrained. In Africa it has been a very complex situation. But one example that has emerged, known to all of us, is the Marxist-Catholic leader of Rhodesia, Robert Mugabe. Here is an intellectual and powerful figure, who managed to get himself voted into power, and he confesses he is a devout Catholic yet openly pursuing Marxist principles. The general policy of the Vatican in Africa, according to Manhattan, is to get rid of white catholic priests and religious orders, and develop a strong all-black hierarchy loyal to the Vatican, but representing the black people and their Communist leanings. The cry is justice for the oppressed.

THE MARXIST 'GOSPEL'

It may seem absurd to us to equate Marxist teaching with the teaching of Jesus. But to a person content with a superficial acquaintance with the gospels there is obvious similarity. Quoting Manhattan:

"The idea of a Catholic Communism, then, is neither an absurdity, nor even less, a theoretical speculation. It has already become part and parcel of the Vatican-Moscow sociological strategy. Its nature and objectives are to be found, not in any ecclesiastical interpretation, but within the context of a proletarian orientated society, where the worker will be the dominant symbol of a Communist egalitarianism which is considered to be in total harmony with the Christian Gospels.

"Christ after all (so the argument goes), had no property. His followers were workers. He never had any wealth, gold, or landed estates; and he never exploited his fellow men. He spoke against the rich. He had not even a pillow upon which to rest his head" (p. 218).

"Once socialism had achieved an important place in the Church, they reasoned, the door would be half-opened to the acceptance of certain basic left-wing tenets which appeared to be in harmony with the gospels. Christianity had much in common with Communism. Had not Jesus himself declared that he had come 'to preach good news to the poor . . . to proclaim release to the captive . . . to set at liberty those who are oppressed'? (Gospel of St. Luke, 4th chapter). And how many passages of the same gospels did not coincide with those of Marx and Lenin, concerning the poor and the oppressed — that is, concerning the millions of workers throughout the world?" (p. 100).

FROM 'CHRIST THE KING' TO 'CHRIST THE WORKER'

This is the heading of a chapter in Manhattan's book. In keeping

with the 'harmonising' of Marxism with the gospels, the traditional picture of Jesus Christ as King with crown and halo has ceased to be appropriate, and in Italy and South America Jesus is now depicted as a worker in overalls or as a white-collar office worker.

"Such portraits were displayed not long ago in the portals of more than 22,000 churches all over the country (Italy). An additional million or so copies also circulated in thousands of offices and factories" (p. 214).

How various are the elements that those in high places concoct to establish their schemes! Many years and various devices are needed to change a society's outlook and mould it to a newly desired pattern.

A NEUTRAL POPE?

Manhattan writing early in 1978, speculated that the Catholic Church might find it expedient to elect a 'neutral' Pope when Paul VI died. Because the change of position is so great, and the Catholic Church has such a large conservative following, somewhat hostile to this change of direction, a period of consolidation and internal reconciliation might be needed. Since he wrote this, of course, the Polish Cardinal Karol Wojtyla has become Pope John Paul II. Though clearly committed to the co-operation of the Vatican with the Soviet, he has been exerting himself to uphold Catholic values and dogma. He is also fulfilling exactly what Manhattan predicted — that they would choose a pastoral Pope, seeking to strengthen the faithful.

"Such an ideological interregnum would mean the election of a traditionally neutral pope, even a reactionary one. It was the kind of strategem that the Church has used in the past when facing the kind of possible schism she faces today" (p. 224).

THE PRESENT POPE

We occupied quite a lot of space in 1979 'Milestones' on the activities of the present Pope. His visits in 1980, to France in June and to Brazil in July, further illustrate his personality as the coming moral world leader. Read the opening words of the left-wing *Le Monde's* editor, after the Pope's visit to France.

"What a presence, even when he's still, even when he is silent. On Monday morning (June 2nd) at Unesco, while its director Amadou Mahtar M'Bow was welcoming him, he sat there in a rather bent chair — solid, stocky, sovereign. In his white cassock, so hard to wear, he looked like a pope from another age, a Gregory VII or Sixtus V, if not a Roman emperor draped in his toga. Who could claim today to give this impression of quiet certainty, strength and good sense on the world stage?"

And in the closing paragraph he writes:

"John Paul II has a quiet steadfast faith in Christ and this is what, in this world which does not know what saint to turn to, gives his personality the essence of its strength" (*Guardian* 15.6.80).

In this same article the editor contrasts the effectiveness of John Paul II with the inadequacy of his predecessor to control the turmoil released by the liberating concepts of the 2nd Vatican Council.

“It is no insult to the memory of Paul VI, a man of goodwill if ever there was one, to say that the impression which flowed from his speeches was above all one of tragic helplessness. As aware as John Paul II of the looming dangers on the horizon as the century draws to a close, Paul VI tried to ward them off in an archaic language stuffed with Biblical quotations and weighed down by the traditional use of the royal plural — a language meant to be that of hope, but which expressed near desperation. For his successor today, words are manifestly instruments in the service of action. But this action is dictated by thought”.

The present Pope’s speeches are not the glib phrases of politicians. They are carefully reasoned, and weighty, they are critical of modern godlessness; yet listened to with respect and often approval. He is

MAKING THE ROMAN CHURCH MORE “CATHOLIC”



Greeting Dimitrios I, Patriarch of Eastern Orthodoxy, in Istanbul, December, 1979.



With Archbishop Runcie of Canterbury in Ghana, May, 1980.

making a powerful case for the authority of God (the Church!) in men’s lives, declaring that “moral permissiveness does not make people happy”. A French-Catholic journalist said “the Pope has been speaking the language of eternal values, which has not been heard in France for many years”.

Not only does he maintain the Church teaching that abortion, contraception, divorce, etc., are immoral, but he re-asserts the fundamental Papal position of the infallibility of the Pope *ex cathedra*, his role as the successor of St. Peter, and the supreme status of Mary, Queen

of Heaven and her mediatorial powers.

“A new era of strict authoritarianism within the Church is seen to be at hand. Roman Catholic liberals are hard-pressed to reconcile the personal magnetism of a Pope who has become an acknowledged world leader far outside his communion with his narrow interpretation of the faith inside it” (*Guardian* 6.1.80).

Alongside this he never fails to include the popular socialist theme of human rights, the need for social justice, and the removal of oppression and poverty. Thus he blends together his philosophy:

“He accepts everything the Catholic Church teaches and proceeds from that solid foundation to develop a charming system of thought which has been described as ‘Christian humanism’ and has as its highlight the concept of the dignity of man” (*A Pope with a Purpose*, D.T. 5.8.80).

Although assessed as a man of outstanding power and authority, he wins hearts by his demeanour.

“And then again, apart from what he says, there is what he is. We have seen for ourselves, in person or on television, what love and smiling tenderness streams from this great and good man, what unaffected piety and humility, what grace” (*D.T. Editorial*, 9.10.79).

When the false prophet challenges Christ — because he sees Christ as the Jewish Antichrist intent on conquering the world and destroying civilisation—one can well see him gaining the support of the world if he is a man such as John Paul II.

In the light of the present Pope’s stand for Roman Catholic values and authority, one may ask, what of the proposal of Avro Manhattan of there being an understanding between the Vatican and the Soviet? This ought to be apparent from time to time. His visit to France, and the recent events in Poland, may usefully be studied from this angle.

Although France has many Roman Catholics, the liberal spirit of the French Revolution continues. No Pope has been to France since the days of Napoleon! There are many socialists and communists in administrative positions, and the socialists and communists co-operated in his visit which was made a State occasion. The civil authorities made suitable preparation:

“Credits have been voted for the necessary arrangements; the ministries concerned and the Paris municipality have co-operated unreservedly with the clerics” (*G.W.* 8.6.80).

The Pope rode alongside the President Giscard d’Estaing as they reviewed the troops on the way to Notre Dame Cathedral. Even the Communist Party sent a delegation to Notre Dame.

POLAND

Events in Poland from August onward have been especially interesting. The free trade movement, called Solidarity, that has developed is Catholic inspired. Its success in establishing its position alongside the

official communist trade union; the agreement of the State to grant the Church more scope; the absence of military intervention — this lines up with what Avro Manhattan has proposed, that there is agreement at the top levels at the Vatican and the Soviet for 'co-operation'. The details of events support this.

The committee's demands that have been agreed, at least on paper, were — the right to form free trade unions, the right to strike, freedom of speech and the Press, open access to the mass media for the Church (D.T. 19.8.80; 8.9.80). The following quotations show how much the Church has been involved.

"There is no doubt that the Polish Catholic Church helped form the attitudes of the strike leaders in Gdansk, many of them, including the two chief organisers of the strike, Lech Walesa and Anna Walentynowicz, are devout believers and look to the Church for inspiration. In addition, an important role in pressing the demand for independent trade unions was played by a group of experts composed largely of Catholic intellectuals" (G.W. 7.9.80).

"Mr. Lech Walesa, having spent the week organising his new union movement and appointing the leading dissident intellectual, Mr Jacek Kuron, head of its advisory committee, turned up on Sunday in Warsaw for private audience with Cardinal Wyszynski . . ." (G.W. 14.9.80).

"He (Mr. Walesa) also stressed the new union's support for the Roman Catholic Church, and said there would be a crucifix on conspicuous display in the conference hall as long as he was in charge of the meeting" (D.T. 18.9.80).

"One of the chief demands of the Baltic port strikers last month was that the state radio give greater coverage to Church affairs and broadcast Sunday Mass. Acceptance by the Government of that key demand marked a turning point in relations between Church and State" (D.T. 15.9.80).

"As cheering crowds carried Lech Walesa, the Polish workers' leader, through Krakow yesterday, Cardinal Wyszynski threw the Roman Catholic Church behind the campaign by Walesa's six-million strong trade union to win official recognition. 'I am with you' Wyszynski, 79, told about 20 union leaders in his private chapel. 'You will survive and hold out' " (D.T. 20.10.80).



This was certainly a frog-like spirit championing the workers!

These quotations certainly show a further development of studied co-operation between the Communist government and the Church. A few days later the relationship was sealed by a significant meeting:—

“CHURCH AND STATE ‘TO CO-OPERATE’: Stanislaw Kania, the Communist Party Chief has met Cardinal Stefan Wyszynski, Primate of Poland, for the first time since assuming power, to discuss Poland’s ‘internal peace and development’ . . . The news agency did not elaborate on the meeting, except to say: ‘A common view was expressed that a constructive co-operation between the Church and the State serves well the interests of the nation and that is why it will be continued in the name of good and the security of Poland’ ” (D.T. 23.10.80).



THE WASHINGTON POST, G.W. 14.9.80

On each side contact has been maintained with ‘headquarters’. We have read in the newspapers of the Polish Communist leaders’ visit to Moscow, and their return without any threats. Also Cardinal Wyszynski and one of Lech Walesa’s aides have visited the Pope (D.T. 24.10.80).

During November the Solidarity Trade Union and the Roman Catholic Church exerted their independence to the limit, provoking the wrath of the Soviet. Then, in early December, when they saw they had reached the permissible limit, the strikes, etc., were called off in obedience to the Church’s warning. What control over the people the Church has. A report in the Daily Telegraph (13.12.80) stated:

“DON’T IMPERIL POLAND, CHURCH TELLS REBELS: The Roman Catholic Church in Poland called yesterday for moderation and calm and

criticised 'irresponsible' statements by dissidents . . . support for the Communist regime's policy of national 'renewal' was voiced by the Church; and a Church source criticised 'irresponsible' statements by dissidents, including Mr. Jacek Kuron, leader for KOR, the Committee for Social Self-Defence".

So the Church gives its support to the Communist regime when necessary.

If Avro Manhattan were revising his book he would no doubt refer to these events in Poland in 1980 as illustrating the kind of Church-Communist-State relationship that will eventually come about generally in Europe. The present Pope sees it as of paramount importance to maintain Church independence and status, so that the Church can meet the Soviet on equal terms. We see a strange mixture of rivalry and co-operation.

EUROPE AND AMERICA: THE FUTURE

In his last chapter Manhattan outlines his perception of the future, which to us, viewing the future from a Bible point-of-view, is intensely interesting. He sees a Catholic-Communist Europe hostile to America; the one based on authoritarian socialism, and the other on democracy. As we set out in chapter one, proper democracy is the reverse of a socialist state as far as the individual is concerned. In a British democracy, the rights of the individual are paramount; in a socialist state the individual is the servant of the state; individual ownership of capital and property is replaced by collective ownership, and a regimentation of many aspects of life.

Manhattan expresses himself thus:

"A future Europe dominated by a Catholic-Communist ideological condominium would become, ipso facto, the potential enemy of capitalist America . . . The pressure which the Vatican can exert over almost three hundred million individuals inhabiting Europe will be immense. The more so because its adherents will be under the protection of the nuclear military power of the Soviet Union next door . . .

"In the eyes of the Vatican, the United States is still a nation which, regardless of recent ecumenical gains and the waning Protestant conviction, is hostile to basic Catholic dogma.

"A Catholic-Communist Europe, therefore, would regard America with great antagonism, not only because it is capitalist and anti-Marxist, but because it is religiously anti-Catholic" (p.281).

So Manhattan sets out the forces currently operating which will not only build 'the monolithic Catholic-dominated Red Bloc', subservient to the Soviet, but also isolate the English-speaking countries with their freedom outlook and democratic institutions. Can we discern in this how there will come about the 'sheep' nations and the 'goat' nations when Christ comes? On the one hand there will be the great and ter-

rible fourth beast in its final form opposing Christ, whose body is destroyed and given to the burning flame; and on the other those nations who in their time of trouble revert to their respect for the word of God, acknowledge Christ and bring Israel's sons back to their land.

Manhattan sees the two ideologies working today to separate the two groups of nations:

“Meanwhile the gap between a Catholic-Marxist Europe and a democratically inspired anti-Communist America will continue to widen, until it becomes unbridgeable” (p.293).

We look for Britain and America standing together, and being separated from Europe. In Britain under Mrs. Thatcher there is now more emphasis on self-reliance, individual initiative, capitalism and less State control. Reagan in America, who has just been elected President of the United States, stands for the same things and expresses a move away from socialist policies. In contrast, in Western Europe, socialism continues to advance. Spain and Portugal have swung from fascist dictatorships to socialist governments; West Germany has just confirmed its strong socialist position by returning Chancellor Schmidt at the recent elections.

Should we not marvel that such vast developments as we have been looking at in these two chapters (and in the next) can be comprehended in a phrase: *‘frog-like spirits in the mouth of the dragon, the beast and the false prophet’*.

In our next chapter we demonstrate how wide the gap has become between America and Western Europe in 1980.

WESTERN EUROPE SWINGS AWAY FROM AMERICA TOWARDS THE SOVIET

THE WIDENING GAP BETWEEN WESTERN EUROPE AND AMERICA

Avro Manhattan, as reported in chapter 2, has identified the underlying ideological forces operating to estrange Europe from America. He dated the end of the Vatican-Washington axis and the start of the Vatican-Soviet axis, with the death of Pius XII and the election of John XXIII. It is perhaps significant that it was at this time, the early 1960's, that De Gaulle of France championed one Europe 'from the Atlantic to the Urals', and made known his intention of getting America out of Western Europe. One wonders if this was a co-ordination, at the political level, with the Vatican's new objective. In the 20 years that have passed by, many changes have occurred in Western Europe. The most significant has been the rise of West Germany to dominance, economically and politically; its swing to Socialism; and its growing ties with the Soviet. France has consistently maintained its 'special relation' with the Soviet; with many visits of high-ranking officials both ways, together with growing economic ties.

In the year under review the growing coolness between Western Europe and America has been for us an important item of news, as we look for those changes that will lead to the confederation of all Europe. The swing away from America has had its counterpart swing toward the Soviet.

THE EFFECT OF THE AFGHANISTAN INVASION

The invasion of Afghanistan shattered the detente between the Soviet and the United States. President Carter and all America were alarmed. A new tough attitude emerged, expressed in trade sanctions, boycott of the Olympic games, vast sums being voted for the navy and for new weapons, a declaration to use force if necessary to protect the oil interests in the Gulf, and intense activity in the near East to make this viable. The Soviet, on her part, made it increasingly clear, that despite the difficulties in Afghanistan she had no intention of changing her policy as the result of this American pressure.

President Carter looked for a similar reaction in Western Europe to that which America showed. But the lukewarm response exposed the different attitude of Western Europe to the Soviet that had been growing over the years. There was no forthright denunciation of the Afghanistan aggression, application of sanctions was half-hearted and short-lived, and the Carter policy with Israel was rejected in favour of

a more pro-Arab stance. Soon it became apparent that Western Europe had no intention of giving up detente with the Soviet; there was no willingness to arouse Kremlin hostility. France ignored America's wishes from the start. In January, when American feelings against Russia were strongly aroused, France chose to send the President of the French National Assembly, Jacques Chaban-Delmas, on a ten-day visit to have talks with the Kremlin.

"The maintenance of this essentially 'goodwill' visit by a prominent Frenchman, a former Prime Minister, President of the Assembly and a leading Gaullist, emphasises France's determination to stay friendly with Russia despite the invasion of Afghanistan. . . . In fact, co-operation between the two countries is continuing as if nothing had happened in Afghanistan" (D.T. 22.1.80).

This visit was followed by a visit of Mr. Gromokyo to Paris in April, and President Giscard d'Estaing's 'surprise' visit to Poland in May to meet President Brezhnev, delightfully portrayed in the cartoon. In July Chancellor Schmidt of West Germany made his trip to Moscow. So little did the leading powers of Western Europe conform to America's wishes.



THE RETREAT TO MOSCOW

(D.T.22.5.80)

FRENCH PRESIDENT (as Napoleon) RETREATING TO MOSCOW. Giscard d'Estaing's meeting with Brezhnev signified French co-operation with the Soviet rather than America.

WEST GERMANY'S CO-OPERATION WITH THE SOVIET

Germany's objective under Herr Schmidt is PEACE, so that PROSPERITY may continue. This is his over-riding priority. He expressed it on two public occasions:

"To preserve peace in spite of Germany's difficulties — this is our test."

"Peace is the emergency in which we have to prove ourselves" (G.W. 6.7.80).

On this basis he avoids confrontation with the Soviet. These objectives of peace and prosperity show up in two ways: the drive for economic co-operation with the Soviet, and the unwillingness of the people at large to consider war against the Soviet.

Economic co-operation with the Soviet has grown rapidly over the past ten years, and these trade relations are binding the two countries together. When Western Europe was supposed to be mounting an economic boycott against the Soviet, as requested by America, it was a surprise to read the following in the May issue of *Export Times*.

"Last year (1979) trade between the two countries amounted to 3,300,000,000 pounds. West Germany's special problem of relations with East Germany, combined with its dependence on USSR trade for key industrial and energy imports, have led to a cultivation of good relations as a priority.

"Both West Germany and France have maintained a wide range of contacts, cultural, social and economic, not only with the USSR but with its key east bloc partners in Comecon. German and French organisations have taken root in Moscow, and France's accidental historical links with the Communist movement have played some part in helping her form a privileged relationship with the Soviet Union. In stark contrast to government attitudes in Britain, those maintained by our principal European competitors in the Soviet market, West Germany, France and Italy, have been carefully developed to maintain extensive and strengthening commercial and trading links. At the height of the east-west crisis, Dr. Friedrich Christians of the Deutsche Bank and a senior executive of Deutsche BF were in Moscow to discuss a large-scale pipeline contract. There was relatively little fuss."

Such were the solid links that kept West Germany and the Soviet together when the U.S. was pressing for support against the Soviet. Two quotations add to the picture.

"West Germany last week dealt a further blow to the American campaign by signing a new trade programme with the Soviet Union. The programme includes co-operation in energy and industrial production" (G.W. 8.6.80).

"**BONN SIGNS NEW ECONOMIC PACT WITH RUSSIANS:** The new pact envisages West German aid in modernising Russian industry, exploiting Soviet raw materials, including those on the sea bed, developing Russian energy resources including nuclear power stations as well as oil and gas, and improving co-operation in the fields ranging from agriculture to banking" (D.T. 2.7.80).

One does not go to war in these conditions!

'NEUTRAL' GERMANY

Over the year a variety of articles have signalled West Germany's mood of yielding to Soviet pressures. Such headings were 'Will Germany still fight?' and 'Disturbing German Trends'. Herr Strauss, the Opposition leader alleged "almost half of West Germany's 60 million people now believe that the country must 'seek its future in neutralism' " (D.T. 26.8.80). R. H. C. Steed assessing the position in August wrote:

"Her (Russian) aim is now quite clearly, starting with a process of creeping 'Finlandisation', to bring Western Europe, with its immense economic and technological resources intact, under her control. The omens for Europe, in its present mood, are not good. Its leaders, with reservations from Mrs. Thatcher, are increasingly chrousing that there is 'no alternative to detente' . . . and that 'Europe must remain a zone of peace' — which is getting close to saying: 'count us out'.

"The West admonitory boycott of Mr. Brezhnev was indeed short lived. President Giscard d'Estaing jumped the gun by slipping off, almost in disguise, to see him in Warsaw. Chancellor Schmidt made the first post-Afghanistan-invasion pilgrimage to Moscow, where Mr. Brezhnev tossed him a dubious crumb on the subject of European negotiations" (D.T. 9.6.80).

Behind the apparent weakness of the German people is the awareness of what war would mean.

"Equally obvious is the fact that, in the event of another war in Europe, many of the bloodiest battles would be fought on German soil. Hence the cutting edge in the current debate in Bonn over whether real security lies in strengthening Nato or in seeking privileged relationship with Moscow that might eventually entail the 'neutralisation' of the country" (D.T. 5.5.80).

HERR SCHMIDT, THE SOCIALIST LEADER OF WESTERN EUROPE

There are two powerful figures in West Germany. Herr Schmidt's socialist party has an extremely vigorous left wing, lead by Herr Brandt, who is very pro-Soviet and who increasingly influences the policies of Chancellor Schmidt.

"Herr Brandt, far from fading out after his resignation over the east German spy scandal, has made a great come-back as left-ward moving ideological arbiter of the Social Democratic party (the government party). He is also increasingly important as President of the Socialist International. This body has high ambitions on the world stage, and has for some time been in contact with Moscow about a world peace conference, while also cultivating co-operation with the Euro-Communist leaders for the preservation of East-West 'detente' " (D.T. 9.6.80).

This pressure of the left wing of the Socialist party on Herr Schmidt

to turn from America towards the Soviet was expressed by another writer near the end of the year.

"The European drift towards neutralism, meanwhile, continues apace. One should discredit election-year declarations that the alliance is in splendid shape. It is not. Mutual loss of confidence leaves it in its most deplorable condition since its inception in 1949. Chancellor Schmidt, despite his personal views, may well prove to be the Trojan horse for the left wing of the S.D.P." (*G.W. 19.10.80*).

The writer means that, unsuspected by the Nato alliance, Schmidt may be the means of taking West Germany into the Soviet camp, as desired by the left wing of his party.

In the elections in October in West Germany, the Socialist parties were returned to power with an increased majority. The people had clearly rejected Herr Strauss' alternative of standing up to the Soviet.

Chancellor Schmidt is the dominating personality in West Germany, indeed in Europe.

"Helmut Schmidt is the most influential politician in Western Europe today, the most powerful intellect in charge of any Western government" (*G.W. 6.4.80*).

"Nonetheless, when one gets a chance of seeing Helmut Schmidt in the company of his leading aides, his personality and his authority make them look rather colourless. They manifestly do not possess the world vision, the class, the culture and character which make him so distinctly outstanding among Western leaders" (*G.W. 29.6.80*).

So Schmidt is seen, especially by the Soviet, as the man who can lead Western Europe into co-operation with the Soviet. It was expressed like this after his summit in Moscow in July:

"With Chancellor Schmidt it is all very different. There is more to it than Germany having already become the Soviet Union's most important trading partner in the West; more to it than geography, history and Germany's pivotal role in the West; this Moscow summit the Soviet leadership has probably recognised that for the first time since Henry Kissinger left the US administration they had found a Western spokesman with a superior intellect and a conceptual approach to international relations; a man with whom it is possible to speak plainly, bargain toughly, disagree but also enter into commitments and understandings that will be respected" (*G.W. 13.7.80*).

Regarding America, Herr Schmidt was scornful and distrustful of President Carter and his shifting policies.

"'Only very small children will believe that' was the response of the German paper *Frankfurter Allgemeine Zeitung* to the proposal that there was 'full agreement' between Schmidt and Carter. Some German reports from Venice say that Herr Schmidt spent the first half-hour of his weekend meeting with Mr. Carter venting his wrath over the President's letter reminding the German leader of Nato's missile policy" (*D.T. 24.6.80*).

One writer under the heading "Ungrateful Europeans" lists their disenchantment with America:

"All this is worth keeping firmly in mind while listening to Europeans lay out their threadbare bill of particulars against the United States as a waning world power, erratic, inconsistent, inept, self-absorbed; against Jimmy Carter as bumbling, unconfiding, overly moralistic, weak, inconsistent and all the rest; against Ronald Reagan as an unworthy, even ludicrous alternative" (*G.W. 13.7.80*).

Clearly they prefer to trust in Helmut Schmidt, that he will lead them in the path of peace. The failure to get the hostages released in Tehran, the crude attempt at a military rescue that failed, the inability to interfere effectively in the Gulf, make the Europeans look the other way towards the Soviet. They feel, too, that the American demand to place Cruise missiles in Britain and on the Continent is selfish and is a method of increasing the security of America, while putting Western Europe in the front-line for destruction. Nor have they any sympathy for America saying she must divert some of her military power from Europe to the Middle East. There is coolness on so many issues.

Apart from the military and political disagreements, there is now growing trade rivalry between America and Europe. America by her aid rebuilt Western Europe after the war, and now Europe's industrial power and prosperity has become equal or greater than that of America: "her trading interests became both greater and more diverse than America's". Trade rivalry of this kind colours the outlook of the influential business and professional classes, indeed the trade unions as well.

FRANCE AND WEST GERMANY UNITED

Giscard d'Estaing, President of France, conscious of West Germany's growing power and influence, has made a point during the year of linking France and West Germany as the leaders of Western Europe; they are the only nations that really matter.

The highlight of this co-operation was expressed in the State visit of the French President to Bonn in July. It was reported in glowing terms:

"President Giscard d'Estaing of France arrived in Bonn yesterday for a five-day state visit which officials on both sides say is expected to cement what has become known in Europe as the Franco-German entente.

"It is the first French state visit to West Germany since de Gaulle travelled to Bonn in 1962 on a personal mission to lay to rest the mutual mistrust left by two world wars. De Gaulle's visit paved the way for the 1963 Franco-German Treaty of Friendship and Co-operation.

"Giscard said yesterday that in the intervening 17 years the two countries had progressed from a difficult period of reconciliation to a new stage in their relations. In a speech at the Bonn City Hall after his arrival Giscard

said the two countries must now work more closely together to strengthen Europe's role in the world" (G.W. 8.7.80).

The two met again in November — "Yet another of the informal meetings frequently held between the two leaders" (D.T. 11.11.80).

AMERICA'S ATTITUDE TO WESTERN EUROPE

If Western Europe has grown cool towards America, the same is true of America to Western Europe. They have a long list of complaints, seen from their point of view. Note these unflattering headlines to articles:

THE UNGRATEFUL EUROPEANS (*Washington Post G.W. 13.7.80*);

EUROPE'S UN-AMERICAN ACTIVITIES (*G.W. 8.6.80*);

THE WIDENING OF THE ATLANTIC (*G.W. 18.5.80*);

CARTER SETS DEADLINE FOR EUROPE (*D.T. 14.4.80*);

U.S. PLANS TO GET TOUGH WITH EUROPEAN ALLIES (*G.W. 23.3.80*);

U.S.-EUROPEAN WRANGLES (*G.W. 10.2.80*).

The mood in America is that they are tired of defending Western Europe, when the nations of Western Europe do so little to defend themselves, and do not support America in her efforts in the Middle East and against the Afghan invasion.

In a far-ranging article by Peter Jenkins of the "Guardian" on "The Widening Of The Atlantic", he concluded:

"It is doubtful, however, whether the old Atlantic relationship is capable of being patched up. It may soon be time to come to terms with some of the fundamental changes which have occurred.

"...there is now a strong divergence of genuine interest and sincerely held goals between the two continents. There is no way that I can see of either rebuilding the international economic order on the old basis, or of restoring the credibility of the American nuclear deterrent. Afghanistan and Iran between them have exposed the true condition of the foundations of the old Atlantic Alliance" (*G.W. 18.5.80*).

Another writer, a week earlier, with the heading, "U.S. Neglects Europe Over Iran", said that as far as America was concerned, "Europe and the Middle East could well switch positions of priority in diplomacy". Similarly with military planning—

"America's long-term security problems concerning the Gulf are being viewed as no less important an issue than was the security of Western Europe at the end of World War Two" (*D.T. 15.10.80*).

With the change of government in America at the end of the year, with Republican Ronald Reagan as President, one might look for the American/Western Europe gap to grow larger. Mr. Reagan is opposed to socialist policies that are dominant in Western Europe; also he is expected to take a harder line towards the Soviet, a line in which he will not have the support of Germany and France.

So, as we review the news for the year we see many influences drawing Germany and France away from America and toward the Soviet; just as in chapter 2 we saw the way in which the Vatican is being drawn into the Soviet orbit. And the Bible reflection is, Nebuchadnezzar's great Image must stand on its East-West iron and clay feet; or, in another symbol, the whole of Europe must be gathered together to create the last phase of Daniel's fourth beast.

Chapter 4

WHITHER BRITAIN?

Britain has been set on a course by Mrs. Thatcher, the end of which cannot at present be predicted. Her basic policy that Britain must live within her means, combined with the decline in world trade and the inefficiency of the British worker, have brought redundancies and high unemployment. On the other hand her policies produce a buoyant pound sterling, and world confidence in Britain. Mrs. Thatcher's toughness with the Common Market produced a deadlock and then a yielding by the other eight members; in one sense a victory, but no doubt increasing the scarcely hidden hostility to Britain's different commercial philosophy. Whereas cuts in public spending are the order of the day, defence spending is to be increased by around 3%. Military co-operation with the U.S.A. continued, and there was a significant decision to maintain Britain's submarine nuclear deterrent, upgraded by the purchase of the American Trident missile. After 15 years of 'care and maintenance' of Civil Defence, the question of civilian preparation for war, possibly nuclear war, has become a matter of public concern. What do these things mean to us, if anything? What are the signs that Britain is moving in the direction of sanity, if any?

BRITAIN'S SOCIAL AND POLITICAL FAILURE

Avro Manhattan predicted a growing ideological gulf between America and Europe; Europe in the grip of socialism leading to dictatorship, and America holding to democracy and the freedom of the individual. One can predict the same position for Britain as for America. The move away from socialism, the lessening of State control, the drive to develop individual initiative and self-reliance, may be the beginning of a move to a better state of things, comparatively speaking. A writer, just before the last general election when the Conservative party was returned, graphically described the sad state of Britain, and suggested that the experience of the 70's might turn the nation into better paths.

"We have been alarmed by the spectacle of our country slipping ever further down into a sea of hopelessly subsidised inefficiency, overlaid by a cancerous growth of bureaucracy . . .

"Wherever one looks — from the continuing horror of Northern Ireland to the blind misery of the rising generation of blacks in the inner cities, from the continuing steady erosion of the English countryside under the impact of technology to the almost unbelievable triviality of much of our Press and television — it seems that nationally we have been moving slowly and helplessly down into some gathering moral, social and political darkness . . .

“For decades — certainly since the war — our society has been dominated by two intermingled dreams of the future: the Capitalist Dream and the Socialist Dream . . . The really important thing which has happened in the ‘seventies’ is that, more than ever before, we have seen these two dreams evaporate . . . Both are collective — they see human beings not as individuals, but en masse. Both are profoundly and utterly materialistic. Both are aspects of that dream of ‘progress’ which for the past century or so has beguiled the human race into thinking that it was moving upwards into some glorious, problem-free future, based on scientific and technological mastery over nature. And both have been ‘blown’ in the past ten years as never before, as we have come to see that the great dream of progress is not working out, and whether under Capitalism or Socialism, mankind was in fact being led into a future that was ugly, soul-less, filled with neurosis, disorder and despair . . .

“Deep down, few of us really any longer believe these dreams, because we know that we are approaching some tremendous crisis in our civilisation — one which will require a change of heart and perspective far deeper than anything which has yet touched any of our public representatives” (D.T. 17.4.79).

This was sober truth indeed, especially the last paragraph. The political changes that have occurred since this was written, and the social changes that follow, may lead on to a change in moral outlook, if God should so be working.

MORALS AND RELIGION

Britain’s traditional stand for justice, freedom and respect for God, was the result of her attention to the Word of God. The state of things described in the extract just given is the inevitable consequence of the nation turning its back on God. Are there any signs of change? Perhaps there are a few faint trends. An article in the Daily Telegraph in August (26.8.80) had the heading: “On the Road to Recovery”. There were three main items. First, the intellectuals and philosophers are finding themselves driven to give up their ‘no God’ philosophy, “. . . replaced by a return to philosophers who claim that God was essential to the understanding of the universe . . . Neither truth nor morality is comprehensible without presupposing the existence of God.” Again, “This argument was found to be inconsistent, and its alternative that morality has an objective character and requires adherence, raises the question how such a code came into existence. The proposed solution is that this natural law is imposed by God.” These words remind one of what Paul said on Mars Hill; that in the face of manifest evidence of God’s existence, “*they should seek the Lord, if haply they might feel after him, and find him*” (Acts 17:27).

The second item in the article was on how Christianity suffered a terrible reverse in the last century at the hand of Evolutionary Theory, but now honest scientific consideration is showing the inadequacy of this theory. It may be added that in America the tide in favour of the

Bible account of creation is quite strong; and also in this country there are several books each year coming out in support of a literal understanding of creation in Genesis. The third item in this article was that after many years of decline, church attendance is on the increase.

The Daily Telegraph continues its voice for a recognition of substantial 'christian' values. The editorial at Easter was similar to the one at Christmas, 1979. It concluded:

"What we need to be told by our Church, in simple terms, is not that the decline of faith in the resurrection of CHRIST has sadly removed an optional extra from the national agenda, but that it has robbed our civilisation of its courage and vision. We need our bishops to tell us, without ambiguity, that there is only one return from our exiled condition, and that it is the way of the Cross. And on Sunday there is one thing we need to hear, and only one thing that we must hear. From every pulpit in the land let our priests proclaim, not some vaguely optimistic humanism, but the irreducible and indispensable fact that makes the Christian faith different from all others: CHRIST is risen; he is risen indeed."

These were bold and true words from a daily paper.

Such are some faint trends in a better direction, perhaps suggesting that Britain may now have reached the nadir of her wickedness. Meantime the British world in general is still intent on leisure, pleasure and licence; yet begins to feel the economic pressure that bodes ill for the immediate future. Strife, selfishness and ill-feeling dominate. Britain has yet to be humbled under the mighty hand of God, through hardship, perhaps the misery of war, etc. But it is a sign of the times that we seem to be approaching the crisis. Possibly the economic troubles will so intensify in the coming year that the humbling will begin in earnest. The words of Isaiah apply to Britain:

"For the day of the LORD of Hosts shall be upon . . . every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all her pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day" (Isaiah 2:12, 15-17).

A RELIGIOUS REVIVAL IN AMERICA

It is worth noting a religious revival in America, which may bring a similar response in Britain. This revival has been gathering momentum in the past five years, and though far removed from the true gospel, it does stand for the Bible, for Creation, and for better moral values. Some of these evangelical movements have developed a political slant and have used their vote in the recent elections against the liberal humanistic policies associated with the Democrat party. This has been

a significant factor in the election of Reagan. An article in the *Guardian Weekly* (19.10.80) describing the situation had a heading: "Born-again Christianity is a Potent Force in the U.S. Presidential Election". The most powerful of these movements is called "The Moral Majority", led by a Baptist, Mr. Falwell. The movement claims to have the support of 72,000 pastors and three million or more registered supporters. Mr. Falwell runs a secondary school and a Baptist college with more than 2,000 students.

"There is a ban on alcohol, cinema and rock music, and all male students wear ties on campus. Immediate expulsion awaits any students who enters the room of a member of the opposite sex at any time".

CIVIL DEFENCE:

Preparations in Britain—

The most important item for us in this year's events in Britain is the attention to civil defence preparations. The effect of the Soviet aggression in Afghanistan has stirred the nation from its indifference. The *Daily Telegraph* early in the year had a whole column editorial with the heading "Self-Defence":

"A NATIONWIDE ORGANISATION for Civil Defence is essential to the security of the realm. Without advice, instruction, and education on how to act during a mounting national emergency, men and women will panic. The enemy, knowing this, has only to create a crisis and threaten reprisals, unless their demands are met, to cause the population to decide on appeasement—'Better Red than Dead' . . . Revival of the Civil Defence Corps is urgently required as part of a national plan for the care and protection of the civil population."

Civil Defence had been put on a 'care and maintenance' basis by the Labour government in 1968. Previous to this during the 1950's there had been much civil defence activity, with a high degree of organisation, numerous regional exercises, and a large number of Regulations and Statutes based on the 1948 Civil Defence Act. As people forgot their first horror at the explosion of the hydrogen bomb (in 1952), as the cold war died down, and European 'detente' was welcomed, civil defence was almost banished from sight. This year there has been a review of civil defence needs by the Conservative government, and a new programme has been launched on a modest scale.

Not Under Military Control—

During the year the Military Service Committee in Britain has arranged a number of well-attended meetings to set out our objection to military service, discussing the historical and scriptural objections. The concern has been entirely with national service in the armed forces and surprising indifference to national service in civil defence. It is proposed that war will arise suddenly and civil defence is likely to be under military control, so we need not concern ourselves particularly with

this problem. This is unsatisfactory advice and quite misleading. First, civil defence is not under military control, and is unlikely to become so for very good reasons. Secondly, our testing will probably come before actual war. Though it is now said that there could be only 48 hours warning, war is unlikely to come entirely unexpectedly, as if, for instance, an attack came tomorrow out of the blue. No, much more likely there will be a growing emergency and fear of attack. It will be when crisis preparations are being made that we shall have our testing. As we have said, the civil defence organisation, a complex structure, was highly organised in the 1950's, and therefore it could be rapidly activated. The Civil Defence Act 1948 is still on the Statute book. Now is the time to think seriously about this matter. Practically every brother and sister would be involved.

We believe civil defence will remain under civil control. It is under the Home Office and it is unlikely to be transferred to the Defence Ministry. The national defence policy is that the military must remain mobile, able to advance or retire according to the fortunes of war. But civil defence is essentially a local matter, organised to fit the local area. In time of war the country is to be administered as twelve regions, each with a regional controller; under the regional controller will be the county controller supported by the chief constable. This organisation would be under the authority of the Home Office. The police and civil defence services would be the main instruments for action by the county controller in the crisis. They are under his authority, and his authority extends back to the Queen.

"The County Controller would, very temporarily, be a substitute for the Queen in parliament and would, therefore, provide authority and resources for police operation. He would fill the role, which in peace time, was filled by the Home Office" (*Journal of the Institute of Civil Defence, July-September, 1980, p.21*).

So, recognising that civil defence preparations will be made under civil control and Home Office authority, we must face the challenge as to whether we are willing to be mobilised in the civil defence services.

The 'Offer of Service'—

Unhappily in the last war the Military Service Committee committed our community to doing civil defence, because earlier they had offered our services wholeheartedly in a war emergency.

"In view of the explicit nature of the replies received from the Ministry of Home Security, the Military Service Committee confirm the advice given in their circular letter of the 13th May last that there are no valid reasons for refusing to accept civil defence work as a condition of exemption" (*October 1st, 1941*).

The 'explicit nature of the replies' referred to firm assurances that

the brethren would not be involved in police or military matters. In their earlier letter in May they recommended doing civil defence when called upon, because of—

“the undertaking given by the London Standing Committee to the Government during the war of 1914-18, and renewed on your behalf on the unanimous instruction of the representatives of the ecclesias in our fellowship in 1936, that ‘we are prepared to offer our services wholeheartedly in any direction demanded by the national emergency, provided that such service does not involve violation of conscience.’”

This ‘Offer of Service’, first made in 1916, has been our undoing. It has been a snare that has carried us into the defence of one of “the kingdoms of this world”.

A SEPARATED PEOPLE

The willingness of our community to join in the defence of Britain shows to what extent we have lost sight of our new citizenship. We do not in a real way see ourselves as citizens of the regenerated nation of Israel. The Kingdom of God is Israel’s restored kingdom under Messiah in the land of promise. We Gentiles are a people ‘graft in’. Paul states our position: “*That the Gentiles should be fellow-heirs, and of the same body*” (Eph. 3:6). We are constitutionally part of the ‘House of David’ to rule the kingdom with David’s greater Son (2 Sam. 7); to be shepherds over Israel which shall feed them, when the righteous Branch of David shall reign and prosper, and shall execute judgment in the earth (Jer. 23:4, 5). This righteous rule of Israel’s kingdom will extend to the ends of the earth; present laws and governments will be superseded, ministers in church and state will lose their offices, the Houses of Parliament, the cathedrals and churches will be no more. We left Britain behind when we were baptised. We took on a new patriotism, a new allegiance and loyalty to Christ our King; we chose to be classed as ‘aliens and exiles’ (1 Peter 2:11 RSV). We are like people today whose country has been over-run and they live in another country as exiles and aliens waiting for the day of their country’s release.

If this is so, how then can we in a time of national crisis, join with the British people in defending and preserving the present order of things? How can we be God’s witnesses against the present order, against one of the kingdoms of Sin, if we at the same time join in preserving these things? We seem to have forgotten the admonition of Paul, “*We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*” (Eph. 6:12). Are we today, as God’s witnesses, ‘wrestling with’ the various authorities that

make up the British world? If we were witnessing against those who rule the present world in all its establishments and societies; how could we at the same time join in to preserve these things? The two positions are incompatible.

It is quite misleading to try to justify the civil defence services by saying they are merely civil work under civil control. They are this, but they are more than this. We cannot escape the official definition:

"A civil organisation established for forestalling or mitigating attacks by the enemy" . . . "includes any measures not amounting to actual combat for affording defence against any form of hostile attack by a foreign power" (*National Service Act 1941, Civil Defence Act 1948*).

Civil Defence is an organisation that only has meaning in relation to attacks by the country's enemies. It comes into action before, during, and after the attack. Men and officers are on active service; in this particular field they are in the front line; each has to exert himself to the utmost in this defence at a moment of stress in the conflict of war. This is quite different from doing ordinary civilian work. Civil defence is called 'the Fourth Arm of Defence', along with the other three Services. It is a trained and disciplined service, with its appropriate uniform, badges of rank, parades and ceremonial 'trooping of the colours'.

Our warning to brethren and sisters at the end of 1980 is that we may soon see the civil defence organisations, in their various parts, reactivated, and when a crisis looms on the horizon, Parliament will require all to join in and play their part. Shall we conform and be entangled in Britain's efforts at self-preservation; or shall we have the conviction, courage and faith to stand aside?

Leicester Civil Defence Division has its own Colours for use on Ceremonial Occasions. Our picture shows the Colours at a Drum Head Service on Battle of Britain Sunday.



THE PROPOSED VISIT OF THE POPE TO BRITAIN

Pope Paul VI and Pope John Paul II between them have visited many countries—the Holy Land, Turkey, India, Australia, Mexico, Poland, Ireland, America, France, Brazil, Germany. Is there anything special about a visit to Britain? Protestant Britain has been Rome's chief enemy for several centuries. The welcome that is proposed for the Pope shows how far Rome has succeeded in changing her image to a respectable Christian sect; indeed, to the mother church caring for her children, and seeking their welfare.

The visit projected for 1982 was announced in September. The Daily Telegraph had an editorial of welcome:

"A WELCOME VISITOR: Pope John Paul II's visit to Britain will be as momentous as his tumultuous visits to Roman Catholic countries. Never has a reigning Pontiff, before or after the Reformation, come to our shores. His decision now to do so has been welcomed by the Archbishop of Canterbury on behalf of the Anglicans and by the joint-secretary of the Catholic-Methodist Committee on behalf of the Methodists. . . . The Pope, then, can expect a warm welcome from the British people".

In the same issue further details were given:

"It was also revealed last night that the Archbishop of Canterbury has written to the Pope on hearing 'the good news' of his visit to invite him to make a pilgrimage to Canterbury during his stay.

"A Buckingham Palace spokesman said last night: 'The Queen welcomes the visit. Naturally, if the Queen is in England at the time, she will receive the Pope!'

"A spokesman for the President of the Methodist Conference, Dr. Kenneth Greet, who is at present in Zimbabwe, said Dr. Greet is 'delighted' " (*D.T. 1.9.80*).

What a changed situation over 150 years! For the Queen it is an unhappy reflection on the oath she took when she was crowned; for the Archbishop it is a direct contradiction of parts of the 39 Articles which he swore in the sight of God to uphold.

Archbishop Runcie, head of the Protestant English Church is a leading figure in the return to Rome. He follows in the footsteps of his pro-Rome predecessors, Archbishops Fisher, Ramsay, and Coggan. Runcie recently met the Pope in Africa, and the Catholic Herald reported:

"Their common statement said they 'had established a personal friendship and trust upon which they intend to build in a fuller meeting in the future.' They look forward to working together to achieve the unity for which Christ prayed to his heavenly Father" (*16.5.80*).

His apostasy from Protestant principles was expressed by leading the annual pilgrimage to the Anglo-Catholic shrine of 'Our Lady' at

Walsingham.

“The new Archbishop of Canterbury, Dr. Runcie, has led this annual event in 1980, and will thus give the greatest official backing to the worship of the Virgin Mary in the Church of England, encouraging the use of the veneration of idols, especially those of the Virgin Mary. Thus the laws of God are broken and superstition replaces godliness” (*Protestant Reformer, March 1980*).

The same issue of *The Protestant Reformer* described the services at Walsingham. There are many hymns and prayers to Mary: “O blessed Mary, Mother of God, our Lady of Walsingham, intercede for us”; “O God . . . grant, we beseech thee, that through . . . the Virgin Mary we may obtain the joys of everlasting life”; “Mary, my dearest mother, pray for me that I may obtain the grace of true contrition”, etc.

The Secretary of *The Protestant Reformer* set out the consequences of this apostacy under the title “The Protestant Throne in Peril”. After describing the Romanising influences in the second half of the last century, he continues:

“This was all helped by the decay of non-conformity due to the substitution of human scholarship for the Bible rule of Faith. Scientific advancement had encouraged the acceptance of evolution in place of creation. The great evangelical beliefs were cast aside. Education became increasingly secular and we began to fail to produce the men of character who had ruled overseas colonies and possessions.

“This apostacy was chastised by God by allowing the two dreadful World Wars of this century. And now as we continue in our departure from God a third World War seems to threaten us. Our independence is gone as we have entered the Common Market. Our commercial position has been destroyed. Rome triumphs over her ancient foe. The Jesuits have achieved their objective and destroyed much of our ancient blood-bought heritage. The new Archbishop plans closer ties with Rome, the Queen has arranged a visit to the Pope. The Apostolic Delegate is raised in status to all but an ambassador. The repeal of the Bill of Rights 1869 and the Acts of Settlement are expected to take place and perhaps the Prince of Wales may marry a Romanist.

“It would seem that as we have left God so He has left us. The Roman idolatry and the more common sin of covetousness, which is idolatry, has caused the reappearance and the condoning of sexual perversion as mentioned by St. Paul in the epistle to the Romans. The whole situation cries out for divine intervention on a massive scale.”

Another group of objectors, *The Protestant Reformation Society*, an association of seven Protestant organisations, published a leaflet setting out ten reasons why the Pope should not be allowed to make a State visit to England. It was sent as a petition to the Prime Minister.

CHRISTADELPHIAN WITNESS

The intended visit of the Pope presents us with another challenge. We have spoken of the challenge of civil defence that is likely to come. Here is a challenge of a different sort, one that on present appearances we are unlikely to respond to. Yet if Protestants have sufficient conviction and courage to make their voice heard, surely we ought to do so. This is our chief task for our Master, according to his Last Message; we are to witness against the apostacy in our preaching of the gospel. The record says *“The testimony of Jesus is the spirit of the prophecy”* (The ‘the’ is in the original).

Is our preaching in line with this? Have we this spirit which an understanding of the prophecy brings, so that we are ready to witness? Our early brethren are described as *“beheaded for the witness of Jesus”* (Rev. 20:4); and the Roman Catholic power is said to be *“drunken with the blood of the witnesses—martyrs—of Jesus”* (17:6). We do not suffer in a manner to be inferred from these words, but we ought to see ourselves as carrying on the same witness as they made. So we ought to be preparing ourselves personally and ecclesially to make our witness when the Pope comes, if this matures. We must reckon with being unpopular, being regarded as bigotted, uncharitable, unchristian. Jesus spoke of such a situation to his disciples, *“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake”* (Matt. 5:11). If we will acquaint ourselves with the claims of the Pope and the Catholic Church — that their position is wholly a deception, a blasphemy of the good name of our Master, a wolf in sheep’s clothing using the virtuous words of Jesus and the apostles to deceive — surely we will feel moved to speak out the TRUTH. *“Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God”* (Luke 12:8, 9). We must all give an account of ourselves at the Judgment Seat.

This theme of witness is considered in more detail in the booklet ‘Preaching Today’, 1974, 40pp. (G. Pearce). Also there is a very good book on Catholic false doctrines and practices entitled ‘Babylon Mystery Religion’, 1966, 177pp. (Ralph Woodrow).

Chapter 5

AMERICA, BRITAIN, RUSSIA AND THE MIDDLE EAST

THE AMERICAN AWAKENING

After the failure in Vietnam, American public opinion was strongly anti-war. When President Carter was elected in 1977 his theme was disarmament and peaceful competition with the Soviet Union. It was the era of 'detente'. With the unexpected fall of the Shah of Persia in 1978, the mood of the nation began to change. With the invasion of Afghanistan at the end of 1979 the nation was alarmed. President Carter declared his eyes had been suddenly opened. There was a widespread feeling of the need to exert American military power. There was public support for the new military plans that were already in preparation. Vast sums of money were approved in September. "Huge Rise in Defence Spending Wins Approval" was the headline in the Daily Telegraph, 18.9.80:

"Approval of hugely increased military spending and funds for a factory to produce the first chemical weapons for the United States armed forces in ten years were seen in Washington yesterday as clear signals to the Soviet Union that America is determined to remain the world's leading super-power. The House of Representatives not only approved a \$157,500 million (about 65,700 million pounds) military appropriation with scarcely any dissent on Tuesday night, a rare event in itself, but added \$2,500 million to the total proposed by President Carter".

The money is to be used for the new MX nuclear missile for the defence of America, for a new strategic bomber, for expanded anti-ballistic missile systems, and for ships and submarines. During the year a modification of strategy emerged known as Directive 59, which indicated that America was ready to take an initiative with a limited nuclear strike if conventional weapons were insufficient.

THE U.S. AND THE GULF

One of our major themes in 'Milestones to the Kingdom' has been that we are witnessing the emergence of a 'King of the South' power. Events in this direction have accelerated in 1980, carried forward by the Russian threats to Iran, and the Gulf war between Iraq and Iran. The outstanding item of the year is how Egypt, the place of the original King of the South, has assumed major importance in America's military plans. This is dealt with under a separate heading.

America intends a permanent presence in the Gulf region. Joseph Sisco, former U.S. Under Secretary for State, said in Jerusalem:

"The American military presence today in the Gulf region is not a

temporary 'one-shot' operation, but is due to become a permanent feature" (*J.P.* 3.9.80).

The acceleration of the American 'presence' is well illustrated simply by listing newspaper article headlines through the year:

25. 1.80—HANDS OFF PERSIAN GULF, CARTER TELLS RUSSIANS
3. 2.80—U.S. 'READY TO FIGHT' FOR GULF
7. 3.80—RUSSIA WARNED 'U.S. READY TO FIGHT FOR GULF':
The United States re-stated its preparedness yesterday to use force if necessary.
14. 4.80—U.S. JETS READY TO MINE IRAN'S OIL PORTS
20. 6.80—U.S. TASK FORCE 'CAN BEAT RUSSIA TO IRANIAN OIL'
- 9.10.80—U.S. OFFERS HELP TO THREATENED GULF STATES
- 15.10.80—U.S. ASSEMBLING HUGE GULF WAR CRISIS FORCE

SEA BASES

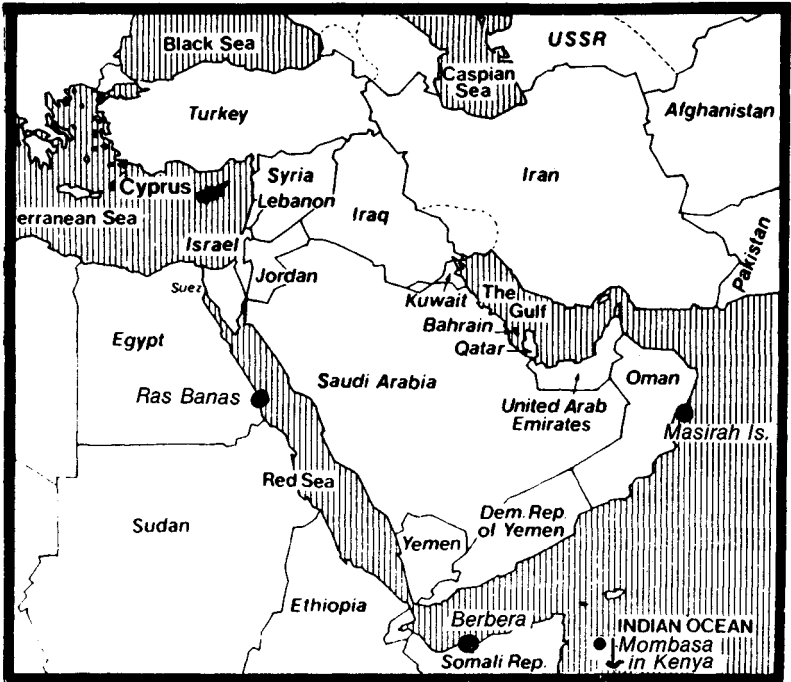
These newspaper headings are all bold words, yet everyone can see that America is at a great disadvantage when considering fighting far from home, whereas the Soviet has a land border with the Middle East area. Hence America's search during the year for suitable sea bases in this region. The various countries involved are reluctant to get too close to the U.S.A. . Several bases have been acquired. The situation was described in April:

"The so-called 'Carter Doctrine', announced last year, foresees a number of strategic bases stocked with American military supplies, including heavy armour and fuel, which would only be used by elements of the Projected Rapid Deployment Force to defend the West's oil supplies from Soviet aggression. American negotiations have successfully concluded deals with Oman and Kenya. But the key to the whole network lies with Somalia, which at the moment is quite shamelessly holding up facilities to what amounts to ransom (1,000 million pounds aid)".

In addition to these three bases, America has been offered a coastal base by Egypt in the Red Sea at Ras Banas. America will spend many millions in improving these bases to meet the needs of her sea and air transports. Under the heading "Pentagon Prepares Mid-East Build-Up" it was stated:

"The improvement of bases within reach of the Gulf is the most striking aspect of the memos which planners have drafted as guidelines for the Pentagon budgets for the fiscal years 1982 through to 1986. The spokesman also said that Defence Secretary Harold Brown has talked in terms of spending a total of \$5 billion a year over the next several years to develop the new U.S. Rapid Deployment Force which would be used to defend access to Middle East oil, UPI reported".

This shows that the whole concept is of a permanent character. The position of the bases is shown on the map. On land America has facilities in Egypt, Israel, and Saudi Arabia.



● SEA BASES ACQUIRED BY AMERICA

Meanwhile, until these sea bases are developed, America does the best she can with her navy. Early in the year it was reported:

“The American armada of 20 ships off the coast of Iran included two aircraft carrier task forces capable of launching 145 tactical aircraft. There were also two advanced guided missile cruisers” (D.T. 21.2.80).

Further ships were added in April:

“An American naval task force, headed by the 60,000 ton carrier Constellation left Singapore yesterday for the Indian Ocean” (D.T. 26.4.80).

The Soviet increased their number of ships to keep parallel with the U.S. Until the bases are ready, the island of Diego Garcia in the Indian Ocean is America’s only substantial base.

“The United States Navy is building up a massive stockpile of arms and equipment on Diego Garcia, the British island in the Indian Ocean loaned to America . . . About 4,000 servicemen are now permanently stationed on the island” (D.T. 14.7.80).

EGYPT, THE NEW LAND BASE

Headlines sketch the emergence of Egypt as the pivot for America's strategy in the Middle East:

16. 12.79—EGYPT'S ARMS BUILD-UP (*Jerusalem Post*)
6. 1.80—A U.S. BASE IN EGYPT? (*J.P.*)
22. 2.80—EGYPT AIR POWER VASTLY INCREASED UNDER U.S. PLAN (*Daily Telegraph*)
27. 3.80—ARMS DEAL RELIEF FOR SADAT (*D.T.*)
18. 5.80—BASE—U.S. President Jimmy Carter has approved plans to establish a base for rapid 'surge operations', according to 'The Observer' of London (*J.P.*).
13. 7.80—EGYPT TO USE NEW PHANTOMS IN JOINT EXERCISE WITH U.S. (*J.P.*).
27. 8.80—U.S. PLANS \$400 MILLION BASE IN EGYPT TO GUARD OIL ROUTES (*D.T.*).
30. 9.80—U.S. TROOPS FOR EGYPT EXERCISE (*D.T.*)

Under the 27.8.80 heading the following detail was given:

"The Carter administration plans to spend \$400,000,000 (170,000,000 pounds) to build the military base in Egypt that will complete an arc of American outposts guarding vital Persian Gulf oil routes along the Red Sea and the Indian Ocean off Africa's east coast. . . . Ras Banas would be transformed into a 'sharp end' forward base to accommodate long-range B52 bombers, troop and supply transports and a division of troops (18,000 men). This would give the Gulf oil routes cover from friendly Israel in the north, through Egypt, Oman, Somalia, and Kenya, with extended back-up facilities on the British Island of Diego Garcia, in the Indian Ocean, where runways are being enlarged to take B52's".

Egypt has already had an airforce joint exercise with the U.S.:

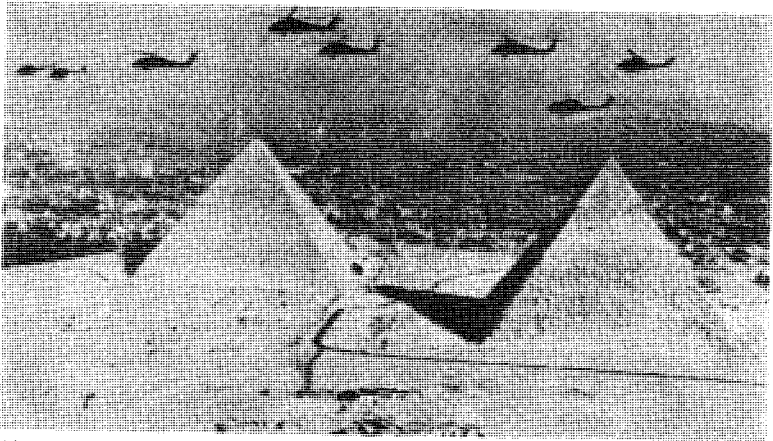
"Cairo West Airbase — a squadron of 12 U.S. F-4E Phantom fighter bombers touched down here last Thursday at the start of a 90-day joint exercise designed primarily to give the Egyptian and American Air Forces the experience of working together in simulated combat operations.

"The exercise, code-named 'Proud Phantom', is the first of its kind in the Middle East, and the extent of the co-operation will surpass anything the Israeli Air Force has seen. Egyptians and Americans will fly together in formation and even in the same planes".

A land joint-exercise is planned for the end of the year when the Pentagon will fly 1,400 troops to Egypt.

It is now apparent why President Carter went to such lengths in his personal efforts in Israel, in Egypt and at Camp David, to bring about the Israel-Egypt Peace Treaty. As one report indicated, the present developments were already in mind while the negotiations were going on.

“Egypt is to achieve vastly increased air power under a massive American military programme. It was offered by President Carter as part of the follow-up process to the Camp David Israeli-Egyptian peace agreements” (D.T. 22.2.80).



Helicopters of the U.S. 101st Airborne Battalion fly in formation over the Pyramids on the outskirts of Cairo, as part of the joint US-Egyptian desert military exercises called Bright Star — December, 1980.

So, in the broadest terms, with the disappearance of Iran as the foundation of U.S. policy in the Middle East, Egypt is the chosen replacement. And the Bible long ago put on record that Iran (Persia) was to belong to the northern confederacy; and that at the Time of the End there would be a South Power equivalent to the original Egyptian South Power of the Ptolemies. So we should expect Egypt to be definitely involved. Egypt is of great strategic value because it commands the vital sea link between the Mediterranean and the Gulf.

Israel, naturally, is rather unhappy at this development, with America giving such an important role to her one-time enemy. But they are conscious of the changing strategic circumstances. In a commentary in the *Jerusalem Post* the writer referred to “the changing strategic realities that have led the American policy-makers to greener pastures”:

“The reasons for the American shift are manifold. Primary among them is the realisation that the fulcrum of the conflict has moved dramatically from the Mediterranean to the Persian Gulf. This has necessitated a search by the Americans for stable allies in the Gulf region, with Israel reduced to secondary importance in the strategic equation” (*J.P.* 7.9.80).

We reflect, how rapidly have matters developed in just a few years. We remind readers of that forecast made in 1975 and quoted in the 1977 ‘*Milestones to the Kingdom*’, p.30:

“Military planners expect that the strategic interests of the United States and global strategy in general will pivot on the Persian Gulf late in this decade”.

And so it has come to pass! All in harmony with that outline in the prophetic record of a North Power and a South Power relative to the land of Israel at the time the Lord Jesus interferes in the affairs of the world.

Despite America’s modified strategic policies, military co-operation with Israel remains good. In October the U.S. Sixth fleet and its 10,000 men and officers made a 10-day ‘goodwill’ visit to Haifa.

AUSTRALIA, BRITAIN AND THE COMMONWEALTH

America does not stand alone as the supporting power in the King of the South region. In addition to Britain, Australia is now taking a more positive role. Early in the year there was this report:

“AUSTRALIA TO SEND SHIPS TO INDIAN OCEAN: Australia has announced a major up-grading of its forces. Defence spending will be increased by 7% over the next five years, and for the first time, heavy emphasis will be placed on the Indian Ocean A task force including three destroyers and a supply ship, built around the aircraft carrier (16,000 tons), will leave for the Indian Ocean as soon as possible” (*D.T. 20.2.80*).

“At a two-day meeting in Washington, the foreign ministers of Australia and New Zealand agreed to provide a greater military presence in the Indian Ocean as part of an Allied warning against further Soviet aggression” (*D.T. 29.2.80*).

For the present, India, back under the government of Mrs. Gandhi, is maintaining a neutral position, and taking care to be friendly to the Soviet. With the Soviet on her doorstep, this is understandable.

Jordan is still regarded as in the British-American camp. Britain is selling 270 tanks to Jordan; also a 100 of her latest type, equipped with night sights and laser range finders. Uneasy Saudi Arabia has been forced to express her need for U.S. military support because of the Gulf War.

Britain plays a not insignificant part in the area. There is the all-important cultural relations, so successfully promoted by the Queen’s visit last year. Britain is an important arms supplier to the various countries in the ‘South’. The scene is dominated by the U.S. supplies to Israel and Egypt, and the Soviet supplies to Syria and Iraq. But Britain supplies at least as much as America does to Jordan, Kuwait, Oman, Qatar, Bahrein, and the United Arab Emirates. These countries total over three billion dollars annual defence spending (NOW! magazine 24.10.80). Britain retains a close relation with all these countries, commercially and militarily. Britain is involved in the training of the armies, and in providing officers. In all of these countries she has

military personnel on loan to the government. There are 18 British officers in the 37,000 strong army of the United Arab Emirates; 85 officers serving with the 10,000 strong Kuwaiti army; 32 serving in Saudi Arabia; and 600 British officers in the services of Oman where they command all three services and hold the senior ranks. "Britain is also heavily involved with the Saudi Arabian Air Force and air defence system" (D.T. 25.1.80; Guardian 1.6.80). There is reasonable co-operation between these several countries. Egypt has given support to Oman.

Mr. Pym, British Defence minister, proposed that Germany should make a more substantial contribution to the defence of the Atlantic, so that Britain could play a greater part in the Indian Ocean (D.T. 2.4.80). Britain has a task force of ships co-operating with the U.S. in the Gulf area.

Looking at the South region in a wider geographical context, there was a Commonwealth Conference in September that showed the co-operation of some sixteen countries:

"COMMONWEALTH SENSE: Commonwealth Conferences are notorious for windy generalities. The meeting of leaders from 16 Asian and Pacific member-countries which ended in New Delhi yesterday has been a refreshing exception. It is only the second such regional conference to be held. Judging from its performance, it deserves to become established on a regular footing. The region is of growing strategic and economic importance. The Commonwealth links of those taking part, which included India, Bangladesh, Singapore, Malaysia, New Zealand and Australia, provide a convenient non-ideological forum.

"While a number of useful practical issues came under review, the principal political business before the conference was to define a stand on two Communist invasions — that of Vietnam into Cambodia and of the Soviet into Afghanistan" (*Editorial, D.T. 9.9.80*).

There will be a lot of 'Young Lions' when the fateful day comes!

RUSSIA'S SETBACKS

We have been looking at the developments in the South Power region. What of the North? There have been no striking changes in matters concerning the Soviet. In general she has faced set-backs, and there has been no onward rush following the Afghan invasion. Afghanistan is far from being subdued; Turkey and Greece have returned to the Nato alliance; America has been aroused to an active state of military and political opposition; the co-operation of China and America has increased. The Defence Pact signed with Turkey at the end of March allows America to continue operations for 5 years at 12 joint defence installations in Turkey. Fighter bombers equipped with nuclear weapons are capable of striking targets deep in Russia. One of the bases is on the shore of the Black Sea, a counterpart of Cuba in rela-

tion to the U.S. The restoring of Greece and Turkey to Nato greatly strengthens the containing arc round the Soviet on the European side.

THE INVASION OF AFGHANISTAN AND MOSCOW'S FEAR OF ENCIRCLEMENT

There has been much debate as to why Russia carried out a direct invasion of Afghanistan, so different from her usual indirect power politics. Four lines of explanation have been put forward, all of them having a bearing. Firstly, there is in the Russian mentality a long-established expansionist streak:

“Russians have a Wanderlust in their blood. Some of Russia’s conquests cannot be explained from an economic, political, strategic, or any other reasonable point of view . . . What we have here is an obsession with space — an obsession arising from constant restlessness and historical nomadism” (*Washington Post*, G.W. 30.3.80).

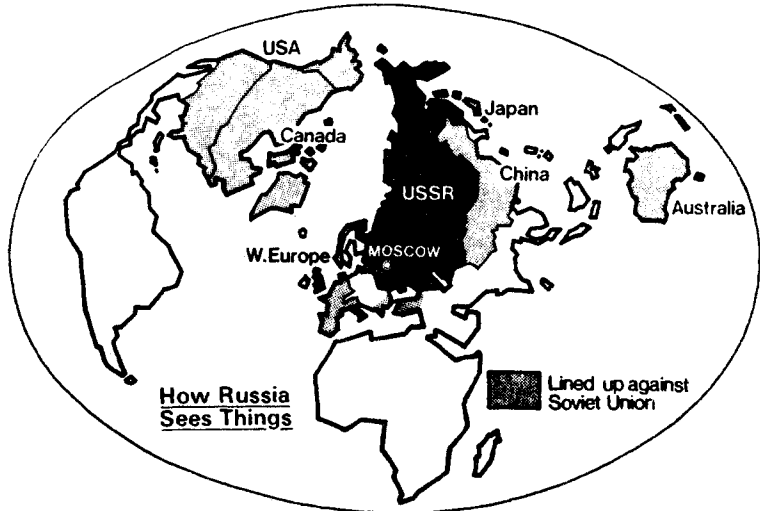
Secondly, the invasion conforms to her century-old intention to take over the region south of Russia, an intention going back long before oil was a key factor. In her treaty with Germany in 1939, this was agreed as her zone of influence. From this zone she can move west to the Persian Gulf and/or south to warm water ports on the Indian Ocean.

Thirdly, the local situation demanded action. It was recognised that she had been working by intrigue and politics to get a grip on Afghanistan, and this had run into serious difficulties. The Soviet was faced with either direct action or retiring with loss of face.

Lastly, a further consideration for her invasion is her sense of being encircled by hostile powers. That sounds a laughable idea to us, but



viewed from Russia this is not so. In the Washington Post (G.W. 21.9.80), there was a very interesting map arranged to show this. This 'encirclement' had become more real through the recent collaboration of America with China and Japan. The prospect of America arming the millions in China against Russia, was felt to be a real threat. Hence the decision to take the dominating position that Afghanistan holds relative to South East Asia.



NEW MOSCOW FEAR OF ENCIRCLEMENT

It is estimated that the Russian troop strength in Afghanistan is around 120,000. She has made it apparent that she intends to stay:

"Soviet forces in Afghanistan have begun a wide-ranging military construction programme, indicating an occupation lasting several years, informed sources in New Delhi reported last night. A construction programme approved by a high-level delegation of Red Army generals which visited Kabul last week stretches well into 1984, these sources said" (D.T. 28.8.80).

CHINA

The China factor is an interesting one. Although she has millions of soldiers, she is some two decades behind America and the Soviet with her equipment. This is why she is now so keen to get technological help from America. For the immediate future she is not a great threat to the Soviet, although, strangely, in the field of electronics she is quite up to date, and possesses missiles that could reach Soviet cities. But the most

interesting comment about China was a long article in the French *Le Monde*, warning that China could be a snare to America. She is after all a Communist regime, and has thus a basic affinity with the Soviet. In a crisis she may well join the Socialist-Communist side, rather than the democratic-Capitalist side. Several times Moscow has shown an interest in reconciliation with China. But China, for her part conscious of her present weakness, chooses to play off the Soviet against the U.S.



Alongside Afghanistan, the Soviet has a grip on Mongolia with its long border with China. In carrying out her manoeuvres this year Russia moved some 40,000 men and 700 tanks into Mongolia (D.T. 5.8.80).

SYRIA

The most significant events relative to Russia and the Middle East this year are the increasing ties with Libya and Syria.

Russia has supplied arms to Syria ever since she was forced to leave Egypt in 1972. When the Iraq-Iran Gulf war started, Russia tightened her grip on Syria by establishing a 20-year treaty with her.

“SYRIAN-SOVIET TREATY: The Soviet Union and Syria signed a treaty of ‘friendship and co-operation’ last night. This effectively ties President Assad closer to Moscow than any other Middle East leader” (D.T. 9.10.80).

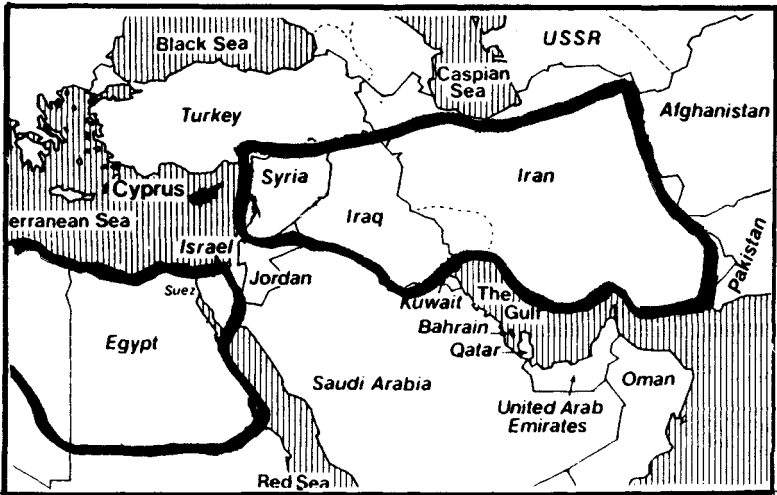
What is in the treaty is not known in detail, but a later article with the heading “Syrian Hints at Secret Russian Deal” suggested that a close defence relationship had been established.

Brian Crozier, Director of the Institute producing the Conflict Studies, also commented on this:

“... the new Soviet-Syrian friendship treaty, which goes further than any other such treaties and amounts to a military alliance. Syria... is well on the way to becoming a Soviet satellite” (*NOW! magazine*, 21.11.80).

So the two specific developments in the Middle East in 1980 are the alliance of the U.S. with Egypt, and the alliance of the Soviet with Syria. How accurately events are lining up with prophecy! We see emerging the pattern of the original King of the South and King of the North of the early part of Daniel chapter 11, when the Ptolemies were in Egypt and the Seleucids were in Syria and extending eastward through present day Iraq and Iran. While the U.S. and Britain made Iran their strategic centre, there was not a replica of the original King of

the South; but now, in 1980, with the U.S. giving large support to, and close co-operation with, Egypt, we see a very real restoration of the original King of the South.



Approximate extent of the original King of the North and King of the South.

Egypt, apart from U.S. support, is not an insignificant military power; it has an army approaching a million men. The Jerusalem Post commented on the strength of Egypt at the end of 1979, before she began receiving new weapons from the U.S.:

“Right now, before even one piece of equipment from the new transaction with the U.S. has arrived, Egypt has 2,100 tanks, 2,300 armoured personnel carriers, 2,700 pieces of artillery, 9-12 land-to-land missile launchers, 1,400 anti-tank missile launchers, 140 batteries of land-to-air missiles; 500 warplanes, 150 helicopters, and an army of over 850,000 men” (*J.P.* 16.12.79).

LIBYA

In an article in the magazine, *NOW!* (24.10.80), a Libyan described how the Soviet was using Libya as a base for distributing weapons:

“Libya has become a key strategic base for the Soviet. Seventy percent of our oil revenue is going into Soviet arms, and for funding terrorist and subversive operations all over the world. Over 9,000 terrorists from scores of countries are now undergoing training in several camps in Libya.

“Libya’s entire intelligence operation—both internal and external—is run by East Germany.

“... Libya is in effect a Soviet arms depot, to be used to supply or re-supply advanced weaponry, in quantities far exceeding any possible Libyan use. For example, the Libyans have acquired some 2,800 Russian

tanks giving Gadaffi almost three times as many tanks as the entire French army”.

So events today line up with the Bible— “. . .and Libya with them” (Ezekiel 38:5). The Jerusalem Post spoke of the naval interests of Libya. She has acquired:

“nine submarines of advanced design; 35 missile boats with advanced rocketry; four Italian-built corvettes reported to include the very latest in electronics and assorted fireworks” (*J.P.* 6.7.80).

An announcement was made in September that Libya and Syria had become ‘One State’. Such things have happened before, with nothing material following. But on this occasion we can see the Soviet behind the arrangement as she builds up her satellites. She is getting her faithful friend Libya into a position to supply money, arms and saboteurs into the Middle East.

THE SIGNIFICANCE OF THE GULF WAR

The situation in the war between Iraq and Iran is too complex and too confused to attempt much useful comment. Over the past year or so America has been making friendly gestures to Iraq, yet seems to be more intent at present in getting back into Iran’s favour. Likewise the Soviet has been supplying arms to Iraq, but now supports Syria who openly supports Iran and supplies her with arms. So it would appear that both the U.S. and the Soviet are angling to become Iranian supporters if and when the present order in Iran collapses. Long term, we know from the Bible that the Soviet will be successful.

What hold the Soviet at present has on Iran is difficult to assess. It is believed that she has sufficient hold to have been able to control the American hostage situation. So Clare Hollingworth reported in March:

“The ‘students’ who seized the American Embassy in Teheran on November 4th are all trained agents of Russia, according to General George Keegan, a former chief of U.S. Force Intelligence.

“There is irrefutable evidence, he told me in London yesterday, that the Russians paid \$150 million in gold to establish a 1,000 strong corps of Left-wing militants in Iran.

“A handful of the elite of this corps was put in charge of the 50 hostages who are still in the Embassy. Others have been engaged in subverting the workers in the oil fields, etc.” (*D.T.* 12.3.80).

Taken as a whole the Iranians are as anti-Soviet as their Moslem Afghanistan neighbours. Russia will try subversion and indirect ‘conquest’ rather than direct intervention.

A side effect of this war has been the reducing of pressure on Israel, which was under such concentrated attack by most of the world earlier in the year. All the countries to her east, Syria, Jordan, Saudi Arabia,

are at present looking in the opposite direction. The “European Initiative” and the Third World anti-Israel U.N. resolutions have faded away for the present.

THE SHATT-AL-ARAB WATERWAY—CENTRE OF THE GULF WAR

This shallow, muddy waterway which unites the historic Tigris and Euphrates rivers from their convergence at al-Qurnah to the head of the Gulf, has been under dispute for over a century. It formed part of the border between the Turkish and Persian empires and in 1847 was the subject of a treaty which fixed the border on the east (Persian) bank, but gave the Persians freedom of navigation. A subsequent agreement in 1913 confirmed that the waterway belonged to Turkey, except for two strips of about 6 kilometres length each opposite the ports of Khorramshahr and Abadan where the border was set at mid-channel.

Following World War I and the “drying up” of the Ottoman Turkish Empire, the newly created state of Iraq took over the rights to the waterway. As the area developed into a massive oil-producing complex, and the stakes on the waterway raised dramatically, it became a scene of constant quarrel and dispute. Iran grew stronger and the Shah saw himself becoming the new guardian of the Gulf following the 1971 British withdrawal east of Suez. In 1969 the Shah denounced the previous treaties and declared mid-channel to be the boundary throughout the entire waterway. Under other pressures, Iraq confirmed this in a treaty in 1975. It was this treaty which Iraq denounced on 17th September, 1980 and five days later it launched its armed attack.



ISRAEL AND THE NATIONS

1980 has seen serious changes for Israel; not happy ones, but pointing forward to the coming crisis. They certainly belong to our 'Milestones to the Kingdom'. In a variety of ways the world is turning against Israel; she is becoming more isolated, and the process is accelerated by what others call her 'intransigence'.

Though we try to follow the trends in the complex of moves and countermoves in some half dozen Middle East countries, we know that eventually Israel will become the focus of world attention and conflict.

"I will gather all nations to Jerusalem to battle" . . . "And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it", says Zechariah, ch. 14:2; 12:3.

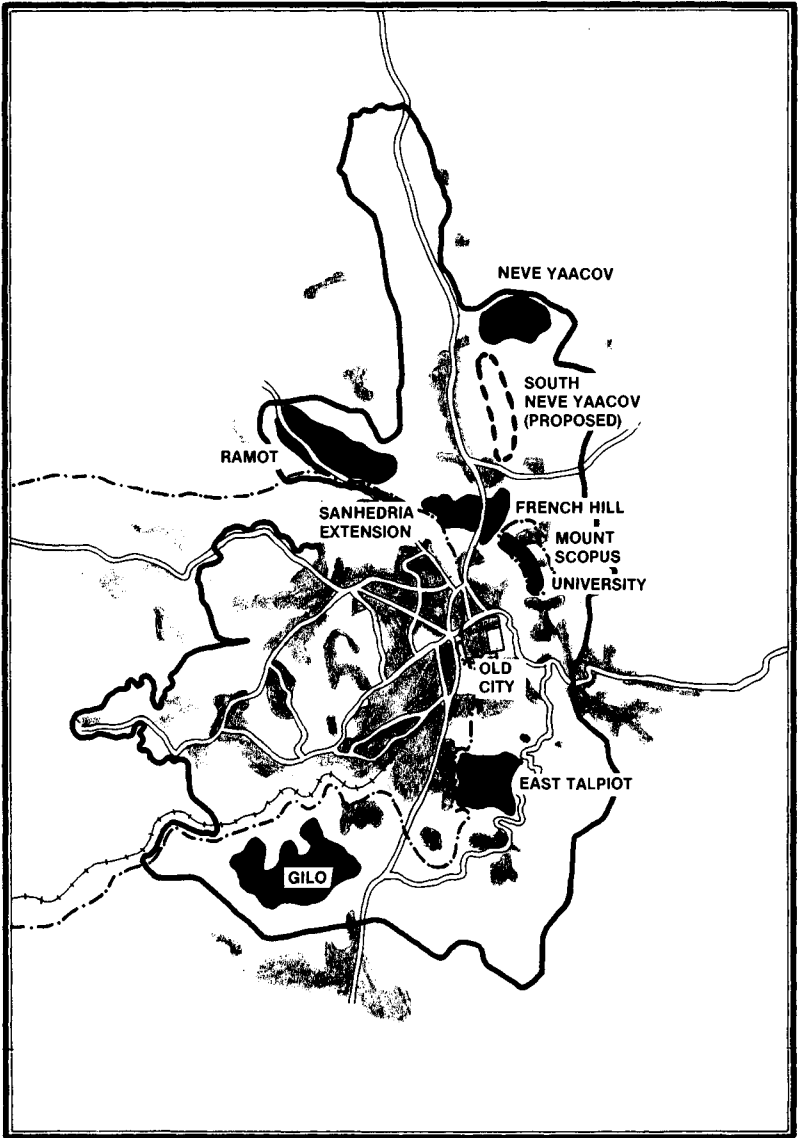
So it is that Jerusalem is emerging as a major bone of contention. How we ought to be thrilled as we see events lining up with Bible prophecy.

THE JERUSALEM LAW




At the end of July the Knesset passed an Act which they called The Jerusalem Law. It was supported by the Opposition and the voting was 69 to 15. The new law consists of four clauses. The fourth clause has to do with the financial and economic administration of the city. The other three are:

1. Jerusalem, complete and united, is the capital of Israel.
2. Jerusalem is the seat of the President of the State, the Knesset, the government, and the Supreme Court.
3. The holy places will be protected against desecration and any other offence, and against anything liable to infringe on the free access of adherents of religions to their holy places or on their sentiments towards those places.

This in itself was nothing new. It added little to the existing situation. Immediately after the Six Day War, Israel annexed East Jerusalem that had been in the hands of the Arabs. Although the West Bank and other parts were occupied, East Jerusalem and the Old City were the only parts that were formally annexed. Why then was this provocative Law passed at this time? The Israelis blame America and Egypt. At the Camp David meetings, President Begin had been adamant that there was to be no reference to Jerusalem in the Israel-Egypt Agreement. It was a matter that was not open for negotiation. But



JERUSALEM

-  as held by Israel until 1967
-  Municipal Boundary of United City 28.6.67.
-  New Housing Estates, "A New Wall to Defend the City".

when it came to the discussions on West Bank autonomy early this year, both America and Egypt pressed that East Jerusalem should have voting rights in the autonomy decisions, with the idea that eventually East Jerusalem would become a sovereign Arab city. It is this that provoked Israel to declare her 'Jerusalem Law'.

ISRAELI STRATEGY REGARDING JERUSALEM

Jerusalem is a matter so dear to us, that it may be of interest to give some detail of the geography and strategic implications of the Jerusalem area. One could say there are three Jerusalems: the Israeli West Jerusalem, the Old City, and the Arab East Jerusalem. The boundaries are shown on the map. The dark patches are the areas that the Israeli authorities have expropriated since 1967 for Jewish housing estates. The following quotations are taken from an article in the Jerusalem Post (23.3.80) explaining Israel's strategy regarding Jerusalem.



Official symbol of united Jerusalem

"THE GOVERNMENT'S DECISION to expropriate 4,460 dunams in East Jerusalem opens the final round in the battle for Jerusalem which began in the Six Day War.

"At stake is the political character and physical shape of the city at the heart of the Middle East conflict.

"It is a measure of Israel's sense of urgency about the approaching showdown over the capital that the expropriation decision — the first in a decade — was taken despite the storm of international protest it would plainly engender.

"The tract involved, known as South Neve Yaacov, is designated for a housing estate that would be the last link in the chain of estates built on the periphery of East Jerusalem since 1967. The principal object of this construction is to establish the Israeli presence so firmly that the reunited city could never be divided again.

"The reshaping of Jerusalem began with the first round of Jordanian artillery to fall on the Israeli half of the divided city on June 5, 1967. Two days later, Israeli troops captured the Old City. Three weeks later, the Knesset annexed Jordanian Jerusalem and a much larger rural area around it — the only territory annexed following the war.

"The annexation map was drawn on clear strategic lines aimed at dominating the major approaches to the city while incorporating as few Arabs as possible. Thus a dozen Arab villages found their houses or lands partly in Jerusalem and partly in the West Bank.

“THE OPERATION tripled the size of Israeli Jerusalem overnight.

“BUT THE LARGEST expropriation order was signed in August 1970—some 12,280 dunams in seven different locations, including the Mamillah district in Western Jerusalem and much of the outer periphery — most of it rocky hillsides — on which the major estates of Ramot, Gilo and East Talpiot would be built. About 20 Arab families were to be evacuated from this part of East Jerusalem and about 350 Jewish families from Mamillah.

“This expropriation was clearly strategic, not sentimental. It aimed, in effect, at creating a new wall to defend the expanded city. This wall of housing would stake out the city’s boundaries in stone and—if the worst came to the worst—could even play the military role that the border neighbourhoods in West Jerusalem had played in the Six Day War, when they were used as defence lines and jumping-off points”.

As one reads these words one can almost sense the coming crisis of Jerusalem as the burdensome stone for all nations.

THE GROWING ANTI-JEWISH CLIMATE

Four different facets to the growing hostility to Israel can be discerned:

1. American Middle-East Strategy:

The U.S. is still pledged to maintain the security of the State of Israel. But as we have already noted Israel no longer gets special treatment. In fact the U.S. has passed from attempting ‘an even-handed’ dealing with Israel and Arab nations, to giving priority to Egypt. This is quite understandable from the U.S. point of view, but it worries the Israelis. No doubt America, finding it necessary not to arouse Arab hostility by favouring Israel, nevertheless knows full well that in a crisis she could have bases and full co-operation with Israel. But the effect of this changed attitude of America has a marked effect on Israeli public opinion. They are resentful, and inclined to provoke America by unfriendly criticism and acts. Thus Israel develops her sense of isolation.

The ‘all-time low’ between Israel and America has developed specifically over the Begin policy in establishing new settlements in the West Bank, in the insistence on having sovereignty over the Arab part of Jerusalem, and in being unwilling to grant real autonomy in the West Bank. This has aroused considerable anger in the U.S.A. It drove the U.S. to cast her vote against Israel in the Security Council resolution sharply condemning Israel for her ‘illegal’ settlements. The following day the Daily Telegraph editorial had the heading: “Israel Justly Rebuked” (4.3.80). Later in the year with another Security Council resolution condemning Israeli annexation of Jerusalem, the U.S. refused to veto the resolution and it was passed unanimously, 14 to 0. There was a still further resolution on August 20th with a further

censure regarding the Law of Jerusalem. These happenings have stiffened Israel's opposition to the world.

2. The 'European Initiative':

Led by Britain, the E.E.C. has developed an anti-Israel policy to break what they call the Middle East deadlock, or the failure of the Camp David agreement. What was envisaged was outlined in a Daily Telegraph Editorial:

"MIDDLE EAST 'INITIATIVE': At their summit meeting in Venice tomorrow, the E.E.C. heads of Government will seek to reach an agreement on a statement about the Middle East. This has been widely referred to as a European "initiative". The proposal was launched by Lord Carrington in February. The idea was that, as the Camp David negotiating process over Palestinian autonomy between Egypt and Israel was bogged down, a European move was needed to break the jam. As first propounded, the scheme had three main elements: recognition of the rights of Palestinians to 'self-determination' (i.e., they could set up a separate State if they wanted); acceptance of the Palestine Liberation Organisation as the representative body of the Palestinians; and a move to get the Security Council to alter resolution 242 so as to refer to 'Palestinians' instead of 'refugees'."

Although as things turned out, nothing very specific emerged from the Venice Summit, because of the strong representations of the U.S. that this 'initiative' would damage existing efforts, the character of the 'initiative' reveals the growing hostility to Israel. Earlier, in April, the Council of Europe 21-nation meeting in Strasburg overwhelmingly approved a resolution in favour of the right of the Palestinians to self determination — if they wished they could be an independent sovereign State in the West Bank. The Jerusalem Post comments:

"For Israel the Council of Europe action was a major set-back, since it has always considered the organisation staunchly pro-Israel" (*J.P.* 27.4.80).

The E.E.C. did not drop the matter after the Venice Summit, but proceeded to take it to the General Assembly of the United Nations.

"America and Israel appeared yesterday to have failed to persuade the E.E.C. against bringing a 'European initiative' into the current Nations emergency debate on Palestine. The General Assembly is debating a majority resolution demanding Israel's withdrawal from occupied Arab lands to make way for a Palestinian state ruled by Yasser Arafat's Palestine Liberation Organisation."

As already noted two Security Council resolutions during the year condemned Israel's actions.

The growing hostility of Western Europe to Israel brought forth the following letter in the Jerusalem Post:

"A WORLD RANGED AGAINST US: Sir,—The Christian world has now finally got over any embarrassment it may have felt in killing six million Jews some 40 years ago. Anti-Semitism has now been translated to anti-Zionism and it is not only the Eastern Bloc countries, but those of the West who are flocking to this traditional banner.

"This is therefore a time for unity, it is not a time for prima donna politicians. It is not a time for what the BBC called, on the strength of one telephone call, a Jewish terrorist group. We have a State, we may not agree amongst ourselves exactly where the border should lie, but we have the legal, political and physical strength to control our own affairs. Let us not throw it away with disunity by abandoning the traditional spiritual values which are our justification for being in Israel and for having remained an identifiable people for so long. This is a time to show our maximum strength and this can only come from unity. The whole world is ranged against us. Let us be in no doubt about that" (15.6.80).

So God is gradually separating them from the nations.

3. Saudi Arabia's Jihad:

Crown Prince Fahd's call for a Jihad, or Holy War, against Israel, was seen as being a warning to America as much as to Israel; to America for failing to restrain Israel from her 'anti-Arab' activities. As Israel failed to concede any substantial autonomy to the West Bank, and instead proceeded to erect more settlements, and in particular prepared to build a Jewish town alongside the Arab town of Hebron, also deporting two Arab Mayors, Arab hostility mounted. The Guardian Weekly, commenting on the call to Jihad, had the heading: "Saudis Near The End Of Their Tether". The Crown Prince's challenge came after the Knesset had passed the Jerusalem Law. He concluded his declaration with the words:

"We shall not rest until our occupied Arab lands are liberated, and our brother Palestinians return, proudly and honourably, to their independent state with Jerusalem as its capital."

Although Saudi Arabia's stirring words caused some anxiety at the time, the Gulf War that soon followed left them in the background. Indeed, the Gulf War has taken the pressure off Israel in several ways: Syria, Iraq, Jordan, and Saudi Arabia have all been made to look east instead of west in a military sense; and internationally the spotlight has been taken off Israel and Egypt.

4. Growing Anti-Semitism:

This is the most ominous aspect of the changing climate towards Israel. There is no doubt that anti-semitism has surfaced in France and West Germany this year. In France, in the first week of October:

"Gunmen in Paris attacked four Jewish targets with heavy calibre machine gun fire. A school, a creche, the unknown Jewish Martyr's memorial, and a synagogue were hit" (*Guardian* 5.10.80).

In the same week a bomb planted outside a synagogue in Paris went off while 300 worshippers were inside. Four people were killed and 15 injured — all passers-by.

Israel is sending anti-terrorist experts to various European cities to organise protection for Jews.

In the Jerusalem Post, October 19th, there was a double page review with a bold heading: "Anti-Semitism in the '80's". It referred to other recent attacks in France:

"Windows were broken in the 'Sentier' (centre of the Jewish rag trade) and a shop in the Jewish Milgrain chain was blown up. Rabbi Sirat, chosen to succeed Kaplan as Chief Rabbi of France, had his beard pulled and his hat thrown off in the Paris underground".

PRESIDENT-ELECT REAGAN AND ISRAEL

We shall wait with great interest to see how Mr. Reagan carries out his election promises to Israel. The rival candidates made electioneering speeches to a Jewish general Congress. Both were very friendly towards Israel. Reagan condemned the Carter policies as not being very friendly towards Israel. He pledged to undertake a solid pro-Israel policy approach if elected president. He stood by Israel on the current matters in dispute. He rejected a Palestinian state between Jordan and Israel, the participation of the P.L.O. in future peace negotiations, and any modification to the famous Security Council Resolution 242. He was outspoken about the P.L.O. "President Carter refuses to brand the P.L.O. as a terrorist organisation. I have no hesitation in doing so". He said: "Israel is a major strategic asset to America. Israel is not a client, but a very reliable friend" (Jerusalem Post 7.9.80). How all this will go down with the Arab nations we must wait and see. A tougher line by America might fetch Jordan off the fence into the U.S. camp.

ECONOMIC PROGRESS

Israel continues to develop new equipment in the medical, electronic and plastic fields that the world accepts as first-rate. But overall her economic position seems as bad as ever. This, of course, is because of her tremendous burdens—one third of her G.N.P. goes on Defence, one third on interest on loans, leaving one third for the normal use of the nation. This means that every person in Israel has to give 1,000 pounds per annum for defence and the State loan interest!

They have a never-ending struggle trying to balance the budget. Inflation is running at 160%. Here are some price rises in April: fuel, etc. 30%; water 100%; public transport, mail and telephone 35%; municipal rates 100%; television, vehicle registration and other government services 60-400 % (D.T. 12.4.80). The prosperity described in Ezekiel ch. 38, is not in sight.

A scheme has been adopted by the government to carry water from the Mediterranean to the Dead Sea, providing power for a large hydro-electric unit as it plunges 400 metres to the Dead Sea level. It would also be used for cooling water for a nuclear power station.

“The project would cost 700 millions and should be ready by 1990” (D.T. 26.8.80).

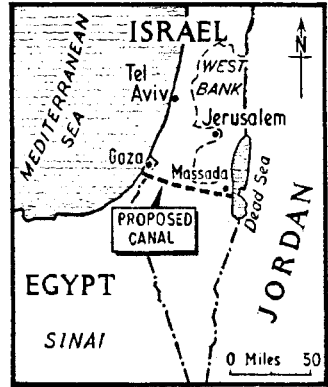
The C.B.S. News claims that the Jewish State has an arsenal of several dozen atomic bombs and several hydrogen bombs (D.T. 23.2.80).

“I WILL SAVE YOU FROM ALL YOUR UNCLEANNESS”

We are all acquainted with Isaiah chapter 60 describing Zion’s day of glory. It begins: *“Arise, shine; for thy light is come, and the glory of Yahweh is risen upon thee”*. The previous chapter leads into this one with the words, *“The Redeemer shall come to Zion”*. These are the words quoted by Paul in Romans ch. 11 to prove the restoration of the nation of Israel. He writes: *“So all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”* The theme of Isaiah chapter 59 is the wickedness of Israel that calls for a Redeemer. It is summarised in verse 14: *“And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter”*. The chapter describes Israel in Isaiah’s time; it is also appropriate to the nation today, before the Redeemer appears.

In reading the Jerusalem Post weekly edition, one is depressed by the uncleanness of the nation today: personal feuds and accusations between senior politicians, rows and bitterness in Parliament; financial dishonesty and tax evasion; strikes and riots; the permissive society, profane plays and immodest fashion; the formality of religious services and violence by the members of the religious political party. It is a picture that we are so familiar with in this country.

But let us recognise that this is our nation, by adoption. From these today, or their children, will come the third who are purified and refined by fiery judgments; who shall say, *“Yahweh is my God”*, and God will say *“It is my people”* (Zech. 13:9). Let us try mentally to identify ourselves with our nation, as Daniel did, and pray for God to start his gracious work of bringing them to repentance and obedience. Daniel prayed: *“We have sinned, and have committed iniquity . . . O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him”* (Dan. 9:5, 8, 9).



Epilogue

HOW DO YOU VALUE THE BOOK OF THE REVELATION?

A BOOK WITH SPIRITUAL POWER

'Milestones to the Kingdom' has aroused a wider interest than was expected. There may be some who previously have not given much attention to the book of the Revelation, and who would like to reach an understanding of it. For a concise presentation of the historical fulfilment of the symbols of the Revelation, the book 'Apocalypse and History', by brethren Boulton and Barker, obtainable from the Christadelphian Office, can be recommended. Its maps, headings and section summaries, make it an easy book to study. Written some 50 years after brother Thomas' Eureka, it is able in one or two places to point to fulfilments not apparent in brother Thomas' time—the activity of the frog-like spirits, for instance.

If this is so, do we need the much more extensive three volumes of Eureka? The answer is a definite 'yes'. Eureka is in a different category. It is good and proper to reach an understanding of how God foretold the future and how it has all come to pass. This we can arrive at from one of the 'concise' explanations of the book. But the book of Revelation is more than a bare prophetic record of what lay ahead from the time of John. It gives the history of the past 2,000 years from the divine point of view. We are aware of the value to us of Old Testament history, concerning the patriarchs, judges and kings—it enlightens and exhorts us regarding God's mind, and God's purpose, and His controlling hand. The book of Revelation carries this theme forward through 2,000 years to our own time, informing us how God hates apostasy, how our brethren have witnessed and suffered, how the turmoil of history moves forward to the divinely ordained end. Every true son is interested in what his father is doing and thinking; we surely ought to be very interested in how our heavenly Father sees things; and as His obedient children take the same view-point as our Father. All that brother Thomas writes is coloured in this way. Especially he brings to view how God views our present world, and this disciplines our minds to be ready to "follow the Lamb whithersoever he goeth" in destroying human constitutions and wickedness that righteousness may prevail, to the glory of God.

But there is more to the book of Revelation than this. The record is interwoven with much exhortation, encouragement and prospect of joy to come. This is perhaps not apparent, because, like the historical aspect of the book, it is couched in symbol that needs interpreting. It is

here that Eureka is so rich. There are hundreds of pages that have a sanctifying, elevating power. And so often brother Thomas gives exposition of Old Testament situations before dealing with a phrase in the Revelation; his writing spans the whole of the Word of God.

In an endeavour to make this apparent, we have reproduced parts of brother Thomas' exposition of the first four verses of the 14th chapter, with the general heading "The Lamb and the 144,000 on Mount Zion".

Before it is too late, let us heed the admonition expressed both in the first and in the last chapters, expressed in the words of chapter 22:7: "*Behold, I come quickly; blessed is he that keepeth the saying of the prophecy of this book*". Do we want the blessing? Then we must understand the book if we are to keep its sayings.

THE LAMB AND THE 144,000 ON MOUNT ZION

John saw the Lamb and his virgin companions, or Bride, standing upon Mount Zion. This is the platform, or standing-place, of their Body Politic, both as the Holy, and the Most Holy community. In the state previous to the advent of Christ, the Saints are the 144,000 in great tribulation, being subject to hunger and thirst, sun-stroke, and scorching heat — ch. 7:4, 14, 16. In this state of things they are subjected to the "much tribulation", through which, Paul testifies, "we must enter into the kingdom of the Deity" — Acts 14:22. They are an election taken out from the nations, by obedience of faith, for His name — Acts 15:14; Rom. 1:5; by which faith in "the things concerning the kingdom of the Deity, and the name of Jesus Christ", "they walk", and "are come to Mount Zion, and unto the City of the living God, the Heavenly Jerusalem" — 2 Cor. 5:7; Acts 8:12; Heb. 12:22. Though scattered and dispersed, and natives of diverse remote places, when *viewed* collectively they are regarded as being born in Zion; and constituting the Holy City, the heavenly Jerusalem; for the time being trodden under foot by the worshippers of the beast. "Glorious things are spoken concerning Zion, *the city of the Elohim*". Those who believe these glorious things, and are born of water, become citizens of Zion; so that when Jehovah writeth up the people, he will count that they were born there; for all his springs are in Zion, and he himself will establish her — Ps. 87; Gal. 4:26; Apoc. 11:2.

But the time approaches when in a literal or unfigurative sense, "our feet shall stand within thy gates, O Jerusalem". This standing was represented to John in the standing of the Lamb and the 144,000 on Mount Zion, where are then "set thrones of

judgment, the thrones of the house of David"—Ps. 122:2-5. These "thrones of the House of David" belong to Zion, and nowhere else. They do not belong to the Seven Mountains, or Rome; but to the Holy Hill of Zion, which the Father styles his, in Ps. 2:6. These are the thrones in the heaven which John saw there after the door was opened—the twenty-four thrones circling about the central rainbowed throne, occupied by the Jasper and Sardine Stone, the twenty-four elders, and the four living ones—Apoc. 4:3, 4, 6: an emblematic illustration of the promise, "to him that overcometh I will give to sit with me on my throne even as I overcame and sit with my Father on his throne"—ch. 3:21. These thrones of the House of David belonging to Mount Zion are the thrones John refers to in ch.20:4. "I saw thrones," says he, "and they sit upon them, and judgment was given to them. And I *saw* the souls of them who had been beheaded on account of the testimony of Jesus, and on account of the word of the Deity, and who did no homage to the beast, nor to his image, and received not the sign upon their foreheads and upon their hands". These are the 144,000 on Mount Zion, who, having been raised from among the dead, and quickened, and had judgment given to them, occupy "thrones of judgment", and thenceforth "reign with Christ a thousand years". Among them are the twelve apostles, to whom the Lord Jesus in the days of his flesh, promised a joint possession with himself of thrones of the House of David. In answer to Peter who said, "Behold, we have forsaken all, and followed thee: *what therefore shall there be for us?*" Jesus replied, "Ye who have followed me, in the regeneration when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel"—Mat. 19:27, 28. Among these also will be Abraham, Isaac and Jacob, and all the prophets; and worthies from the east, and west, and north, and south; a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues—all these stand before the throne and the Lamb, as the glorified 144,000 clothed with white robes; and when they rest from their labors, "with palms", instead of a two-edged sword, "in their hands"—Luke 13:28, 29; Apoc. 7:9; Ps. 149:6.

THE FATHER'S NAME WRITTEN IN THE FOREHEAD

The name of the Lamb's Father is theirs; for they are said to have it. The Father's Name is representative of what He is—of his power, glory, substance and character. The Anointed Jesus is now the *reflected splendour*, of the glory of the Father; and the *exact likeness*, of his *substance*—Heb. 1:3. He is, therefore, "the Image of the Invisible Deity;" and occupies the rank of "first-born", or "Chief", of "every creature"—Col. 1:15. Because of this, he is the impersonation, or embodiment, of the Father's Name. Isaiah

speaks of him as this Name, in ch. 30:27: "the Name of Yahweh", saith he, "cometh from far, His anger burning, and the burden heavy: His lips are full of indignation, and His tongue as a devouring fire: and His breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity." Moses styles it, "the glorious and fearful name, *saith Yahweh Elohekah*—He who shall be thine Elohim, or Mighty Ones" —Deut. 28:58. Such is the Name that was written upon Jesus, when the Father "made him both Lord and Christ" —Acts 2:36. In flashing, or photographing, the power, glory, character, and very substance of the Deity upon a body taken from among the dead, the Father's Name was written upon it; and the resurrected Jesus can now say, in every sense of the words, "I and the Father are One" —Jn. 10:30.

But the Eternal Spirit hath invited others to a participation with Jesus in the Father's Name. "He that hath an ear", saith he, "let him hear what the Spirit saith to the ecclesias; to him that overcometh, I will write upon him the Name of my Deity, and the Name of the city of my Deity, New Jerusalem, which descended out of the heaven from my Deity, and my New Name; which no one knows saving he that receives it" —Apoc. 2:17; 3:12.

The Name that shall be written has certain novelties connected with it, that entitle it to be called "New". The name is now doctrinally sealed in the foreheads of the Deity's servants, who are also immersed into his name. As the result of the sealing they believe "the things of the kingdom of the Deity and of the Name of Jesus Christ". They have now "no more conscience of sins;" but "the answer of a good conscience towards the Deity", and the hope of a resurrection for eternal life in the kingdom. But, though they have put on the New Man, and are predestined to be conformed to the image of the Son, whatever their present spiritual conformity, they are not yet "*like him*" in power, glory and substance. This is their hope, the realisation of which will endow them with *new qualities*. Instead of being corruptible, ignominious, and weak of body, this will be changed, or transfigured, into a like form with the body of Christ's glory. In the operation of this instantaneous transfiguration, the New Name of the Spirit is written upon them; so that that which in the state of tribulation is doctrinally written in their foreheads, is incorporated into their very substance by the divine energy that subdues everything to itself — Phil. 3:21.

With this New Name of the Spirit, styled the Father's Name, the 144,000 will stand on Mount Zion. It is written upon them before they appear there. This is evident from the word *having been written*. When was it written? *Doctrinally*, when sealed in their

foreheads—ch. 7:3—in the great tribulation—verse 14; and *corporeally*, when “the dead, small and great”, stand in the presence of the Deity, and are judged by what has been written, according to their works. Those who are found written in the Book of Life, receive their reward in the inscription of the New Name, which makes them like what Jesus Christ now is. All others are “cast into the lake of fire” with the Beast and False Prophet—ch. 11:18; 20:12-15; 14:9, 10. Hence the standing before the Judgment Seat of Christ (Rom. 14:10-12; 2 Cor. 5:10; Gal. 6:7, 8) precedes the standing with the Lamb on Mount Zion. The judgment of the household of Christ intervenes between the resurrection, and the ascending of Yahweh’s Hill. This is evident from Ps. 24; where, in answer to the question, “Who shall go up into the Mountain of Yahweh? And who shall ‘rise into’ the place of his holiness?”—it says, “The innocent of hands and the pure of heart; who hath not lifted up his soul to vanity and hath not sworn to deceit.” This implies previous scrutiny. All saints who rise, but whose moral qualities, on examination, are not found in accordance with the above, shall not “rise into the place of his holiness”; which is Mount Zion. They shall not be permitted to stand there as constituents of the 144,000 who are the pure of heart, and in whose mouth no guile “had been found”.

NOT DEFILED WITH WOMEN

With what class of women had they not been defiled or contaminated? It must be remembered that amongst these 144,000 will be many women, perhaps one half the number of the redeemed. It cannot be, therefore, in a natural sense, that they were not so defiled. The whole company of the redeemed, men and women, are “virgins”; for they constitute the Lamb’s woman, or wife; whom Paul was solicitous, as far as he had to do with the presentation to “present as a chaste virgin to Christ”—2 Cor. 11:2; Eph. 5:27. In what sense, then, is this chaste virgin company undefiled with women? Who are these women?

The only answer that can be given to this question is that they are *the women of the apocalypse*. The worst kind of women—the Harlot daughters and Harlot Abominations of the Great Drunken Murderess, whom they style “the Mother of All Churches”. The “Holy Apostolic Catholic Church” is the Harlot in chief; “with whom the kings of the earth,” the Secular Rulers of European and American Antichristendom, “have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication” This is the Mother of the Harlot Family. Her daughters are the Churches of Europe “by law established;” such as, the Lutheran Harlot, the Anglo-Hibernian Harlot, the Caledonian Harlot, and the Helvetian Harlot; all of them, bear-

ing "the Sign of the Beast," indicating their utter destitution of the faith and its obedience. Besides these principal harlots, is an innumerable fry of Harlot abominations, all of them distinguished as the relations of the Roman Mother by the livery they wear. The sign of the beast is upon them all. In the aggregate, they are an unbaptized ecclesiastical community, distinguished in its subdivisions by various "names", apocalyptically styled, "Names of Blasphemy", of which the Scarlet-colored dominion is said to be "full".

THEY FOLLOW THE LAMB WHITHERSOEVER HE GOETH

Thus qualified and thus prepared, the honor and glory are conferred upon them of being "the attendants upon the Lamb whithersoever he goes". And here it must be remembered, that the Lamb is a symbol "having Seven Horns and Seven Eyes, which are the Seven Spirits of the Deity sent forth into all the earth"—the symbol of almighty and omniscient power, which goes in aid of the operations of the 144,000. In judgment being given to Jesus and his Brethren, "the Saints of the Most High" (Dan. 12:22), almighty power is given to them to execute it. In ch. 14:13, this power is styled "the Spirit". Whithersoever the Spirit goes in all the earth to "execute the judgments written", they are *the attendants upon* him, as soldiers attend upon the Commander-in-Chief. The Spirit energizing the 144,000 makes them almighty. Whither the Spirit is to go in taking the kingdom and dominion, and the greatness of the kingdom under the whole heaven, they go; and turn not when they go; and when they go the noise of their wings is like the noise of great waters, as the Voice of the Almighty, the voice of speech, as the noise of a host—Ezek. 1:12, 20-24; Dan. 7:27. The mission of the Spirit is not confined to Europe; but extends "to every nation, and kindred, and tongue, and people;" to all of whom judgment is to go forth, that they may be taught to "Fear the Deity, and to give glory to him". No power but that of the Spirit in terrible judicial manifestation can do this. "When the judgments of Yahweh are in the earth, the inhabitants of the world will learn righteousness". This is the only argument mankind can comprehend. The world attributes mild measures to weakness and fear; and so long as it thinks principles and precepts cannot be enforced it treats them only with contempt: for "let favor be showed to the wicked yet will he not learn righteousness". Hence, the necessity of the divine arrangement which gives omnipotence to the righteous, and sends them forth to subdue all things to the will of Him who makes them invincible—Isaiah 26:9, 10.

The Lamb-Power invades the territories of the Beast and his Image: for their worshippers are said to be tormented in the presence of the holy angels, and in the presence of the Lamb; hence, as the 144,000 are his attendants, they are there also—verse 9, 10. This is, if possible, still more evident from ch. 17:14, 12; and 19:19; where the Beast and kings of the earth and their armies gather together to make war against the Lamb, and against his army, which is marshalled by “the called, and chosen, and faithful” 144,000 with him. The conflict, however terrible is not doubtful. The Seven-Horned Lamb overcomes them in spite of all their improvements in artillery and the art of war; for he is the Almighty King of kings, and Lord of lords, who smites the nations with the sword of his mouth, and rules them with a rod of iron. They can drive three hundred pound shot through iron armor-plates several inches thick; and discharge with great rapidity breech-loading rifles: but this outside force is not almighty. The shadow of the Spirit’s power has greater resistance than armor plates of the greatest thickness. Cannon balls and rifle shot cannot penetrate it; while he can crumble into dust without a blow defences of the hardest steel. The 144,000 firstfruits are themselves “spirit”, on the principle laid down by Jesus, and that is spirit which is born of the Spirit. Being spirit, they are in the shadow of the Spirit’s power—a polished shaft in his quiver, like the great Captain of their salvation. No projectile can reach them to hurt them. A storm of rifle bullets will fall before them like paper pellets from walls of granite. The artillery of the beast’s armies being thus rendered powerless, they have no defence against the tormenting fire and brimstone of the 144,000 of the Lamb. The Beast and deceiving False Prophet become captives; and those who sustained them by the sword, are made a sacrifice of with great slaughter (ch.13:10) in the great Day of Retribution, when the Seven Horned Lamb, with his invincible attendants, shall go forth into all the earth.

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With what joy therefore do we read Bro. Pearce's review of the major events and trends of 1980! With what great certainty can the saints proclaim the coming of their Lord and the King over all the earth!

