
The Unique Ideal

by Vladimir A. Shelkov

"The Unique Ideal" is printed here in its entirety for the first time in English. (Portions are quoted in Ludmilla Alexeyeva's article in this issue, pp. 25-32.) Shelkov's views are important because for 31 years (1949-1980) he was the head of the True and Free Adventists, a Sabbathkeeping group estimated by some authorities to be equal in size to the 32,000 members of the Adventist church officially recognized by the Soviet government. Shelkov spent 26 years in Soviet prisons, labor camps, and internal exile. Shelkov died in a labor camp in 1980 at the age of 84. Alexander Ginzburg, the noted human-rights leader, met him in a camp and later described him as "very tall, with a huge beard, exhibiting a very brilliant personality" and "always surrounded by other people." Shelkov and his followers published materials for the human-rights movements and predicted the arrest of its leaders. In turn, Andrei Sakharov visited the site of Shelkov's trial and protested his sentence as "cruelty surpassing all notions of decency." (See "An Interview with Alexander Ginsburg," by Tom Dybdahl, Vol. 11, No. 3, June 1981).

Leaders of the officially recognized Adventists in the Soviet Union claim that the views of Shelkov and his followers are not genuinely Adventist. Although many other writings remain untranslated, Marite Sapiets, the researcher at Keston College, the center in England that possesses perhaps the largest collection of their writings, claims this essay more than others contains theological reflection (as distinguished from constitutional and legal interpretations). Thus, Spectrum readers can for the first time make up their own minds whether these believers hold views that can be described as genuinely Seventh-day Adventist. Sapiets, who is completing a book on the True and

Free Adventists, translated this essay, originally written in October, 1975. Biblical quotations are translated from the Russian language.

—The Editors

We need a legal struggle for human rights and a readiness for self-sacrifice in its name. It must be a bloodless struggle for the basic rights and freedoms of men and citizens. The equal rights of men, granted by God from birth and proclaimed in state constitutions, but then neglected and disregarded like orphans, should be defended by every citizen of the country on the basis of God's law and the laws of pure statehood—both the laws of one's own country and those that are universal and international. Unfortunately, it is a fact that these international agreements—declarations, conventions, and pacts on human-rights—are always signed so easily and ratified with such flourishes of publicity, but afterwards clearly are not observed and are scornfully ignored and flouted. Such is the arbitrary behavior of the powerful, the bitter truth, revealed by history. These are the usual characteristics of any impure state power, like superstructures built up in abnormal circumstances that hinder production: state power is unlawfully and quite criminally united with some religious or anti-religious ideology, and degenerates into forcing this (artificial) ideology on people. It thus diverges from pure state power, determined by God from time immemorial.

"Can wicked rulers be allied with thee, who frame mischief by statute?" (Psalm 94:20). All such forcible imposition of any ideology with the aid of state power is alien and repugnant to the Lord God, who afflicts no one (Job 37:23).

How tragic is the historical abuse of means, of

the rights and responsibilities of pure statehood, as we see in our long-suffering country! The unlawful, arbitrary encroachment by atheist materialism on the state sphere and the use of state power to forcefully impose its particular worldview on all citizens (starting from infancy, from creches, kindergartens, and schools up to academies), this particular atheist-materialistic viewpoint, which should in principle be treated as equal to any religious viewpoint, has been transformed into the ruling state religion of today. Lenin, however, wrote that belief or lack of belief was a matter for individual conscience and that the state should not interfere in this sphere of private conscience.

Atheism-materialism-evolutionism as an artificial, invented theory, a false science, senses its own ideological weakness, its emptiness and

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bankruptcy and therefore tries to establish itself by utilizing the mighty resources of the state to exert mental and physical pressure on all dissidents. Thus the dictatorship of state atheism has developed, with all its abuses and the terrible consequences of cruel coercion on the freedom of conscience, belief, and conviction. There has been arbitrary intrusion into the independent sphere of the whole individual human personality and forcible replacement of the free individual reason, the free conscience and will by social thinking—supposedly that of the people. Both children and adults are compelled and forced to adopt as “scientific” this false unreasonable view of the world, as if what is basically lacking in reason and life could somehow create something living and reasonable. This leads to a process of eliminating and liquidating individuality, thus reducing people to the level of animals.

Those who degrade others thereby degrade themselves.

The loud slogans of the official press, stating the godless viewpoint is the “mind and conscience of the people” humiliate the working people, as this is said without proof, allegedly in the name of the whole people, without taking into account their many nationalities and religions or their traditions and customs, their personal ideals and consciences, their individual wishes and those of their families and communities (churches). The working people, however, are the true productive power. “Every one who exalts himself will be humbled,” Christ said.

This bold self-importance and self-exaltation, this pretension to exclusiveness and universality, (“the hub of the universe”) create a thoroughly bad impression both of the ideologists propounding such an arrogant, but forcibly imposed, viewpoint, and of their barren, ideologically weak resources. This foolishly saws away at the branch of the tree on which the leaders of productive forces are seated; for by discrediting nations and men as independent, whole personalities with their own free and independent consciousness, individual conscience and will, they discredit the productive forces, which consist of working atoms—persons, families, and nations, with their own independent religious views of the world. And in practice, these productive forces influence not only the economic development of society but its intellectual and moral development—these three foundations uphold the world and the individual.

The vital struggle against the evil of state force and dictatorship, in defense of one's own intellect and morality, and the sacrifices resulting from this, are necessary for victory. Christ the Lion prevailed only by taking the way of the cross as the Lamb that was slain (Revelation 5;5, 6).

This is true, but for it we need a clear ideal. In serving the shadow law of the Old Testament, only a sacrifice, we must now know why and for whom we are sacrificing ourselves, thus setting an example to others as well. People have sacrificed themselves with a clear understanding of their aims, motives, and ideals.

“They overcame him by the blood of the Lamb and by the word of their testimony; and they

loved not their lives unto the death.”(Rev.12:11).

Moses . . . refused to be called the son of Pharaoh’s daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than treasures in Egypt, for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible” (Hebrews 11:24-27).

Moses endured “as seeing him who is invisible.” All those who have fought and sacrificed were conscious of having a clear aim. In the light of their idea, they saw an essential ideal, concrete and practical, for whose sake they went to the sacrifice with firm, well-grounded steps.

But what is this ideal? Where and how can you find it, so as to act correctly, give an example to others and not sacrifice yourself for nothing?

The Bible warns us: “Thus saith the Lord: Stand ye in the ways and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls” (Jeremiah 6:16).

“An athlete is not crowned unless he competes according to the rules” (2 Timothy 2:5).

For “if the foundations be destroyed, what can the righteous do?” (Psalm 11:3).

As to what is lawful or unlawful, and when, what constitutes a firm foundation—on rock—or an unstable foundation—on sand, only the Lord God, the Lord of truth, can make that clear in his word, in the harmony and unity of the whole Bible as the only means of establishing contact with the mind of God, the Master of the universe (Jeremiah 10:10; Isaiah 8:20; John 1:1-5; Revelation 19:13). A true search—both personal and social—is a natural yearning, implanted by God in reasoning, moral beings, implanted from birth for the formation of man as a whole personality—the formation of his spirit, soul, and body (1 Thessalonians 5:23). This is expressed by the apostle Paul in the following words:

He has made of one blood all nations of men to dwell on all the face of the earth, and has determined the times before appointed and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us; for in him we live and move and have our being, as certain also of your own poets have said, ‘For we are also his offspring’ (Acts 17:26-28).

Such true searches for an ideal as the real aim of life (personal and social), as well as advice to those seeking, and the finding of the ideal and its verification are all graphically described in the Bible:

The search: “By night. . . I sought him whom my soul loveth. . . . I will rise now and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth. . . .”

A question: “Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon, for why should I be as one that turneth aside by the flocks of thy companions?”

Thank God that the truth, although it is at times trodden underfoot and thrown down in the dust, nevertheless springs from the earth (Psalm 85:11) and finds people to support and work for it.

Advice: “If thou know not, O thou fairest of women, go thy way forth by the footsteps of the flock [learning the history of the kingdom of heaven in all ages in continuous succession—the old path] and feed the kids beside the Shepherds’ tents [at the side of faithful, true pastors of the kingdom of heaven].

Finding and verification: “I found him whom my soul loveth; I held him and would not let him go, until I had brought him into my mother’s house and into the chamber of her that conceived me” (Song of Solomon 3:1, 2; 1:7, 8; 3:4). This is the discovery of Christ the Word, the Logos, the Idea, the Truth, in harmony and coordination with the mother’s house—unbroken ancestral thread of truth and experience of the kingdom of heaven down the ages, from Adam to the end of this world’s history.

Reading the many of various kinds of advice, suggestions, and prescriptions for healing a sick society, especially in our country, from the encroaching epidemic of worldliness (Colossians 1:8) and the moral and ideological corruption of the personality from infancy, you involuntarily rejoice at the literacy mastery of educated people,

their ability to touch on profound, subtle variants of thought “from the cedar to the hyssop,” highlighting both the negative and positive sides of modern society. Thank God that the truth, although it is at times trodden underfoot and thrown down in the dust, nevertheless springs from the earth (Psalm 85:11) and finds people to support and work for it, following it in various ways, from different angles, to a different extent, but with a single aim—to expose evil, so that some shadow of the serpent’s seed may have its head bruised (Genesis 3:15). This has always been so in the history of mankind, the history of the struggle between light and darkness, good and evil, life and death, truth and error.

The Bible says: “There is no darkness, nor the shadow of death, where the workers of iniquity may hide themselves”—no matter how they try to disguise their true colors (Job 34: 22).

God “uncovers the deeps out of darkness and brings to light the shadow of death” (Job 12:22).

“Hell is naked before him and destruction hath no covering” (Job 26:6).

And the Lord exposes all error through men which is why Christ advised us to pray to “the Lord of the harvest that he will send forth laborers into his harvest” (Matthew 9:38).

Arise, shine” [this is said the spiritual Jerusalem] “for thy light is come. . . . For behold, the darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee. . . . and the Gentiles shall come to thy light and kings to the brightness of thy rising. . . . the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. . . . And the sons of strangers shall build up thy walls and their kings shall minister to thee.” “Because of thy temple” [the temple of truth] “shall kings [ideologists] bring presents unto thee. . . . princes shall come out of the [spiritual] Egypt. Ethiopia shall soon stretch out her hands unto God” (Isaiah 60:1-10; Psalm 68:29, 31).

A certain writer said about the discussions of the dissidents, that they all know what they don’t want (tyranny in the sphere of human rights) but they don’t know what they do want. They are not united in their views. They are not united because they have no united ideal coming from a single source and based on one cornerstone—Christ—God, Word, Logos—revealed in the Bible.

The Bible is in itself a harmonious unity, as

those who compiled it were from one Shepherd (Ecclesiastes 12:11). Although it was written more than 1,900 years ago by many authors, at different times and in different places, it has a united ideal in the great plan of salvation—in the news of the eternal gospel and the great moral decalogue, the law of God (the Ten Commandments), which is the constitution of the universe, the only determinant of good and evil, the source and standard of all just laws of pure statehood, as it is written: “By me [by Divine wisdom] kings reign and princes decree justice” (Proverbs 8:15).

“Thy Word is a lamp unto my feet and a light unto my path.”

“The entrance of thy words giveth light; it giveth understanding unto the simple” (Psalm 119: 105, 130). “Search the scriptures, for in them ye think ye have eternal life” (John 5:39).

“All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16).

The only way out of the existing diversity of views and contradictions in the reasoning, intellectual world is to study the Bible and its harmonious, indivisible essence, without worrying about the differences of form and style in the presentation of its authors.

We must show a serious interest in this and make a sincere effort, following its manifestation in the achievements of progress in any branch of human life. (Matthew 11:12; 1 Corinthians 9:24-27; 2 Peter 1:5; Ecclesiastes 1:8.)

We need to respect this Book of books and trust that it is the word of the almighty God, revealing the thought and will of the master of the universe, and especially of our earth which is temporarily occupied in a state of sin by the kingdom of evil.

We need to know that at the time of the occupation of our earth, through the fall from grace of the first human beings, the Lord decided on a great plan of salvation to be realized over six centuries. This only plan of salvation for the whole of human history was the creation of the kingdom of heaven, the spiritual kingdom of Christ the Logos, the only church of God though all ages, besieged by the kingdom of evil (Psalm 145:13).

This sinful world is symbolically depicted in the Bible as the troubled sea, where waters cast up mire and dirt (Isaiah 57:20). In the prophecy of Isaiah 4:1 it is symbolized as seven women who have their own bread (ideology) and their own apparel (morality) but take hold of one man—Christ—to cover their ideological-moral poverty and their errors with the name of Christ—good, truth, and righteousness.

The true ideal of life is given to us in the historical personality of Jesus Christ, the Son of God, in his historical incarnation as a human being almost 2,000 years ago, and also in his unique, luminous incarnation as God the Word (Logos) in the eternal gospel (Revelation 14:6), the great plan of salvation since Adam and in the periodic, progressively increasing news of his coming. The Bible is the revelation of Christ the Logos. The Bible is the history of the unfolding of the great plan of salvation in essence and in time with the aid of the news of its coming.

We always need to have an historical memory, an historical glance backwards, to be able to find our bearings correctly in the sweep and commotion of time. This means going “by the footsteps of the flock” (the historical traces) and feeding “beside the shepherds’ tents” (Song of Solomon 1:8).

The unique ideal, the essence of all and the true aim of life, is to be found only in the Bible with its great plan of salvation; only in Christ the Logos, who is revealed in the Bible and while in human form founded his only church of all ages, in which he exists in his fullness and which is symbolically depicted as the woman in chapter 12 of the Book of Revelation (the Apocalypse). It is the only kingdom of light and truth of all ages, the kingdom of the only enlightening and life-giving means of heavenly salvation.

About the only true church of God of all ages, which embodies in itself that unique heavenly ideal, the Holy Scriptures say: the church of the living God is “the pillar and ground of the truth” and the gates of hell will not prevail against it (1 Timothy 3:15; Matthew 16:18).

“He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any other nation and as for judgments,

they have not known them” (Psalm 147:19, 20).

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light” (1 Peter 2:9).

“And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before this day” (Deuteronomy 4:8).

“My dove, my undefiled is but one; she is the only one for her mother, she is the choice of the one that bore her. The daughters saw her and blessed her; yea, the queens and the concubines, and they praised her” (Song of Solomon 6:9).

These are the “called and chosen and faithful” of all ages, “the light of the world” and “the salt of the earth” (Revelation 17:14; 7:9, 13, 14; Matthew 5: 13, 14).

At the beginning of the kingdom of heaven, in the period before the Flood, this united church of God, preserving the unique divine ideal, was the church of Adam and of Seth and his descendants (Genesis 4:25, 26).

In the period after the Flood, the heritage of the kingdom of heaven was continued by the Semites, the church of Noah (Genesis 9:26, 27).

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After that came the church of the Israelites and Judah, which continued until the time of Christ.

In the New Testament, an ideologically and morally outworn Judaism, which had departed from the divine ideal and was immersed in the letter rather than the spirit, in the appearance rather than the essence, was replaced by the Christianity of the first centuries. By the law of succession, through the unbroken genealogical thread of the kingdom of heaven, Japheth (the pagans) came to dwell in the tents of Shem (Genesis 9:27).

However, through the mystery of unlawfulness and the cunning art of seduction, Christianity also generally fell short of the unique divine ideal. The right seed turned into a degenerate plant (Jeremiah 2:21). There was a retreat from the

divine truth and the great moral law of God, from the basic news of the eternal gospel; at the same time the church became united with the world and its false philosophy and sinful customs. Thus spiritually impoverished but wishing to retain its influence and authority, the fallen Christian church united itself with the state. In this way the spiritually erring union of church and state, contrary to God's will, arose. The prophecy of the apostle Paul was fulfilled—concerning the renunciation of Christianity, the man of sin and the son of perdition, who sits as God, showing himself as God, in the temple of God—the church and the temple of truth (2 Thessalonians 2:3-12; Ezekiel 43:10,11). And the inevitable result of such a wrong union between the fallen church and the

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state was the violence done to the conscience and personality of all dissidents, those who would not accept the official, servile state religion, and the cruel persecution, to the extent of the Inquisition. The white horse, symbolizing the ideological and moral purity of the gospel movement in Ephesus in the apostolic period, gave way to the red horse (that of strife), then to the black horse (of darkness) and then already to the pale horse (complete spiritual death and Inquisition) (Revelation 6:1-11; 17:6).

But the gates of hell could not prevail against Christ's church (Matthew 16:18; John 1:5). By the choice of God's grace, in that dark, gloomy age of retreat a true remnant was preserved (Romans 11:5)—persecuted and oppressed and thus forced to flee into the "desert" from their persecutors (Revelation 12:6, 14).

This was the church of the desert—the church of free Christians, Waldensians, Sabbatarians, and others, also of the Reformists, then the Chiliasts and the Advent movement of the third angel's message (Revelation 14:6-12; Song of Solomon 3:6; 8:5), who embodied in themselves and spread abroad the divine ideal—the great moral law of

God and the eternal gospel.

The aim of all of them, as members of the kingdom of heaven, was to preserve the ancient path of truth and restore the age-old spiritual ruins created by the great retreat of Christianity (Isaiah 58:12-14).

In fulfillment of the most true prophecy of Genesis 3:15, concerning the bruising of the woman's seed, from 1914 to 1928 a reversal occurred in Laodicea in the midst of the church of Seventh-day Adventists—fallen Seventh-day Adventists left the ancient biblical path of truth and the moral law of God, particularly in breaking the fourth and sixth commandments, and lost the unique divine ideal, going as far as union with the world and spiritual error with the princes of this world, by worshipping and sinfully bowing down to the image of the papal beast (Revelation 14:9-11; James 4:4).

But as in all ages, the Lord God has sent the news of his coming—the news sent by the faithful and true witness to Laodicea in the work and action of another, last angel (Revelation 3:14-22; 19:11; 18:1-4), preserving a true remnant, the remnant of the woman's seed (Isaiah 1:9; 10:20, 22; Romans 11:5; Revelation 12:17). These were the true Seventh-day Adventists, free from the error of spiritual union with the princes of this earth (James 4:4), free from submission to the image of the beast, free from sinful registration and fatal documentation and statistical records, free from all and every error and false teaching of the great Babylon (John 8:32).

The world church of True and Free Seventh-day Adventists, being at the end of the Laodicean period the only continuation of the age-old thread of descent of the kingdom of heaven, itself the fullness of the divine ideal for the church of God on earth, as the embodiment of the humanity of Christ the Logos, is "the fulness of him that filleth all in all" (Ephesians 1:23).

The search for this unique ideal should be the concern of the progressive minds of humanity, the best brains, without wasting their energy on that which is not bread. Christ the Logos invites all:

Ho, everyone that thirsteth, come ye to the waters . . . come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is

not bread? and your labor for that which satisfieth not? hearken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness (Isaiah 55:1, 2).

The rule of the state atheist dictatorship has led to ideological confusion and moral disintegration in the country today. Voices are heard saying we need to restore the national consciousness of the Russian people and the native Russian Orthodox church, on the model of Russia's past, and it is alleged that only such a national revival and national church can save the country from spiritual disaster.

However, in the past the Russian Orthodox religion was the ruling state religion and stained itself with human blood, suppressing freedom of conscience and religion among citizens who thought and believed differently. It was a Russian inquisition which destroyed 12 million Old Believers, and hundreds of thousands of evangelical Christians (sectarians). How did this past suppression of freedom of conscience and religion differ from the present-day inquisition of the state atheist dictatorship? It is only that then its cruelest expression was the burning of Old Believers in wooden huts, while now dissidents are destroyed in psychiatric hospitals, prisons, camps, and exile? And how does this historical violation of freedom of conscience differ from the Inquisition of the Catholic church, which wiped out 52 million Christians over twelve-and-a-half centuries? Does it differ from past persecution of true believers and dissidents by state Christian religion and how different will it be in future, when they will again become state religions, from the persecution by paganism during the days of the Roman emperors in the first century (Hebrews 11:35-38)?

It is unnecessary and even sinful to sew various new labels onto the ancient garments of state or church societies. The Word of God advises us: "Break up your fallow ground and sow not among thorns" (Jeremiah 4:3).

Pure statehood should be objective. The state should not interfere in the sphere of religion. "Render. . . unto God the things that are God's" (Matthew 22:21). Belief or lack of belief is a

matter of personal conscience for each individual and the state should not interfere in this.

Materialist atheism is also a kind of belief or religion and so should not be a state religion or forcibly impose its materialist viewpoint by state means through the schools. It should be a private ideology like any religion.

The principle of separation of the church (religion) from the state and schools also applies to separation of state atheism from state and school.

If there is anything that must be taken seriously and decisively fought for legally, it is equality of human rights, independence of the human personality, freedom of conscience and religion.

The state registration of religious organizations has led to a process of uniting religion with the state, including state interferences in the internal affairs of religion; also this union, contrary to Lenin's 1918 decree, was part of the creation of state atheism and its dictatorship. Ministers of the registered, servile religious organizations have now turned into servants of criminal investigation and carefully carry out their state duty in betraying their innocent dissident brothers in the faith, merely because they are free and true to the divine ideal, not state serfs. No religion or church religious community should ever be allowed a state position, for this leads to a present-day repetition of the bitter experiences of the past, as regards state atheism and the servile churches of the Orthodox and sectarians. No kind of state should be allowed to interfere in the purely religious sphere or in purely religious ideologies, in the lives or activities of believers or religious citizens. If it is allowed, harassment, repression, and administrative and criminal persecution, even inquisitions, cannot be avoided with regard to dissidents of even the mildest variety. If there is anything that must be taken seriously and decisively fought for legally, it is equality of human rights, independence of the human personality, freedom of conscience and religion. We must achieve a state of equality of human rights, equal-

ity before the law, as we are equal before God from birth. We must seek and achieve in legal struggle the kind of freedom of conscience and belief that not only cannot be suppressed by the present ruling state religion of atheism-materialism-evolutionism and its arbitrary state violence, but that would not suffer arbitrary interference from any religion that intended to unite with state power in future on a national basis.

The enthusiasm of false Christians for involvement in state politics is a modern, sinful, and deeply criminal element of this world (Colossians 2:8). It will also pass, as nothing human is eternal and “the sun knoweth its going down” (Psalm 104:19). People will tire of worldly politics and of the spiritual Egypt and Babylon and, following the prophecy of Isaiah 19, will be convinced of the emptiness of this art of ruling and will vomit it up (Isaiah 19:13, 14). Then the last worldly element will be set in motion—enthusiasm for the state religion with all its negative aspects, its violation of freedom of conscience and belief—a repeat of past inquisitions: papal, Russian, Orthodox, and atheists. Although now wholesome opinion warns against such a repeat of history, biblical prophecy has foreseen it and it will come in its time (Ezekiel 38:10,12; Revelation 13:4-7; 17:12-14; 19:19; 20:4; 12:17). With this last religious violence, world history and that of the kingdom of heaven will come to an end.

This is the biblical prophecy concerning state religion, depicted symbolically:

So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of the names of blasphemy, having seven heads and ten horses. And the woman was arrayed in purple and scarlet color and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead was a name written: Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. . .and when I saw her, I wondered with great wonder. . . The woman which thou sawest is that great city, which reigneth over the kings of the earth (Revelation 17:3-6, 18).

“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls” (Jeremiah 6:16).

“Blessed are they that do his commandments, that they may have the right to the tree of life and may enter through the gates into the city.”

May the Lord God help all of us who are fighting a legal battle for the bright ideals of freedom of thought, conscience, religion, and conviction, and other universal and equal human rights and freedoms, to achieve and faithfully guard from any impurity and defilement the unique divine ideal, the one divine saving truth.