



THE CHRISTIAN AND MODERN SOCIETY

IMPORTANT WORKS by Eric D. Butler:

A Defence of Free Enterprise and The Profit Motive

Achilles Heal of the Conservative Movement

America, Roosevelt & The New Deal

Background to the Russian Revolution and the Middle East Crisis

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They Want Your Land

Yarra Glen Report

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Dedication

These lessons submitted by the Church Committee of the Australian League of Rights are a challenge to Christians — especially laymen, being compiled by laymen — to see that the worship and glorification of God the Father, His Son, Jesus Christ, and the Holy Spirit, involves more than the initial acceptance only of Jesus as their personal saviour; but that such an acceptance will lead them into supporting and working for policies in the real world of political and temporal power which are a reflection of the saving grace of Jesus Christ working in society.

It is a tragic reality that “conversion” does not necessarily lead the individual into supporting Christian policies. This is indeed a reflection of the powers of the devil who makes the subversion of the Christian his prime objective. The Christian has a great responsibility, the responsibility of a shepherd to his flock.

It is to the thinking and practical Christian that we dedicate these lessons. We pray they may help him to be truly: “a shepherd of the flock”, “a worker in God’s vineyard.”

The Church Committee

H. Davies. Methodist.

W. Quin. Roman Catholic.

J.C. Ball. Anglican.

E. Rock. Anglican.

Lesson 1

These lessons are an attempt to study our Christian faith, particularly in relation to the world in which we live. They are of necessity brief, and serve simply to emphasise first principles from which we may begin to understand the causes of the chaos which threatens to engulf us.

The first idea that we must consider is that the world in which we live was created by God, and that man’s true purpose in this

world is to love and serve Him. These lessons are primarily concerned with the question of how individuals are to serve this end within the organisation of our society.

Human society is essentially an organisation, and to be successful from the Christian point of view, such organisation cannot be a haphazard affair, but a science governed by Christian principles.

It is most important for this to be quite clear, for there is no question of this being a theory or opinion.

Unless we can state, and understand the unchanging Christian laws which govern our society, then we are defeated, and the forces of Evil will engulf us.

“The general principles which govern association for the building of a Christian society are as capable of exact statement as the principles of bridge-building, and departure from them just as disastrous.” (based upon a statement by C.H. Douglas.)

We can see that these basic principles or laws, when applied to the world in which we live, uphold the central facts of our Christian faith, which are: the relationship of each individual to God; the relationship of individuals to one another; and the uniqueness and preciousness of every individual soul created and redeemed by God, through his Son, Jesus Christ.

The Christian knows that these basic principles or laws are summarised in the Ten Commandments, which in emphasis are preceded by the great commandment. (Matthew 22:37) Therefore, it must be clear that all the systems in our society whether they be political, economic, or social, must also conform to those principles if they are to uphold the central facts of our Christian faith.

The second idea that we must consider is that all beliefs give rise to certain actions; or in other words, that all principles or laws are produced by a particular faith. We can see then that in order to produce a Christian society, the Christian faith must predominate; no organisation is workable unless those concerned with it hold broadly to the same views. To this stage it should be noted:

1. The world in which we live was created by God and that in order to be able to love and to serve Him fully, the basic principles

or laws produced by our Christian Faith must be applied to the whole of our society.

2. These principles or laws of our Christian faith are designed to serve the individual. That means that all creative thought or activity in society must be built up from the individual, and not down from any abstract authority. One leads to a society of men free to love and serve God, and the other to a society where men are dominated by other men.

Lesson 2

It is most important that this be quite clear. For if we reject the idea of the individual being of paramount importance in society, then we must also reject the idea of the world being created by God and man's true purpose.

Now to develop this idea further, it is necessary to understand that there are only two fundamental beliefs in the world. The Christian one that we are discussing conceives of all power, arising from God, being contained within, and flowing through the individual. The Christian dynamic can only operate successfully if this fact is recognised and the social structure built around it.

The second belief conceives of all power arising from sources other than God, external to the individual. This belief does not uphold the Divine creation of this world or that man's true purpose is to love and serve God, but that individuals exist to serve an abstract authority. It automatically gives rise to laws which impose authority on individuals. The key word to note here is **PERSONAL SOVEREIGNTY** - under God.

Sovereignty, of course, does not mean licence and power to reject all outside authority, as there are obviously laws in our society which enhance the freedom of individuals, but it does mean the right to regulate one's life to the service of God.

The idea of freedom and Personal Sovereignty must also be allied with Personal Responsibility, for the whole structure of the Christian idea of freedom must be built upon the basis of the individual being responsible for his actions, a basis which is the cornerstone of the Christian faith.

So then, the Christian conception of the reality of society is that

the individual is not born into this world to be controlled by other men, but was born to be free to serve God and to have power over himself, a conception based upon the spiritual nature of our society and the unique gift of Personal Sovereignty.

QUESTIONS:

1. Comment briefly on the spiritual nature of our society, particularly in relation to the true purpose of man.
2. Define the difference between Faith and Action.
3. What is the fundamental difference between the two basic beliefs in this world?
4. What do you understand by the term 'Personal Responsibility' in relation to 'Personal Sovereignty'?
5. What is the Christian conception of the relationship of the individual to Society?

Lesson 3

This lesson will continue to relate the Christian Faith to the world in which we live; particularly referring to the spiritual principles outlined in the first two lessons. Now we have seen that there are only two fundamental Faiths or Beliefs in the world, and it is necessary to refer again to the Christian one which believes that all power arises from God, flows through, and is contained within the individual. **It is of paramount importance that this be quite clear for there can be no question of this being a theory or an opinion. *It is necessary to decide whether individuals have been given a right to regulate their lives in the service of God and their destiny, or they have not. If they have not then we must reject the whole idea of our world being created by a spiritual being, for a spiritual purpose i.e. so that men can love and serve God through self development, with responsibility.***

Enlarging upon this idea we have seen that the spiritual principles or laws arising from the Christian Faith are designed to enhance, or serve, the individual and that in order to do this they must be applied to the whole of society.

It is also true to say that the laws governing our society are based upon the Moral Law, and are as capable of definition as those governing bridge building, and we shall now examine them

in their practical application.

It is clear that the two basic Faiths or philosophies and the policies arising from them, result in two different types of organisation. The type of organisation arising from the Christian Faith is that of a voluntary association of individuals; that is to say, the individual, whether he is right or wrong, must always be free to choose or refuse any proposition put before him, i.e. he must have the right to contract out. The second, or anti-Christian faith does not provide the individual with this right.

Two key words to note here are ‘**policy**’ and ‘**administration**’. Policy can be defined as the results which the individual desires, and administration can be defined as the organisation by which the individual is to get the results he desires.

It is obvious therefore that in order for the individual to be able to control his own destiny he must be in control of policy, so that the choices he makes can become a reality, or in other words, policy must be decentralised.

It is clear then, that the preservation of a stable Christian society, or spiritual organism, depends upon a voluntary association of individuals, having the right to contract out of an organisation, and with decentralised control of policy making.

It should also be noted that an individual’s policy can only be achieved by an appropriate organisation, and this organisation **cannot** be conducted on a democratic basis, for the individual has his policy most efficiently administered when the administrators are left completely free to devise ways and means of giving the policy maker what he wants. That is to say, the administrators must be placed in positions of complete authority so long as they give the group the results it wants, individually and collectively.

It is, of course, essential that the policy maker be in a position to discipline the administrators if they do not produce the results desired, i.e. through the power to contract out. To this stage then it should be noted:

1. The two basic philosophies give rise to two different types of organisation.
2. The Christian type is one which is a voluntary association of individuals, with control of policy, and the right to contract out.

3. The administration of policy is best achieved through the personal responsibility of the administrators to the policy makers.

Now the key word to note here is **centralisation**, the erection of an impersonal organisation through which individuals, either consciously or unconsciously, may operate to the enslavement of their fellows...the will to power.

The will to power arises from the anti-Christ faith or philosophy which conceives of all power arising from a point external to the individual, and this automatically gives rise to policies which centralise the power to determine policy and so control individuals.

So then the Christian conception of the reality of society is that of a type of organisation in which there is decentralised control of policy making, a conception based upon the Christian idea of all power arising from God, flowing through, and being contained within the individual.

“The Kingdom of Heaven is within you.”

The next lecture will examine the two main types of organisations which give the individual the policies he decides upon - political organisations and economic organisations.

QUESTIONS:

1. Comment upon the two types of organisations arising from the two basic philosophies.

2. Define Policy and Administration. Contrast decentralised, individual control of policy.

3. Comment upon the individual’s control of policy and centralised control of policy.

4. Provide some examples of the manifestations of “the will to power.”

Lesson 4

In the previous three lessons we have established those principles which must form the basis of a Christian society. In the remaining lessons we will deal with the practical application of these principles in the fields of politics, economics and constitutionalism.

While the problems of the modern centralised society we live in have become so complex as to make the principles enunciated in

the first three lessons seem unattainable, it is clear however that the present situation is a direct result of the denial of those principles. To go on as we are will allow the establishment of the complete anti-Christ society. To stand fast and retrace our steps along the paths of the principles laid down will see the growth of a Christian society.

In **Lesson 3** we formed the basis that for the individual to be able to control his own destiny, thus enabling him to serve God, he must be in control of policy; and we must now examine the two main types of organisation which give the individual the policies he decides upon - political organisation and economic organisation.

The political or legislative or governmental system is primarily concerned with the rights of individual members of society and their relationship to one another. Its function is to ensure that the God given rights as enshrined in constitutional law are upheld both in matters affecting the rights of individual members of society, their relations with each other, and the relations of the group with other groups.

The sole purpose of the economic system is to deliver goods and services as, when, and where required.

It must also be observed that money is simply a man devised system for facilitating the production and distribution of goods and services. By placing prices on goods and distributing money, people are enabled to present their claims for the particular goods they want. Thus, alternatively it can be seen that money is also a voting system — it gives people an economic vote. It is also clear that the economic money vote is the best mechanism for providing the individual with what he wants; that is his everyday wants.

It must be observed that it is not the function of the political vote to decide such matters.

It is clear then that if the individual is to have power over himself and exercise his Personal Sovereignty under God it must be obtained through the economic vote, but the right of the individual to this must be established through the governmental system. Thus political democracy must be established as a means of securing economic democracy, that is to say, there must be an effective voting system whereby the members of the community

have sovereign power in all matters concerning the social life of the community and all questions affecting the rights of the members of the community. This ensures effective administration of the entire social organisation in accordance with the will or policy of the people.

It is necessary at this stage to point out that in our present society we are witnessing a destruction of the value of the economic vote. All socialisation schemes, whatever their labels, are an attack on the economic vote.

For a planning board, or other centralised group to decide in advance all the detailed desires of other individuals is to manipulate the political vote, for the political vote should only be used for laying down general rules under which the economic vote can be most effective. It is obvious then why it is hard to get individuals united on any political issue, because different people want different things. So, it is clear that the results individuals want are not capable of being provided by the political system.

The purpose of Governments is not to pass a never ending stream of laws for the purpose of controlling individuals, but to lay down general simple rules under which individuals can live their own lives — so long as they do not interfere with the rights of other individuals.

The true function of the political system is the laying down of the “Rule of Law” — rules which are designed to protect every individual and to increase his freedom of action and thus make for greater individual security. For example the political system can be used to get a reduction in taxation but it should not be used to decide how the individuals increased purchasing power be spent.

It should also be noted that our present political party system prevents individuals from obtaining the results they desire from their political institutions because individuals are being asked to choose between technical programmes, they are being asked to choose between different methods of obtaining the same objective.

The primary requisite of a political democracy is that its operation shall be confined to objectives, not to methods.

It is necessary for individuals to state what results they want and to make individual members of parliament personally

responsible for getting those results. This does not exclude him from being a member of a party, but it ensures that the party does not dictate instead of serve.

It is true to say that while the material end of man may be unknown, he will make the most rapid progress towards that end if he is allowed the greatest Power of self determination. The advocates of a planned society presume to know the end of man and therefore plan in advance for that end.

The Christian conception is opposed to an abstract planning authority, operating through a centralised system. On the contrary the divine conception is of a life process of organic growth, the living centre of which is the individual.

The Christian believes that it is impossible to predict how the individual will develop, but that the rules of society should be framed to allow him to develop organically.

So then the Christian conception of the reality of society is that of an organic type of society. A society in which political democracy, motivated by the Spiritual attributes of man, the desire to be free and exercise individual initiative, is made a reality through the individual electors making individual members of parliament personally responsible for obtaining the results they desire.

QUESTIONS:

1. What is the true purpose of the economic system?
2. What is the true purpose of the governmental system?
3. Comment upon the difference between the political system and the economic system.
4. Give examples of policies which are destroying the value of the economic vote.

Lesson 5

In this lesson we shall examine the question of how much power Governments should have and how that power can be restricted.

The Christian faith conceives of all ultimate power arising from God, being contained within, and flowing through individuals, and we have seen that the Christian faith is opposed to the idea

of centralised control of power by which men may operate to the enslavement of their fellow men. So then the question of power, and the control of it is of vital concern to Christians.

It is necessary to point out that no individual, or group of individuals can be trusted with too much power. The obtaining of power results in a striving for still more power and power is particularly dangerous when those wielding the power cannot be made directly responsible for their actions.

As pointed out in **Lesson 2**, the Moral Laws, derived from the Ten Commandments, constitute an absolute barrier to the achieving of power by any individual over others.

As we have seen, Governments are merely instruments through which individuals, using the political vote, should lay down the general rules under which they can live their own lives — so long as they do not interfere with other individuals.

The only purpose of Government is to serve the individual. *“The Sabbath was made for Man, not Man for the Sabbath”*.

It is true to say that throughout history most of the beneficial reforms in our society have been initiated by individual members of the community and forced upon reluctant governments. The first suggestions of such steps have always been by bold and able thinkers who discern the abuse, denounce it, and point out how it can be remedied. This emphasises once again the value of each individual, using divine attributes.

The central theme of the history of the British people, in particular, has been the constant endeavour to prevent power from being centralised, to keep all power decentralised by limiting the powers of governments in various ways. The idea of limiting the powers of governments which we understand best is the decentralisation of political power through decentralised government — small political units in which the representatives of the people are more easily amenable to electoral control than is the case in big political units. Decentralised government is Local government.

It is essential that decentralised forms of government be sovereign, not only in matters constitutional, but also in matters of finance.

It has been largely through the destruction of financial sovereignty that decentralised forms of governments have been attacked.

In government close to the people, there is less chance of delegated authority to an irresponsible bureaucracy — a feature of all centralised governments — and there is less chance of majorities being used to destroy the rights of minorities.

The most dangerous definition of democracy is that which says that it is majority rule. Individuals are all, at one time or another, a member of a minority and it is clear that in our present society centralised governments can, and do, overrule minorities because they claim that they represent a majority.

A clear example of the danger of majority rule can be seen by considering the creation of a world government, in which, for example Australians would be hopelessly outvoted by the representative of say, China.

Now it is necessary at this stage to point out that in our present society the political vote is being used irresponsibly by the use of the secret vote, which permits the exercise of power without responsibility.

The secret vote enables elections to be conducted as contests between catchwords, slogans and vast generalisations so that a government is elected by an anonymous majority who cannot be made to accept responsibility for the actions of that government.

A method more in conformity with the Christian faith would be to provide individuals with a choice between practical well defined alternatives, and that the secret vote be abolished and replaced by an open, recorded and published vote so that those who vote for the government pay all **increases in taxation** etc, which the government may levy.

The whole purpose of government must be to emphasise in conformity with the Christian faith the responsibility of the individual for his actions.

We must examine further the question of constitutionalism and the checks placed on elected governments.

The British system of government has clearly been evolved under the influence of the Christian faith and in some form or other

sovereignty in the British Isles for the last two thousand years has been trinitarian. Whether we look on this trinitarianism under the names of Kings, Lords and Commons, or as Policy, Sanctions and Administration, the Trinity in Unity has existed, and the national success has been greatest when the balance (never perfect) has been approached.

English Common Law was also clearly evolved under the influence of the Christian faith and can be traced right back to Magna Carta. It was built up to protect the rights of the individual and the courts existed to ensure that the individuals rights were upheld even against the Crown itself.

By placing Common Law in the care of an effective Upper House (House of Lords in Great Britain or Senate in Australia) clearly defined limits could be placed on the power of the Lower House.

It is necessary to point out that the party system has largely destroyed the value of the Senate in Australia and it is clear that the Australian people have been protected, to some extent, from a complete centralisation of power by the written Federal Constitution.

The basic idea of the Upper House, brought to this country from Great Britain, was to preserve the Trinitarian balance of government. Its function was to ensure that legislation was reduced to a minimum and carefully examined.

The Trinitarian system has its focus in the institution of the Monarchy. The authority of the Monarchy is directly derived from God. The British people have devine rights and liberties which cannot be subject either to the whims of parliaments, or the conspiracies of politicians. And the Monarch is the supreme defender through the power of the veto of those personal rights.

It is not without significance that the institution Monarchy has come under heavy attack by socialist and communist governments, whose primary objective is the centralisation of all power.

QUESTIONS:

1. Why is the control of power important to Christians?
2. Explain ways in which the powers of Government can be limited.

3. Do you agree that majority rule is always right. State cases when majority rule is right and when it is wrong.

4. Do you think the churches should concern themselves with constitutionalism. If so, why?

Lesson 6

In this lesson we shall examine the financial system in more detail. As we established in **Lesson 1** the principles arising from our Christian Faith must be applied to all the systems in our society, and the financial system — the most powerful of all — should be no exception. We saw in **Lesson 4** that the sole purpose of the economic system is to deliver goods and services as, when, and where required, and the function of money is simply to facilitate the production and distribution of goods and services.

The real wealth of our society (talking in material terms) can be defined as the capacity at which the community can deliver goods and services as demanded.

Financial credit is issued by the banking system, and is ostensibly a device which this (*productive-ed*) capacity can be drawn upon. It is important to note here that most of the community's money supply is manufactured in the form of bank credit. That which is called cash (notes and coins) is only a small portion of the total.

When money was first used by emerging civilizations the owner of real wealth, cattle, crops etc. issued his own money. This process gradually evolved into a method of issuing receipts by goldsmiths against the real wealth of the producers. From this procedure the modern banking system evolved. It is clear then that the real creation of goods and services which go to make a standard of living is carried on by one organisation, but the making of money, by which alone these things can be transferred from the producers to the consumers is carried on by an entirely separate organisation, having no real connection with the production of wealth at all, not even as its custodian.

While we have no quarrel with the modern banking system as a means of facilitating the exchange of goods and services, and permitting the individual a choice of credit facilities we must

point out that the present system is used as a means to control the individual and is not being used to allow individuals to use God's material gifts to give them that Freedom which is so necessary if we are to love Him and serve Him. So then the question of the control of financial credit is of vital concern to Christians — who is to control it and how?

It must be observed that a monopoly of financial credit enables those controlling the monopoly also to monopolise real wealth. As all credit is at present only issued as an interest bearing debt, both to individuals and to Governments, and, as total debts, private and public continue to grow, it is self evident that the owners of the debt are rapidly acquiring complete control of the assets of the peoples of the whole world.

This is a clear example of centralisation of power to control financial policy as the first step towards controlling all policies.

At this stage it is important to realize that the centralisation of power to control financial policy mentioned above, whether by Government monopoly-control or private-banking monopoly-control is completely incompatible with the Christian objective of individual freedom. Both these systems give power to individuals to control the lives of other individuals. So then we must examine the financial system from the Christian point of view and how it should operate to permit individuals to love and to serve God.

The Christian purpose of the economic and financial systems is to make the abundant gifts of God available to all mankind. The true purpose of production is consumption.

God's creation in the form of material wealth has been revealed to us through the continuous process broadly described as the Cultural Inheritance. Thus the wheel has evolved from a crude mechanical aid to highly complex mechanism immeasurably increasing our real wealth. The end result of this process, accentuated in the last 200 years by the effects of the industrial revolution has been the release of forces which should have increased the genuine leisure and freedom of mankind. However, in spite of all the progress that has been achieved in material ways, there has probably never been a period in history when there has been such widespread fear and insecurity, fear of war, fear of

poverty, fear of unemployment, fear of nuclear destruction.

A direct cause of much of the pessimism and materialism of our times is the persistent presentation of current economic and financial “trends” as inevitable.

Systems have been perverted from serving the true purposes of man to ‘gods which must be worshipped’. The elevation of means into ends is a deadly attack upon the Christian idea of all power arising from God, being contained within, and flowing through the individual.

It is clear that modern politics and economics operate in a moral vacuum; they are being used to dominate the individual, and so the individual feels that he is in the grip of forces over which he has no control. This is a clear example of how our present society is being dominated by a belief or philosophy which conceives of all power arising from sources other than God, external to the individual.

The next lesson will deal more specifically with answering the question ‘who is to control financial credit and how’, leading to an answer to the question as to how the financial system should enable the Christian to more fully love God and Serve Him.

QUESTIONS:

1. Why is the control of financial credit so important.
2. How does monopoly control of credit affect the individual?
3. If financial credit is a means to an end; state two alternative ends that financial credit has a direct bearing upon.

Lesson 7

In this lesson we shall sum up and clarify the points made concerning the financial system.

In previous lessons we have raised the fundamental questions of who is to control financial credit and how, also how the financial system should enable the Christian to more fully love God and serve Him.

In **Lesson 4** we saw that money, which in itself has no value enables individuals to ‘vote’ for the particular goods they want, that is, it give people an economic vote. It is clear then that it is through this method, together with realistic economic rules that individuals will be able to control the economic system.

The following is a broad outline of the economic rules or principles which must be applied if the financial system is to serve individuals. These rules are ‘financial truths’ which make a reality of God’s gifts.

It is obvious from the economic instability in our society, reflected by the ebb and flow of financial credit, that the present rules do not have any relationship to financial truths. Money can be issued only against goods and services, because these are the realities of God’s gifts. Further, the money must be related to such goods and services both in regard to the number of money-tickets issued and the relative relation of each ticket to the different types of goods and services.

The system which has been evolved to create credit is basically sound.

In order to induce individuals to cooperate in the production of goods, money is created and issued to them as incomes for their services.

The sum total of all money paid out in all stages of the production of an article constitutes its ‘price’.

In this way units of money are related to goods and the other material wealth of a community. Thus the individual is provided with an inducement to join in the cooperative effort of production, being left free as to what part he takes in this according to ability and so forth.

As **prices** are created in the process of production, so an accurate record can be kept. The individual then has a claim on any of the available goods and services he may choose.

From the foregoing, it will be plain that money should be issued as goods are produced, and it should be withdrawn as goods are consumed, for it would be a falsification of the records if tickets for goods are in the hands of the people when the goods were no longer in existence.

The efficacy and simplicity of such an arrangement in the organisation of a democracy would be valid provided that:

(a) The amount of money issued to finance production was controlled by the extent to which the people wished to use their productive resources (their real wealth) in supplying themselves

with goods and services they wanted.

(b) The total amount of money in the hands of the people at any time was sufficient to enable them to buy all the available goods and services.

It is clear then that it is necessary to break the centralisation and monopoly of credit by preventing governments from arbitrarily creating new financial credits against the nations real credit and compelling the individual to engage in centrally directed projects in order to obtain what is his by right of inheritance.

The question may arise “How would governments obtain financial credit for government activities?”

The answer is of course, that governments would be like private enterprise. They would have to come to individuals and persuade them to ‘vote’ some of their money-tickets to projects suggested as sound investments.

This brings us to the question of how the financial system should enable the Christian to more fully love and serve God.

With credit power decentralised and vested in individuals, individuals would then be in a position to control the rate of investment of their own credit; thus permitting more time for genuine leisure and self development.

The capacity of the modern productive system is such that operating under the principles outlined above, man’s needs can be provided in real abundance with a fraction of the present work hours, because so much time and effort is now spent on wasteful and unnecessary activity. This would clearly provide individuals with more genuine leisure time, that is to say, time in which the individual would not be dominated by the ever present problem of having to work in order to eat.

In **Lesson 1** we formed the basis that mans true purpose in this world is to love God and serve Him, and in **Lesson 2** that this was the highest possible form of self development. We submit that the present economic rules and principles are designed to positively prevent individuals from attaining this end.

QUESTIONS:

1. Why is the rate of credit creation so important ?
2. How should the rate of credit creation be governed.

3. What would be the most important result of a decentralised financial system?

Lesson 8

In previous lessons we have outlined principles which arise from our Christian Faith, and which must be applied to the world in which we live if we are to build a type of society in which men can love and serve God.

Fundamentally we are engaged in a spiritual battle for the minds and souls of men. The basic issue is as ancient as man and the dawn of civilization, but it has been emphasised since the Christian faith clearly stated the means of man obtaining eternal life. This belief, or faith, was based on spiritual postulations, God the Father, God the Son, God the Holy Ghost. Whereas the opposite belief stated that there was only one reality — matter — that the blind forces of matter (sometimes referred to as energy) evolve into vegetable, animal, then man. They deny the possibility of life in another world, of a soul, or life after death of our mortal bodies.

The upholder of atheistic doctrines knows that the principles outlined in these lessons form the basis of a spiritual society which if allowed to grow, will lead to the fulfillment of Gods purpose for man, to love Him fully, and serve Him fully in order that he may be happy with Him forever into Life Eternal.

The determining factor as to what sort of world we will have to live in, as well as our eternal destiny, is which of these two forms of belief is vigorously pursued.

The belief that man is just matter gives rise to realistic political policies implacably opposed to the Christian belief that man is primarily metaphysical. These policies must seek to control man and bind him to precepts which will deny the basic principles of Christianity.

Instead of man loving God and therefore his fellow man, man must hate God and therefore hate his fellow man; and so it is essential that the idea of class struggle be kept alive — men in conflict with one another.

It is natural that the motives of greed, jealousy and covetousness — abrogating the moral law — be used to maintain

the class struggle. The have-nots are pitted against the haves. The haves being justified in their claims to what is rightly theirs reject such claims pointing out that the have-nots can make their claims through the use of their God given talents, instead of burying them in the ground etc. Such is the festering sore of Communism.

When asked his objective, Marx an atheist replied: 'to destroy capitalism (private property, free enterprise and initiative) and dethrone God'. He knew that the two were compatible, and that both had to be destroyed. Had Marx been a believer in God, His Son Jesus Christ, and He who bears witness to the Father and the Son the Holy Ghost, he could not have been so dedicated.

As property was a measure of man's independence from the claims of material possessions he was concerned to destroy private property. As money, when rightly used, was a means of gaining independence then he sought to destroy that independence, and so the *Manifesto* (issued by Marx and Engels in 1848) laid down as a basic principle the use of taxation as a means of transferring wealth.

As governments can be either servant or master, then Marx sought to destroy all provisions for freedom in constitutional law and so make Government a tyrannical master, allied with economic policies this has largely been achieved through the increasing centralisation of both government and finance. The ultimate aim being the erection of a world government controlling every phase of human activity.

However whatever the machinations of materialist atheistic doctrines there is only one thing which will decide the outcome of this battle and that is FREE WILL.

The whole aim of the anti-Christian doctrine is to establish the coming of a world government, which will outlaw war by controlling man is 'inevitable'. The erection of a society where all men are controlled from the cradle to the grave is 'inevitable'. This is part of the evolutionary programme. Many Christians welcome this programme. For peace, no matter how false, they would sell their Free Will to decide their own destiny, and so they would sell their souls.

That the devil should send his emissaries into the church is the

most natural tactic to adopt.

If Almighty God sent His prophets and His Son, Jesus Christ, to show us clearly what is good and what is evil, then why wouldn't the Devil send his false prophets to try and show us that 'Evil is Good' and that 'Good is Evil'

"...many false prophets shall arise..." etc.

From the first God gave man Free Will. Adam chose and man has chosen since, either to do the will of God, or the will of him who is opposed to God.

"whosoever will, let him take the water of life freely."

There is no compulsion, you may partake of the water of life or go to the devil.

"Ye shall know the truth and the truth will make you free" said Jesus while disputing with the pharisees who saw in Jesus one who would threaten the rule they exercised over their fellow Jews.

And so it is through the action of those dedicated Christians who know the truth and who seek to do the will of God that the anti-Christ philosophy can be defeated.

The individual who firmly grasps the truth that; contrary to the teachings of the materialists, he is not merely matter in motion, that he has another destiny rather than to be like a piece of lifeless flotsam floating down a stream of events over which he has no control, is the one factor in the world situation which the materialist fears.

The individual who believes that he is a spiritual being, that he possesses Free Will, and that he can change the course of events by exercising his freedom and talents, holds the answer to the world situation.

By his example, he can motivate others to follow his lead.

"Let your light so shine before men that they may see your good works and glorify your father who is in heaven."

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