

"All that is necessary
for the triumph of
evil is that good
men do nothing . . ."
— EDMUND BURKE



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CAN 'LOVE' OVERCOME THIS GREAT HURDLE? By Arnis Luks

Australia's Federation was established upon historical British institutions and traditions of common law, the Christian faith and Limited Constitutional Monarchical system of government. Alongside this, the battle cries to defend our way of life during the First and Second World War unified and consolidated Australia's different peoples. The 'can do' and 'a fair go' attitude assisted to promote an harmonious nation from a variety of different nationalities and religions. Australia, with a population of barely 6 million at the time, and having exited these two world wars relatively unscathed physically, found itself the envy of the world. We had shipbuilding facilities, steelworks, ample power generation, truck manufacturing, aircraft manufacturing, aluminium production, petroleum and chemical industries, white goods, multiple automotive manufacturers and associated ancillary industries, world leading production of wool, wheat, iron ore etc. and some of the highest levels of home ownership in the free world with ample land for families to grow in comfort. We were the envy of the world and in physical terms the most affluent nation on earth. This was during the period of rebuilding from what the First and Second World War had destroyed. It was also a time the nation took a deep sigh of relief after having expended over 100,000 lives of our finest. Was it all worth it? If you look at where we are now and where our freedoms lay you may not think so.

With the coming down of the Berlin Wall and the (false) perception that communism had collapsed, we now see the hyperbole of 'Global Warming' and 'Sustainability' as the latest justification for centralising more and more power into the U.N.'s (one-worlorder's) hands. It does not matter whether Vladimir Putin and Donald Trump really are the good guys or the bad guys, the end result is the same, more and more power to further and further centralised authorities.

In 1997 Jeremy Lee completed an important work identifying the evils of the two forms of totalitarianism taking shape in Australia - Communism and Monopoly Capitalism. He has done a great service for us by documenting the treachery from our leaders and elites in establishing the One World Government. He provided names, dates and documents to support all of these acts of treachery in the book titled *Australia 2000 - What Will We Tell Our Children?* We see this same pattern continuing to this day with the alignment on critical issues by unions, business, both sides of politics and religious leaders.

What will we tell our children? The juggernaut of world government is impossible to stop by human means. The momentum is too great. What then are we to do, given that this battle is surely lost? Why bother with Social Credit ideas at all? In fact, why even try? Why don't we just accept our fate and come to love our chains?

The modern industrial machines, capable of producing an abundance for everyone, are no longer built in Australia but rather removed from our shores to overseas, as a deliberate 'policy of internationalisation of industry' by central banksters using the financial system as their method of control. What manufacturing that is left behind is throttled, restricted, stymied by taxes and debt (lack of purchasing power within the community). Our Royal Commission into Banking practices shows a severe lack of ethics and morality within this industry. But it is not limited to the small players and lower-level executives of the banking system alone.

In manufacturing, obsolescence is designed into all production to ensure a limited life cycle, rather than the environmentally responsible policy of 'quality and reliability' first and foremost. Life experience has demonstrated many times that 'an adequate design of a bearing and lubricating system' can keep a well manufactured rotating machine running for 100 years. We could if we choose 'manufacture for sale' an heirloom sewing or washing machine, automobile, home, even clothes.

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(continued from previous page) As a family we have purchased heirloom machines, and when able, old furniture, that with a bit of glue and 'fixing devices' extended the life cycle to double or even triple what was originally designed. Obsolescence is a 'design delivery system' to limit lifecycle and cause more needed sales and hence more un-necessary production.

A sufficiency of tickets (credit money) is NEVER issued in order for all the 'train seats of industry' to be filled so the debt could be redeemed. This area is a moral and ethics void. It should and could be so different! Douglas Social Credit has clearly outlined over 100 years ago, the necessary changes and methods to control the financial system to balance it with the real economy. Debt should and could be a thing of the past.

We do not need to be taxed at all and in fact the 'taxation-debt system' is designed to confiscate opportunities for independent living. Debt as designed, has become the opioid of the masses. Constant 'advertising and corresponding market research' has turned 'wants' into 'needs' and an end in itself, similar to a drug addict as 'never being satisfied'. The greatest addicts are our politicians and bureaucrats always looking to balance hypothetical budgets, with exclusive fringe benefits for themselves but not the same benefits available for the community. There is a clear separation between the expected outcomes for the individuals and our elites that should and could be different had we a mechanism like CIR to call them individually to order. An average wage for all politicians and bureaucrats would soon encourage them to work for the benefit of 'all' individuals comprising our communities.

Modern politics and economics are operated in a moral vacuum. There is no rightness (righteousness) about them. This situation was a challenge that *the Christian church did not accept 'for opinion to be altered and the soil prepared' for the growth of new policies* - policies of decentralising power instead of centralising; policies freeing the individual instead of enslaving the individual; policies bringing about God's kingdom on earth.

The organised church by its silence on these matters, is complicit with the further centralisation of power: the anti-thesis of Christian teaching. End Times, promising 'forgiveness and assured salvation' and 'warm seat congregational numbers' are all that seems to matter with a limited message constantly preached from the pulpit. There is no cry from the church that 'we are all called to bring about God's Kingdom on earth as it is in heaven'. The institution of the church has lost its *locus standi* - the right to appear and speak on behalf of (God). It is now 'left to the laity to take charge' as it was in the time of Christ, to alter or remove existing laws, systematically eliminate bureaucracies, dismantle anything that unnecessarily limits the freedom of the individual and release His abundance. *Luke 12:25-31*

Is God Dead? NO, we have been blind to Him and His kingdom. We must be born again and have 'ears to hear' and 'eyes to see'. Our spiritual leaders, as was in the time of Christ, have permitted a veil to be placed over our eyes. The veil stops us from seeing His abundance.

Never before, ever in the whole of time, has there been so much 'plenty' such as now, a veritable, no, a REAL, Garden of Eden. Robotics, automation, advanced control, technology, know-how, the cultural inheritance of aeons past is there at our fingertips to lift the curse of Adam.

At this time of year - Pentecost - we remember the disciples in their state of utter confusion and despair following the crucifixion. They, and other followers of Christ, while in the upper room, received the Holy Spirit, being the power within each (unique) person to overcome formidable adversity and produce good works from especially difficult situations; as was expected from the barren fig tree; in season and out of season. When our Lord was crucified the carnal world viewed this as an impossible situation to overcome. Pentecost came and the remaining faithful disciples were empowered, took their understanding of Truth out into the world and overcame the world. So we must also, humbly relying on the blessing of Almighty God.

A little over 100 years ago a young generation was called upon, and responded to the call for liberty, community and nationhood. This current generation inherited from those answering that call, a beneficiary or legacy as well as an abundance of material comfort. We really do live like 'kings of old'.

We are being called upon and some are responding as I believe was demonstrated by the younger generation of Royals last weekend, to overcome worldly circumstances and produce good works, in season and out of season. The gathering of their friends and the lead Patrons of their charitable organisations to share in the ceremony showed me and others that the nation can still be united even though the political elites are doing their darndest to tear us apart as a people. It really is a challenge, but it is not beyond our (empowered) ability, humbly relying on the blessing of Almighty God. Each month I make the statement that 'it begins with the individual'. This month is no different. Can we overcome our 'own nature' to produce good works out of season? Reverend Michael Curry, the Episcopalian Bishop who preached at Harry and Megan's wedding service asked the valid question - can we, as the people of this world, discover 'Love' as the Divine force to reconcile between individuals, communities and nations?

'Social Credit Monetary Policy' is designed to ensure that the vast and rich technological and cultural inheritance we have, belonging to each member of society, is paid as a dividend and reduced prices as recognition of that inheritance. *(continued on next page)*

(continued from previous page) That the confiscation of the community's rightful inheritance by central banksters issuing credits in the form of debts is a fraud. That by the issuing of these credits, and claiming ownership as their own and subject to interest, central banksters steal the inheritance, the cultural inheritance, the rightful inheritance, that belongs to each and every person. The modern central banksters are the pirates of today, but more so since the establishment of the privately owned Bank of England in 1694 as that country's central bank, and needs to be pulled into line. Social Credit places them and their minions in correct relationship with the individuals that comprise society. Social Credit Policy is not limited to money creation only, but in all areas of association so that the correct relationship between the individual and society is maintained in a balance of freedom with responsibility in a moral environment.

THE BUDGET: A SOCIAL CREDIT PERSPECTIVE By M. Oliver Heydorn Ph.D.

As the governing Liberal party has just released its 2018-19 Budget for the Commonwealth of Australia, I'd like to take this opportunity to make a few observations concerning government budgets from a Social Credit perspective.

According to *Business Insider Australia*, the Commonwealth government is currently on track to balance its budget over the 2019-2020 fiscal year and even to achieve a surplus soon after.

The surplus would enable, at least in theory, for outstanding government debts to be paid down and thus for the interest due on that debt to be reduced.

This may sound all very good and attractive, but the handling of government budgets under the rules of the existing financial system involves two systemic problems that are never addressed by any political party.

The first is that, in principle, the government is not required to borrow any money either from private investors or from the private banks (which create the money that they lend out of nothing whenever they buy government securities) in order to cover a budget deficit.

The government could instruct the central bank or treasury to create the money itself and at very low rates of interest (to cover administrative costs) in order to fund whatever public works or programmes have been deemed necessary. If this were done routinely, it would save the taxpayers billions of dollars in interest payments. Certainly, that is all money that we would prefer to have in our own pockets to spend as we see fit.

Apart from any question of theory, the Commonwealth Bank, before its Governor was removed and it was placed under the control of a Board (whose members were chosen for their private banking experience) in the 1920's, actually succeeded in financing many projects in this manner at less than 1% interest. These included the Continental Railway and the Australian effort during the First World War.

In the area of economics, including production, distribution and consumption, Social Credit Policy places the individual as central to all endeavours. The system is there to 'serve', not to 'be served' as is at the moment.

The odds certainly are stacked against the world recovering from this chaos, designed and implemented by devilish things, imposed upon us progressively for thousands of years.

The situation, as if by magic (magi) has brought about an alignment of destruction meant to enslave all the inhabitants of the world. Can this situation be overcome? I believe so. The fig tree can produce good fruit out of season (nature) given that 'individuals in community' humbly relying on the blessing of Almighty God are faithfully wor-k-shipping to bring about God's Kingdom on earth as it is in heaven - within the bounds of this law of Love. ***

Insofar as taxes are collected to cover the interest payable on privately created monies lent to governments at all levels (federal, state, or municipal) they are unnecessary and indeed a form of theft.

The second systemic problem is this: due to the underlying gap which arises under the current financial system between the rate at which costs and prices are built up in the economy as compared with the rate at which income is simultaneously distributed to consumers, someone has to go into debt to the banks in order to provide the additional income that is needed to fill the gap and to achieve equilibrium.

If the federal government does not run a deficit and if, which makes matters worse, it uses a surplus to pay down bank-held debts, more pressure will be put on other levels of government, as well as on the business world and on the private consumer, to borrow even more money to offset the loss of federal dollars.

In other words, it is mathematically impossible for all economic actors under the existing financial system to have balanced budgets if equilibrium between prices and incomes is to be achieved and recessions or worse are to be avoided. Someone must spend more than they receive in revenue to provide the economy with the extra liquidity it requires. A balanced federal budget does not mean, therefore, that the country itself is more solvent; it only shifts the burden of insolvency on to other economic actors.

Under a Social Credit monetary reform in which supplemental credit was issued to the consumer in the form of a National Dividend and on behalf of the consumer in the form of compensated prices, the price system would become self-liquidating and it would then be possible for governments to balance their budgets without it entailing such dire consequences for the rest of the economy.

THE SOCIAL CREDIT UNDERSTANDING OF FREEDOM by M. Oliver Heydorn Ph.D.

Freedom is undoubtedly a very great good. It is indeed one of the key objectives and one of the main fruits of any successful social order. But the greatest problem in saying, within the context of association, that one is 'in favour of personal freedom' is that 'freedom' has come to mean so many different things to so many different people and the various definitions are by no means compatible. Anarchists tend to interpret 'freedom' in one way, Libertarians in another, Classical Liberals in a third manner and so forth. None of them interpret freedom as an absolute right to do whatever one wants, not even the anarchist (as he is opposed to people using their freedom to establish or otherwise support coercive institutions). In contradistinction to collectivists of all kinds: communists, fascists, socialists and so forth, Social Crediters also stand for the freedom of the individual over and against any despotism of the group. But what does 'freedom' mean from a Social Credit point of view?

Perhaps the easiest way of beginning to provide an answer to that question would be to observe that the Social Credit conception of an individual's rightful 'freedom-in-association' implies a freedom that is social rather than anti-social. A socially compatible freedom would encompass those choices which do not a) take away anyone else's ability to function freely without due cause, or b) take away or undermine the ability of a society's economic and political associations to function optimally in achieving their respective purposes.

Beyond this, it is also important to recognize that the Social Credit notion of freedom is social in a third sense: it is one of the main purposes, if not the only purpose, of a rightly ordered social authority. In other words, the limitations on choice mentioned in the preceding paragraph are needed for the sake of maximizing each individual's concrete freedom within the context of association.

This leads to a paradoxical result: in order to achieve real freedom for everybody, Freedom with a capital F, it is sometimes necessary to impose functional limitations on certain lesser claims to 'freedom'. To maximize true liberty, you must have limits. What the Social Crediter wants is not freedom in theory, or freedom as an abstract idol, or freedom for this or that special person or group, but rather the extension of a concrete freedom, a 'Freedom' that can be seen, heard, felt, and lived, to each individual and to the fullest extent that the natural law will allow.

'Authority' and 'Freedom' are not, therefore, two poles of an irreconcilable dichotomy for the Social Crediter. Rather, a legitimate authority and a legitimate freedom both have their proper places in the Social Credit vision of society. As Douglas put it in one of his earliest works:

"... we are confronted by the fundamental alternatives of freedom and authority. But it should be possible ... to see that these are not necessarily alternatives at all -- they are policies each fundamentally 'right' on its own plane of action."

Provided that each is kept in its proper sphere and they are correctly related to each other, there need be no conflict between freedom and authority and in fact, in the place of antagonism, there should be a mutually supportive and harmonious relationship between the two.

Claims to individual freedom are fully justifiable insofar as these claims do not conflict with the structural functional necessities of political, economic, or cultural associations (i.e., the rules/mechanisms, etc., which these association must incorporate in order to survive and flourish or function); this is freedom's correct plane of action.

Conversely, the claims of authority, i.e., of coercive institutions, are fully justifiable insofar as these coincide with the authentic structural functional necessities of political, economic, and cultural association; this particular sphere constitutes authority's correct plane of action.

The legitimacy of communal or indeed any sort of authority thus depends on its conformity with the objective laws that govern reality. Hence the aphorism: "Truth is authority; authority is not truth." Any political imposition on individuals which transcends the relevant set of functional necessities is a species of governmental trespass, while any failure to enforce them is a species of governmental neglect. Both of these extremes should be scrupulously avoided.

When it comes to the question of their due relation, freedom and authority are intimately connected. On the Social Credit view, authority exists and is to be employed precisely for the sake of securing the widest possible scope for the possession and exercise of freedom on the part of individuals within the context of association. For this reason, the proper use of legitimate authority is just as important as the scope for legitimate freedom or true liberty because the former is the necessary condition for the maximization of the latter; i.e., freedom is the very purpose and justification of authority:

"... the democratic idea has real validity if it is separated from the idea of a collectivity.

It is a legitimate corollary of the highest conception of the human individual that to the greatest extent possible, the will of all individuals shall prevail over their own affairs. Over his own affairs, the sanctions of society must be restored to the individual affected."

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(continued from previous page) Notice that Douglas stresses that the freedom he champions is the freedom of the individual over his own affairs, not over someone else's affairs, or over society's affairs, or an association's affairs. Whenever the Social Crediter stridently defends 'freedom', he must never be interpreted, therefore, as advocating the right of the individual in association to do whatever he wants, but rather as supporting the right of the individual to choose his own path so long as his choices are compatible with the functional demands of a healthy and successful economic, political, and social order:

“Amongst the less intelligent criticism of the group of ideas known as Social Credit is that it is disguised anarchy – a kind of go-as-you-please free for all. The argument is equivalent to saying that a claim to choose whether I play cricket or tennis is a claim to make the rules of cricket or tennis.”

Having covered the necessary theoretical background, it now becomes easier to appreciate what is perhaps Douglas' fullest answer to the question: what is freedom according to the Social Crediter?

“Freedom is a real thing. It is the most important thing which is at stake in the world today, and it is beyond all other things necessary that its nature should be understood. It is the power to choose or refuse one thing at a time. It is the power to choose whether you will play cricket or whether you will play golf, or whether you will play neither. Quite emphatically it is not the power on the part of the non-player to change the rules of cricket or golf; that is not freedom, it is oppression.”

To speak metaphorically for a moment, one is to be free to play the game or not to play the game, but one is not free to unilaterally change or reject the rules of the game in order to suit one's self at the expense of the common good.

The classical concrete example that has been used repeatedly in Social Credit Literature to illustrate this harmonious concept of “Lawful Authority for the sake of True Freedom” is that of the roadways, their rules, and their subsequent usage.

So long as they obey the rules – which, if we are speaking within the context of a properly designed road system, are some of the functional necessities for safe, efficient, fair, and effective travel – the freedom of individuals to travel anywhere at any time on the roads will be maximized. This is what truly constitutes 'peak freedom' – to borrow an Americanism – as opposed to the empty shell of freedom that is the calling card of the Libertarian ideologue.

As Eric Butler masterfully explained in his booklet, *Social Dynamics*:

“One of the major functions of government is to

maintain a strict Rule of Law. It is often claimed, falsely, that all law is an infringement on the freedom of the individual. Real freedom is impossible except inside an agreed Rule of Law.

“The rule of law means that the individual, as well as government, is bound in all his actions by clearly defined rules announced beforehand. Road laws are a good example of the rule of law. Particularly since the advent of the motor car it has been most essential for road laws, which enable individuals to use a common service, to be designed to protect all individuals. So far from the rule of law concerning the roads being an infringement on the rights of the individual, so long as there is general respect for that rule of law, it increases the rights of the individual. Individuals who insist that they should have the 'freedom' to drive how they like on the roads would produce chaos. The rule of law as applied to the roads lays down that all shall travel on one side of the road, they shall stop at red lights and proceed on green lights. If the motorist violates the rule of the law and is detected by police, then he is penalised. To the extent that motorists obey the rule of law there is the maximum security and freedom for all individuals using the roads. The sole responsibility of government is to produce a rule of law which has the respect of all members of the community. It is certainly not the correct function of government to insist on how individuals shall operate within the rule of law. As one individual has so aptly put it, 'within the known rules of the game the individual is free to pursue his personal ends and desires.' “

Another interesting take away from the road systems analogy, is that it makes the division between the role of the expert and the role of the individual consumer, client, or citizen, quite clear. This is another important facet within the social and political philosophy of Social Credit which must be addressed when it comes to a discussion of the nature of and the proper place for 'freedom-in-association'.

According to Social Credit theory, it is the exclusive responsibility of the relevant experts to design the rules, the mechanisms, the systems etc., that are needed to achieve a functionally satisfactory result in terms of the individual's policy the individual is only to judge the rules, mechanisms, systems, etc., the administrative means, by results.

If a road system, for example, or a part of it, results in too many accidents (more than could be justified as inherent to the nature of the human or natural conditions) than the individual is justified in demanding that something be done to make the road system or a particular patch of road safer, so that it may become as safe as is humanly possible. What he is not justified in doing is deciding on how the experts should do their jobs.

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(continued from previous page) He can have an opinion, of course, but ultimately it is the experts who must decide what and how things should be done in order to achieve the policy democratically desired: that of the common good. It is they who will also be held responsible for unsatisfactory results.

Now, what is generally true of traffic systems is just as true of society when it comes to economic, political, and cultural associations. There is a 'rule of law' governing association for the common good. The relevant experts must figure out what rules need to be put in place in order to maximize concrete freedom for the average individual citizen, must implement them correctly, and then they must be obeyed by all. If the systems, mechanisms, etc., selected by the experts do not deliver the desired results, then we should sanction them, remove them if necessary, and replace them with others. If there is a conflict between delivering Freedom with a capital 'F' and the alleged freedoms of freeloaders, pirates, parasites, or buccaneers, we must side with functionality and true liberty over and against any counterfeit of personal freedom.

Certainly, people should have the right to opt out of any society based on such principles by emigrating, but what they don't have is the right to unilaterally negate or alter those principles to suit themselves.

For example, we ought not, in the name of an unbridled economic 'freedom', to allow individuals and corporations etc., to do whatever they want if their choices will interfere with the fulfillment of

FUNDAMENTALS OF SOCIAL CREDIT IN THE TEACHING OF JESUS

By The Rev G. R. Robertson, M.A.

WOE unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice and mercy, and social credit: these ye ought to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat and swallow the camel."

The Greek word πίστις, which is here translated "social credit," is generally and quite accurately rendered "faith" in the New Testament. In this saying of Jesus it is obviously used in another quite ordinary meaning it had in the Greek language, namely, "faithful dealing" between man and man. So it is translated by Weymouth in this passage. Again in Paul's Epistle to the Galatians it is used in the same sense: "The fruit of the Spirit is love, joy, . . . faithfulness" (R.V.). Here the word is translated "good faith" by Weymouth, "fidelity" by Moffat, and rightly. While it would be an anachronism to say that what is meant is "social credit" in any modern technical sense, it is certain that the fundamental idea is the same. Jesus is saying to the religious leaders of his day that man's trust in the reliability of his neighbour should be the outcome of true piety, and, as such, should be the concern of religious leaders and teachers, if they

the economy's true purpose and if, in consequence, economic Freedom with a capital 'F' for the average individual is thereby sacrificed.

Douglas noted that one of the quite predictable consequences of false and often unworkable conceptions of 'freedom-in-association' has been to provoke some individuals and groups and even whole nations to abandon the ideal of freedom entirely in favour of some kind of collectivism. The Liberal wing of the false 'Freedom vs. Authority' dialectic thus directly feeds into the Totalitarian wing:

"There is probably more nonsense spoken and written around the words freedom and liberty, than in regard to any other two words in the English language. As a result of this, we have been treated to a dissertation by Signor Mussolini, suggesting that liberty is an outworn and discredited word. Signor Mussolini is mistaken. Liberty will come into its own, although it is quite possible that two groups which appear to be enemies of it and have much in common, including quite possibly, a similar origin, i.e., Bolshevism and Fascism, may be necessary to clear the minds of the public of much of the misconception which surrounds the idea, by demonstrating what it is not." ***

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are functioning properly.

Paying of tithes and burning of incense were only the phylacteries of religion, social justice and "credit" were weightier matters.

The word has an obvious message for religious leaders in our day or in any day, who say they (or "the Church") are concerned only with "spiritual" matters. Economists and others are only too ready to take them at their word and say "We keep our moral categories in one compartment and our economic categories in another" (Sir Norman Angell). Prof. Tawney, an economist of no mean repute, describes the consequence:

"The quality in modern societies which is most sharply opposed to the teaching ascribed to the Founder of the Christian Faith . . . consists in the assumption that the attainment of material riches is the supreme object of human endeavour."

The Founder of the Christian Faith would have saved both religion and human society from this error, and would save them today if we not merely said "Lord, Lord" to Him, but attended more closely to the things He said, and endeavoured more earnestly to act according to them .

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He did not divide human life into compartments, spiritual and material, religious and secular. God's writ ran everywhere, and God's love was nowhere more apparent than in the rain and in the sunshine. If men and women desired to appear on the right hand of the Great Judge, they must learn to feed the hungry and clothe the naked.

That this was His prevailing attitude is shown by his favourite quotation from the Old Testament, "I will have mercy and not sacrifice," which is the summing up of the prophetic message as opposed to the priestly. An even more striking illustration of His identifying Himself with the prophets rather than with the priests is in the incident of the cleansing of the Temple. There He quotes from Jeremiah: "My House ... ye have made it a den of robbers." Jeremiah said, "Will ye steal, murder, etc., and then come and stand before me in this House which is called by name, and say 'We are saved'? saved! to do all these abominations? Is this House become a cave of robbers in your eyes?" Jesus repeats the warning of His great predecessor against making religion a cloak for injustice and oppression. It is noteworthy that it was the bankers whom He drove from the Temple precincts: "cutters," and "clippers," are the suggestive names the New Testament has for these gentlemen!

Only if we realise that this was our Lord's point of view can we interpret aright His conduct and His teaching. It was "seeing the multitudes" that He preached to them. He really saw them, not merely in synagogue and Temple, but as farmers, gardeners, builders, traders, kings, bankers, employers, fathers and mothers, and children. All human life had a material and a spiritual aspect, not separately, but whole. So we ought not to "spiritualise" away His parables into nothingness, but interpret them in terms of human life; the life of His own time certainly, but also the life of all time. If His thought, speech, and action had not supreme accuracy and rightness, the record of them had not survived the centuries.

"Render unto Caesar the things which belong to Caesar; unto God the things which belong to God." Matthew, the Inland Revenue officer, reports this incident with greater insight and accuracy than either Mark or Luke. When Jesus was asked, "Is it lawful to pay tribute to Caesar or no?" He said, "Show me the legal tender of the assessment." Put in this light, the question answers itself. It was Caesar's business to provide people with a just currency, as it was his to provide just weights and measures, and Caesar was entitled to the cost of government; but Caesar was not entitled to any more: "The earth is the Lord's and the fulness thereof." What is GOD'S currency? What has GOD'S image and superscription stamped upon it? Why, MAN! "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

Caesar was entitled to payment for service rendered, but he was, like other people, only a steward of God's bounty. He was not entitled to issue currency and tax people as if the whole world belonged to him!

The parable of the unmerciful servant applies to modern history with an aptness, which is uncanny and almost fantastic. A debtor, owing the king £2,000,000 (ten thousand talents), is summoned, and, at his own request, is granted a moratorium: he goes out and takes by the throat a man owing him £5 (a hundred pence), saying, "Pay me that thou owest." He refuses to forgive his fellow-debtor. So his fellow servants tell the king, and the big debtor is re-arrested, and his moratorium is cancelled. "So like wise will My Heavenly Father do unto you if ye from your hearts forgive not every one his fellow." That is, it is necessary — Divine Justice requires — that the big debtor be severely dealt with and restrained in order to protect the small ones. Now notice the weird resemblance, even in detail, and the fatal difference in our day: In August 1914, a moratorium was declared for all debts above £5! Again in 1931 the Bank of England came to Parliament with a request in the following terms: "It is, in our opinion, in the national interest that we should be relieved of our obligation." They could not pay; yet they were left with power to make other people pay, to make other people bankrupt, and to press for other nations, provinces, and municipalities to "pay me that thou owest"!

Divine Justice would not have forgiven the big debtor a second time: It would have declared his "debts" to be public "credits." One of the effects of our modern government's refusal to dispense divine justice (the justice of the parable) was that the unwise king (the British Government) had to go bankrupt himself; we defaulted to America. Our debt to America had been contracted in wartime, when the basis of our credit was the nation's currency, symbolised by the King's head on the Bradbury. This was not a false promise to pay gold, but "a sight draft for goods and services in Great Britain: a Government security is a long draft for precisely the same thing." We could pay our debts now on that basis. Then there is the parable of the wicked husbandmen, who refused the owner of the vineyard "the fruits in their season." They stoned and beat his messengers; and when "last of all he sent his son also, saying, 'They will reverence my son,' they said 'This is the heir, come let us kill him, and the inheritance will be ours.'"

Commentators agree that this parable requires very little interpretation. The "heir" is Jesus, Who by and by was crucified. And yet the real point is generally missed, just because we fail to see how close to life it is, and forget Matthew xxv. 40. Jesus is the Son of Man, the representative Man, Who comes for the fruits of God's vineyard in their season. No man or set of men are entitled to claim the earth and the fruits of it themselves.

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We are all “heirs of God and joint-heirs with Christ,” as Paul says; as He Himself says, “I was hungry and ye gave Me meat.” Give is the proper word : “Give us this day our daily bread”; “Give ye them to eat.” Life and the means of life are all the gift of God. “Your Heavenly Father knoweth that ye have need of all these things.” And if we seek first the kingdom of God, all these things (food and clothing) shall be added unto us.

In the Kingdom of God, as Jesus visualised it, there would be no need to worry about food and clothing . So Jesus thought possible even then! How much more today, when science and machinery can produce all things in such abundance! But the best our statesmen can do (even when they abandon the gold standard) is to raise the price level and to keep it raised. They still keep the issue of credit in central hands, still assume that the vineyard is theirs, and they continue to kill the heir; for nobody is to have any right to anything except he be a producer and work. How different is our Lord’s teaching! Labourers in the vineyard are to be paid according to their human needs, whether they have worked one hour or twelve. The faithful (π ι σ τ ο ς) steward is he who sees that his fellow servants get their portion of meat in due season. The unfaithful enjoy it themselves, and oppress their fellow-servants. And Jesus does not mince His words when He says what should befall the unfaithful steward and the wicked husbandmen.

In the face of all this the Minister of Agriculture, Mr. W. S. Morrison (who came from the Treasury), speaking at Shell Mex House on November 10, can say, “There is a profound economic aspect of unemployment The only device which man has yet discovered by which the wealth of society can be distributed is by work for wages in field, factory or office.” Mr. Morrison might with advantage read *Matthew xxiv. 45 et seq* .

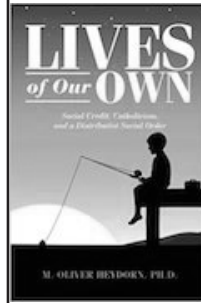
Two other fundamental ideas of Social Credit in Jesus’s teaching are better known, so that causa brevittatis , we merely mention them: His regard of Mammon, the god of wealth, as the deadly enemy; and His profound conception of democracy. “Take heed that ye despise not one of these little ones: it is not the will of your Heavenly Father that one of these little ones should perish.” The rich who scorned the invitation were left to themselves, and the marriage feast was thronged with the blind, the lame, etc. Perhaps the most significant gesture towards the democratic idea, God’s trust in every man, is the fact that our Lord chose twelve horny-handed sons of toil to be his disciples, and only one of them failed to justify His choice, and allowed himself to be corrupted by finance.

New Saw

*Humanity is a crazy bee
Which throws away its honey,
And clutters up its useless comb
With heaps of paper money.*

LIVES OF OUR OWN - M. Oliver Heydorn Ph.D.

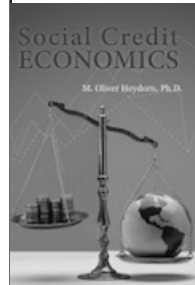
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