

THE NEW TIMES

"Ye shall know the truth and the truth shall make you free"

Vol. 46, No. 8

AUGUST 1981

ONCE MORE TO THE SUMMIT

Once again a group of leaders of some of the nations of the world have met at a "summit conference," this time in Ottawa, Canada. Once again the media has faithfully reported the same clichés and pious comments heard at previous conferences. But the underlying reality remains the same. The crisis-afflicting Civilisation is being relentlessly exploited in an attempt to further the strategy directed towards creating World Government.

The most hopeful aspect of a rapidly deepening crisis, is that it is becoming increasingly easier for people to see concrete evidence of the grand design for the World State. C.H. Douglas stressed that a study of real history required a rejection of the episodic approach, the concept of history being but a series of disconnected episodes. This concept could, for example, lead to the conclusion that if Hitler had been dropped from a high story building at birth, the Second World War would never have taken place. But as Douglas predicted, the Second World War was inevitable if prevailing finance-economic policies were persisted with. Real history, said Douglas, is crystallised politics. Politics are concerned with the use of power, and are rooted in philosophy. A dominant philosophy must always result in certain policies. That dominant philosophy today is materialism and stress on the elevation of the group over the individual.

Most advocates of World Government as the answer to the mounting problems of mankind insist that this is a "progressive" policy. But so far from being new, the idea of World Government, with the centralisation of all power on a global scale, is an old idea. It was shattered with the coming of Christ, who insisted that each individual was unique, and that systems and groups existed to enable that individual uniqueness to be developed to the maximum. The World Government idea is a reactionary one, a retreat to a type of society from which the influence of Christianity had enabled true emancipation to take place.

ROOTS OF THE CRISIS

The roots of the present plight of the world can be traced back over the centuries. The ideas which are having such an explosive impact on the world today found their first major expression in what is generally called modern history, during the French Revolution. Along with several other penetrating students who examined a reign of terror, which shook a major Western Civilised nation to its foundations, the great Lord Acton observed that the major feature of that revolution was the design behind the tumult and the bloody chaos. Nesta Webster and other historians, who sought to examine the nature of the design, and to draw attention to the identity of the designers, have been suppressed by those who reject the concept of design in the shaping of history. The suggestion that secret forces have followed a programme for destroying traditional society is derided by those who present the conventional picture of history. And yet the programme, which has produced the world crisis, can be examined in the documents of the Illuminati, updated by Karl Marx and his successors, and now outlined in the literature of the promoters of the New International Order.

The advancement of the World Government idea required the destruction of the British Empire. Lenin and others were insistent on this point. But the first essential was to provide Lenin and his colleagues with a geographical base from which to operate. That was achieved in 1917 when the Bolsheviks seized control of Imperial Russia. The episodic view of history is that the Bolsheviks came to power in Russia as a result of the downtrodden Russians rising up against their masters. But real history is concerned with the irrefutable fact that Wall Street international financial groups not only financed Lenin and his colleagues to power, but have ever since provided the massive credits for the economic blood-transfusions without which the Soviet Union would have collapsed along with its satellites. The destruction of the British Empire was achieved by an alliance of Marxist-promoted subversion and International Finance.

A study of the establishment of The European Economic Community reveals a consistent policy directed towards creating an ultimate World Government. A Pacific Common Market is being promoted in the same way by the same policymakers. The emergence of Communism as a major force in human affairs was also associated with the presentation of the foundations of a World Government in the form of the old League of Nations. Then as the clouds darkened on the eve of the Second World War, the concept of "Federal Union" was fostered on a lavish scale. The Second World War saw the World Government concept advanced still further with the establishment of the United Nations and its associated organisations. The United Nations Educational and Cultural Organisation (UNESCO) has been used in an attempt to subvert traditional education, to convince people that they should put local and national loyalties aside, and see themselves as "Citizens of the World."

EXPLOITING THE CRISIS

The emergence of the New International Economic Order is but a further concrete manifestation of an on-going strategy. But the advancement of that strategy requires crisis conditions, which can be exploited to persuade a fear-

PUBLICATION DELAY

The delay in publication of recent issues of "The New Times" is the direct result of the process of the disintegration we have been warning against. Communications of all kind are both chaotic and completely unreliable. We trust our readers will understand.

ful people that they should surrender to an International Caesar. And so while at the different summit talks the politicians prattle on about the need to "fight" inflation, or to do something about unemployment, international trade conflicts and much else, the policies responsible for the crisis are rigidly maintained by those responsible for them.

Further concrete evidence of the grand design will be provided at yet one more summit conference, this time in Melbourne, Australia, when ardent supporter of the New International Economic Order, Prime Minister Malcolm Fraser, hosts a gathering of Commonwealth leaders. Many of those present will be murderous thugs, or totalitarians operating one-party States. But they belong to that new sacred group called "the Third World" which, according to the international brain washers, has been so brutally exploited by the developed world that they must now be assisted with massive economic aid. This will require the strengthening of the power of international organisations like The International Monetary Fund and the creation of still more international organisations. The grand design is to be carried forward even if it means sacrificing a civilised little nation like New Zealand.

THE LAST CHANCE?

If World Government could be established, it would be the ultimate in human tyranny, completely dwarfing anything yet experienced by mankind. But the threat to the free individual is not that such a government can ever be established, but that in the attempt to establish what runs against the grain of reality, what little is left of Civilisation will be threatened by complete anarchy and chaos. C.H. Douglas warned of this as far back as 1924 in his book, *Social Credit*, stating that if the attempt to maintain financial and economic policies of centralism were continued, mankind would shortly be threatened by a collapse into a new Dark Age.

The coming few years may provide the last chance of averting what Douglas warned about. The greatest asset available to those who understand what is happening is the concrete emergence of a consistent strategy, which clearly seeks to centralise all power over the individual. The evidence of real history developing can no longer be disputed. The coming summit in Melbourne could see unrehearsed developments, which could focus the spotlight on the nature of the threat to free men everywhere. As the advance towards yet one more summit takes place, the stage is being set for what could prove a devastating exposure of the reality of the international conspiracy against Christian Civilisation.

PARLIAMENTARIANS FOR WORLD ORDER

Over the years the odd article has appeared giving brief reference to such quixotic bodies as the Association of World Federalists, or the Parliamentarians for World Order. Most sound people equated them with social surrealism - picturing them - on the rare occasions they thought of them at all - as the Picassos or Jackson Pollocks of the political world. They were long on colour, but short on form and shape.

But the sudden passion for the North-South dialogue, the Brandt Commission and the New International Economic Order have projected such organisations out of the woodwork of socialist worker cells, or 'avant-garde' Bloomsbury groups, into the international limelight.

Parliamentarians For World Order—"an international network of legislators committed to the goal of world peace through world law"—is now canvassing for increased membership throughout the English-speaking world.

Amazingly enough, it has a considerable number of members already. Its latest pamphlet gives some idea of its scope.

The Hon. President of the body is the Rt. Hon. George Thomas, Speaker of the House of Commons in the United Kingdom. The Executive Committee spans five countries. Chairman is Douglas Roche, the Progressive Conservative Member of Parliament in Ottawa, who was also on the Parliamentary Task Force set up by the Canadian Government to report on North-South Relations. Other members include Harry Aarts from the Netherlands; Ioan Evans, M.P. from the U.K.; Eduardo Faleiro, M.P. from India; Takashi Hashiguchi, M.P. from Japan; Michael Wamalwa, M.P. from Kenya, and the Treasurer is another Progressive Conservative from Canada, the Rev. Walter McLean, M.P.

Other Councillors - all members of parliament in their countries—are Ingvar Bakken, Norway; Felix Kapapula, Zambia; Brian Key and Gloria Hooper from the European Parliament; Hon. Mark MacGuigan, Minister for External Affairs in Canada; Gabriel Peronnet, France; Richard Prebble, New Zealand; Lord Sainsbury, U.K.; Yoshio Sakurauchi, Japan; John Silkin, U.K.; Congressman Paul Simon, U.S.A. and Dinesh Singh, India.

Parliamentarians for World Order claims to have individual members in the U.S.A., the Netherlands, Zambia, Zimbabwe, Australia, Denmark, Thailand, Ireland, Nigeria and the European Parliament. But it has formally constituted groups in the U.K. (110 members); Canada (130 members); France (40 members); India (15 members); Japan (160 members); Kenya (35 members); New Zealand (20 members) and Norway (9 members).

The Organisation claims that, in 1980 it linked up six existing parliamentary groups for World law, and expanded its membership to countries in Africa, Asia and the Pacific.

In September 1980 a meeting of legislators from 15 countries was held at the United Nations General Assembly to introduce the proposal for a UN Parliamentary Forum.

In December 1980 the PWO Council announced its formal support for the recommendations of the Brandt Commission Report. In March 1981 a PWO office was opened at the United Nations.

In September 1981, the brochure claims, the first UN Parliamentary Forum will be held. Throughout the years "PWO members will be working together across frontiers to press their governments for constructive action on key proposals of the Brandt Report, on disarmament, and on strengthening the United Nations..." It gives its address as "Parliamentarians for World Order, Uganda House, 7th Floor, 336 E 45th Street, New York, NY 10017. Tel: (212) 7545126.

One wonders how members of such an organisation feel about the oath they swore on election, to uphold the sovereignty of the nations they were elected to serve.

Planning against the sovereignty of your mother country used to be bluntly called treason. Today it is called 'enlightened world statesmanship!'

THE FABIAN SOCIALIST CONTRIBUTION TO THE COMMUNIST ADVANCE

by Eric D. Butler.

Shows how the "moderate" Fabian Socialists have, since the Webbs and Bernard Shaw formed the early Fabian Society, been the "front-runners" for the Communists throughout the English-speaking world. The role of the London School of Economics and the truth about John Maynard Keynes, the man whose financial theories have produced accelerating inflation and have eroded the free-enterprise system. Price 90 cents

FIRST THINGS FIRST

by J.D. Malan

The following was presented by Mr. Malan to the 1981 Queensland Annual Action Seminar, held in Toowoomba on Sunday, May 31. Mr. Malan has written several excellent books on finance and economics. His "Natural Cost and The Ownership of Money" is a brilliant introduction to the subject of inflation:

In spite of the enthusiasm with which bets are placed on the outcome of almost any forthcoming event, it would be difficult to find anyone willing to risk even a cent on the possibility that tomorrow the sun would rise in the west and set in the east. It is worth analysing why this is so.

The regularity of the sequences of easterly sunrise and westerly sunset leaves no room for doubt that the sequence will continue - at least for our lifetime! It is simply a recognised aspect of life on this planet, which is not subject to question, and anyone who claimed otherwise would be treated with the contempt rightly deserved by those who ignore obvious truths.

If human minds were as perceptive in making other less obvious, but equally important, observations of the environment in which we live, many of today's problems would never have arisen.

The percentage of the population who understand, for example, the electronics of a television receiver would be very small, but everyone is convinced that colour television is possible, and therefore could not be tricked into believing otherwise. If all those who believed that colour television was possible were also convinced of the fact that the social and financial chaos, which are so much a feature of life today, were totally unnecessary, such things would simply not be tolerated. Why, then, do these undesirable conditions persist?

A WORLDWIDE FACTOR

There are two primary reasons. First, the TV technician who repairs the set, the mechanic who services the car or the dentist who deals with a toothache are all typical of the technically competent professionals who provide their specialist services in a basically honest manner - at least to the extent that financial rules permit! Combine these observations with the fact that the vast majority of people are also fundamentally honest, and there is seen to be a very large body of circumstantial evidence to support the belief that everyone expressing an opinion on a subject outside one's individual experience or range of experience, is equally honest and therefore worthy of trust.

As society becomes more technically complex, so the extent to which reliance must be placed on expert technical advice must also increase - and it becomes increasingly important that this confidence be sustained by experiences. Unfortunately, it is becoming more and more obvious that there is at least one field in which the advice of the recognised experts is not only becoming less and less reliable, and is also becoming obviously less reliable - and that field is finance.

The second reason why these undesirable conditions per-

sist is the natural reluctance of anyone to admit, even to themselves, that they have been tricked. A few cents short in the change is worse than a loss - it is an insult.

With these thoughts in mind, consider the situation with which we are faced today. One of the most conspicuous facts is that the whole of the world is subject to much the same general trends, despite the almost endless variety of climates, geographical environments and man-made artifacts within which live an equally varied range of people. It is logically impossible to blame, for example, the climate, or the colour of people's skins, for the problems being experienced, or even to blame 'human nature', as is so often suggested.

It is, however, possible to find a single factor common to all people and to all places where similar problems are found - and that factor is the use of some form of money, even though the name given to the units of money, and their relative values, vary widely.

It has often been said that today's social problems are not restricted to the question of money, and that is most certainly true. It is also true that the way to deal with these problems, including the question of money, involves many questions far beyond the field of finance - but it is nevertheless also true that because money has become the primary tool with which people all over the world are being oppressed, it is simply a matter of priorities - and one of the highest priorities is to understand the way in which finance is used as a tool of oppression - it is simply a matter of placing 'First Things First'!

If a deep-sea fish, which never came to the surface of the ocean, was imagined to have the intelligence of a scientist and was asked to write a report on his environment, it is doubtful if he would ever discover that he was living in water, because he could not observe any alternative. We live in an ocean of money, and find it difficult to 'see the wood for the trees' in questions relating to it. It is as though there existed a mental hurdle that most people either cannot overcome or are unwilling to acknowledge, even though the consequences of the existence of this collective mental hurdle may well be social suicide.

ECONOMIC JARGON

How can such a problem be overcome? As long as a person is convinced that a subject is beyond his or her mental ability to understand, there may very well be little or no chance of persuading that person to try to understand it - which suggests that, if there was a conscious desire to maintain a state of general ignorance on any subject, one way of achieving that objective would be to make the subject appear as complex and confusing as possible. The

profession of conjuring is an example-the profession exists only as long as their activities can be seen to be the results of 'magic' - even though we all know there is really a simple explanation.

There is, however, nothing sinister about the stage magician's desire to retain his secrets, but the same cannot be said for the subject of finance. Simple observations show that almost every aspect of finance is surrounded by elaborate rituals and mystique, and many of the processes employed in the manipulation of money are deliberately complicated to the point where it is sometimes difficult to see just what is really happening. Examine the procedures involved in making payments across international borders, or the ritual involved in borrowing money to build a new house, or the complexities of tax returns, and the point will become clear.

Read any standard textbook on economics, and it is certain that one's head will reel at the mental impact of what, on closer examination, will be seen to be largely nonsense. The history of money not only abounds with examples of unnecessary rituals, but is fundamentally a sequence of originally undetected frauds which have become accepted as 'normal' simply because, like the deep sea fish, nobody living today can have experienced anything else. Goldsmiths issuing more receipts than they had gold in their possession was simply a confidence trick - and one with two important consequences of vital significance today.

First, the receipts having progressively changed to bank-notes, then to ledger entries and finally to computer records, the idea remains that by some magic the quantity of these computer records is, or should be, related to either gold or other coins or to some other form of what is called 'currency'. Such a claim is about as logical as claiming that the number of tickets which may be issued for a plane journey should be regulated by the number of baggage tags which happen to be at the airport at the time, rather than on the capacity of the aircraft.

The second consequence of the ancient fraud of the goldsmiths is that the old notion that their receipts were 'as good as gold' confuses the distinction between the symbols, money, and the real things, whether made of gold or anything else it should represent. This confusion persists today in the teaching that money is a commodity-a teaching, which is part of every economics course.

A DANGEROUS BELIEF

This notion that money is a commodity is the single most dangerously wrong belief throughout the world today. Just as simple observations of sunrise and sunset seem to indicate that the sun revolves around the earth, so simple daily experiences seem to support the belief that money is a commodity. Consider a simple statement of one's personal affairs expressed in money terms. Assets could include such items as real estate, cars, furniture, etc., as well as money in hand or in a bank account. Such a statement would be quite correct - money is an asset in the hands of individuals or organisations within a community. Not because it is a commodity but because, to the extent that others in the community are prepared to co-operate, it is a potential

demand on the services of others to supply whatever is desired by the owner and is available from the remainder of the community.

It is important to note that the thing desired must either exist or be capable of being produced, or the money is of no use whatsoever. The sum total of all the money within a community can therefore be seen to be indicative of the collective ability and willingness of that community to deliver goods and services as, where and when required. In other words, money is, at one and the same time, a personal asset and a communal liability.

If a balance sheet were to be constructed to represent the affairs of the whole community, the fact that money is a communal liability would become obvious, and would dictate that the entry on the balance sheet indicating the total amount of money within the community would have to appear on the liabilities side, and not, as would be the case with an individual's balance sheet, on the assets side. To grasp the significance of this point, imagine a small community of, say, 20 people. Imagine they make a list of their possessions and prepare individual balance sheets, then a community balance sheet. It is an easy exercise using just a few simple possessions - so much food, a house, perhaps a plow or a few simple tools, etc., but is one well worth undertaking as an educational exercise.

Returning to the question of how to deal with the problem of the mental barrier which prevents most people from understanding that they are the victims of a confidence trick, the first step must be for each person who DOES understand to become so familiar with the very simple principles involved that they never, ever, say anything which conflicts with them. Nobody has to stop and think where the next sunrise will appear, and the simple principles of finance must become as much a part of one's automatic mental processes as knowing where to find the sunrise.

TECHNICAL EXPERTISE NECESSARY

The next question is how to break through the mental barriers, which hamper the majority of people who have not yet realised these truths. Unquestionably a much harder task, it is best tackled on two quite distinct levels. First, there must be an ever increasing number of people who have achieved that degree of understanding already described, and who are capable of passing their knowledge on to others, and of generating that essential thirst for knowledge without which no education is even possible. It is largely to people in this group that this paper is addressed.

In addition, it is essential that a much smaller group of people undertake a much deeper study of the subject of financial principles with the objective of becoming capable of providing technical advice on the subject whenever such is requested.

A large part of the difficulties in breaking through these mental barriers, quite apart from the obvious fact that nobody likes to think they are the victim of a confidence trick, is that once the truth has been glimpsed, its very simplicity is its most surprising characteristic. Considered from the standpoint of first principles, a financial system is

remarkably simple. It can be described as a system of specialised symbols, to which we give the name 'money' which represents real things in terms of the relative difficulties of producing or providing them.

Consider what a financial system should achieve from two points of view. First, from the individual's point of view, a financial system should facilitate the acquisition of whatever goods or services are desired and which the remainder of the community is willing and able to provide, up to the limit of that individual's entitlement. It should not be part of the function of the financial system to control what that entitlement is.

From the point of view of the community as a whole, a financial system should facilitate the production of whatever goods and services it is physically capable of producing and is desirous of providing for itself. It should not be part of the function of the financial system to hamper or restrict any project the community agrees it wishes to undertake.

Even a cursory examination of present day financial systems shows that the results actually achieved are almost the exact opposite of these objectives. From the individual's point of view, finance is used to control one's access to goods and services through such devices as punitive taxation and deliberately imposed inflation, while from the community's point of view almost every physically possible and desirable project is hampered by the dictates of finance.

A MATHEMATICAL CONCEPT

Fortunately it is possible to state the criteria by which a financial system may be assessed by setting down a simple statement together with two simple rules, which must be observed. Consider the following:

IF ANY FINANCIAL SYSTEM INCLUDES THE PROVISION THAT INTEREST IS CHARGED ON MONEY AT ITS POINT OF CREATION, NO MATTER WHERE THAT MAY BE WITHIN THE COMMUNITY THAT SYSTEM MUST EVENTUALLY COLLAPSE, IRRESPECTIVE OF THE RATE OF INTEREST CHARGED.

This statement is not so much a question of finance as a simple mathematical concept. The time required for the collapse may be short or it may be measured in centuries - but ultimate collapse is certain.

If a financial system is to function correctly, the following two rules must be observed.

- (1) The one and only justification for the creation or cancellation of money is the appearance or disappearance respectively of a real asset in the community within which that money is used.
- (2) When money is created or cancelled it must be accounted as a credit or debit respectively to the whole of the community, considered as a single unit, within which the real asset appeared or disappeared.

The meanings of the words 'appeared' and 'disappeared' are important. Nothing can be considered as an asset unless it is both available and useful. It 'appears' only when both these conditions are satisfied.

Once these simple rules are fully understood, and the very wide significance of them is recognised, the magnitude of

the oppression at present imposed on society through the totally imaginary power of perverted finance will be revealed. It is only then that the task of regeneration can commence.

One final point should be noted. There have been many instances where financial proposals have been put forward which appear at first glance to represent a step in the right direction, but which, on closer study will be found to conflict with one of these rules. A simple test should be applied to any proposal, which purports to offer a solution to some aspect of the question of finance. If any such proposal makes any reference to the creation of money, or makes any suggestions as to how money should or could be created, but does not, at the same time, make complementary proposals for the cancellation of money, that proposal is at the very best highly suspect.

THE TIDE CAN BE TURNED

In conclusion, it is worth repeating that, while the question of money is far from being the whole of society's problems today, it is a vital question on which a much wider realisation of the truth should be possible. It is this writer's opinion that the day will come, perhaps even centuries away, when there will be as good a general understanding of the principles of finance as there is today of the general nature of the construction of the solar system. When that day arrives, the 20th century will be regarded as one of mankind's darkest hours.

It is possible to turn the tide towards an enlightened future-but only if the dedicated few that have already grasped these truths devote themselves to the task of acquiring a deeper understanding of this fascinating and vital subject-and then using their knowledge to assist others to achieve similar understanding. It is a long task, but even the longest must start at the beginning - and it cannot be doubted that in any undertaking it is wise to place 'First Things First!'

DISCRIMINATION

A Commonwealth Government whose financial policies have played a major part in seriously reducing the Australian birth rate, now openly recruits more non-European migrants. But it does everything possible to discourage the migration of Whites from Zimbabwe (Rhodesia). In spite of the soothing talk by Robert Mugabe, increasing numbers of whites are leaving Zimbabwe, while tens of thousands more are virtually captives in the country they built up. They cannot take more than a mere pittance with them. But these people are potential migrants for Australia if they were promised any type of support. We have concrete evidence that the Australian authorities are discriminating against white Rhodesians wishing to come to Australia. They are feared because they would assist to increase Australian awareness of the real threat in Southern Africa. Those white Rhodesians who have managed to come to Australia are reluctant to say much publicly as they hope to bring friends and relatives to join them.

YOUR WILL BE DONE

by Edward Rock

The following are the notes of a Paper given by Mr. Rock at the first of a series of Seminars in Adelaide on August 17, 1980, on the theme of "Caesar And The Role of The Christian." If genuine democracy is to be re-generated, Christians must be in the forefront of such a movement, stressing that a follower of Christ must insist that systems, all systems, were made to serve the individual, not to enslave him.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

"Which when it was full, they drew to shore, and sat down, and gathered the goods into vessels, but cast the bad away.

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

"And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

"Jesus saith unto them, Have ye understood all these things? They say unto him, Yea Lord.

"Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old".

Matthew, 13: 47,52.

As this paper is concerned with a sifting process and those who will become the sifters, I commend the above to you. Such will bring from their treasure things old and new. The old they will dust off and give new life, and the new will supplement the old adding to that life.

Again I would commend to the sifters the following.

"And yet you are Christian only as long as you look forward to a new world, so long as you constantly pose critical questions to the society you live in, so long as you emphasise the need of conversion for both yourself and for the world, so long as you in no way let yourself become established in a situation of seeming calm, so long as you stay unsatisfied with the status quo and keep saying that a new world is yet to come. You are a Christian only when you have a role to play in the realisation of this new kingdom, and when you urge everyone you meet with a holy unrest to make haste so that the promise might soon be fulfilled. So long as you live as a Christian you keep looking for a new order, a new structure, a new life."

BUILDING A CHRISTIAN SOCIETY

We are seeking to reverse present directions. We know we do not live in a Christian society, where the masters of our society are obedient to Christ's commands. We wish to build such a society because we are commanded by Christ to pray for it, "Thy Kingdom come. Thy will be done, on earth as it is in heaven."

Did Christ instruct us to pray in a vacuum, or does he disperse the nothingness of the vacuum and provide the substance? The gift of treasures old and new? I believe he does. John told us to love not in words but in truth. When we pray, we do not pray for a revelation of words, but for a revelation of truth.

In this paper we are concerned about the type of organ-

isation Christians need to promote the truth. I begin by taking a theme established by C.H. Douglas when he was discussing the purpose of a constitution. He remarked that a constitution was an organism, not an organisation. We only need to substitute the word 'constitution' for 'Christianity' to establish a basic truth about how Christianity works. Christianity is an organism, not an organisation. To the extent that we have organisation, it must be complementary to the organic principles inherent in the teachings of Christ.

Those organic principles build a Christian society in which the individual is protected and released from all external influences, which separate him from Christ. The institutions and organisations erected by man, which govern his daily life, must incorporate within them the organisms, which reflect the will of God. If they do not they will enslave mankind.

Christ said, "If ye love me keep my commandments, and I will send you a Comforter, even the spirit of truth." The organism, which is Christianity, will not operate without the spirit of truth. Christ was persistent in dwelling on this principle. He said, "God is spirit, and they that worship him must worship him in spirit and in truth."

I believe this to be the area where the greatest breakdown takes place in the Christian Church. To worship God is not only to say, sing and preach words of praise and worship. To worship God is to undertake actions pleasing to God. Words are really supplementary to reality. If there is no reality the words are useless. Christ reserved the greatest condemnation for such empty forms of worship. After telling the disciples that every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit, and that we would know men by their fruits, He went on to say, "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name: and in thy name cast out devils, and in thy name done many wonderful works?"

"Then I shall say to them, I never knew you: depart from me, ye that worketh iniquity."

Matthew 7: 21,23

I AM THE WAY

The spirit guides us. The truth is the direction we go. The spirit is that force, unseen, but ever present which makes a reality of truth. The Christ position on truth is that there is only one truth, and all other claims to truth are something else again. "I am the way, the truth and the life." "If ye continue in my word, you are my disciples indeed: and ye shall know the truth, and the truth shall make you free."

NEW TIMES — AUGUST 1981

"To this end was I born, and for this cause I came into the world, that I should bear witness unto the truth. Everyone who is of the truth heareth my voice."

When Christ made the latter statement it was to Pilate when he was facing the combined might of both the Sanhedrin and Rome. He reminded Pilate that if his weapons had been the weapons of this world his servants would have fought. At this point many Christians find the necessary let-out for not fighting that God's "will be done on earth as it is in heaven." The truth is that Christ by his very death and resurrection gave us the weapons to fight with. They were not weapons of this world, but they were weapons by which the world, which rejects Christ, is overcome by Christ's followers. "Greater things than I have done, you will do," He told his disciples.

Political affairs take us into the field of human organisation, where either the will of God, or the will of man prevails. In the time of Christ when he was on earth it was very evident that the Sanhedrin and Rome between them were all powerful. It was also evident that the disciples, not yet understanding the nature of the force against them were no match for their opposition.

Christ had much to say about the force organised against him. He recognised it, as that will to power organised by man, for the purpose of holding power over the whole of mankind. He clearly recognised the nature of its organisation, and how its force resided in the erection of a monolithic legal system designed to control every aspect of mankind's existence. He attacked that system with considerable vehemence.

"Woe unto you also, ye lawyers! For ye lade men with burdens grievous to be born, and ye yourselves touch not the burdens with one of your fingers.

"Woe unto you, lawyers! For ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering ye hindered." Luke 11: 47&52

Of such he described as "blind guides, which strain at a gnat, and swallow a camel."

It was this monolithic form of organisation, which had destroyed all of God's messengers previous to the birth of Christ. This monster of legalism squeezed out every vestige of freedom and initiative from its hapless victims, and imposed the worst form of slavery, the slavery of the mind and the worship of false gods in the form of endless and useless rules and regulations designed to cover every action and every thought. The objective was to ensure mankind's complete enslavement to trivia, diabolical and satanic trivia and piffle, with endless hours of arguing about whether it was lawful to eat an egg whose laying time started before midnight ushered in the Sabbath, and was completed after that hour. When Christ refused to enslave his disciples to that trivia it ensured his death.

THE TRUE PURPOSE OF ORGANISATION

There is only one justification for organisation, and that is to provide service for the individual. If organisation does that it will free the individual from activity, which has now become redundant, thus expanding the area of freedom

available to each individual. A telephone connected one to one gives limited freedom, but when expanded to thousands of subscribers enabling service to be obtained in thousands of different ways. Obviously the area of freedom is then expanded dramatically. But then to impose exorbitant charges under the umbrella of maintaining a monopoly bureaucracy feeding a monstrous appetite for power, is a blatant misuse of organisation.

The truth about organisation, understood and applied, will increase the freedom of mankind. In this sense the truth about organisation comes from the word of God. "If ye continue in my word, ye are my disciples indeed, and ye shall know the truth and the truth shall make you free." It is the refusal of Christians to apply the spirit of truth to reality, which blinds them to the life abundant, which Christ came to give.

The end result of most forms of human organisation today where the word of God is not understood is to justify as an institution demanding the first loyalty of those within it. To be successful in business, government, education, trade organisations, trade union administration, it is demanded that one sells ones body and soul to the organisation.

Christ had much to say about organisation. If we take heed what he has to say we can indeed be his disciples in establishing the truth.

"When two or three are gathered together in my name, there am I in the midst of them." Can you imagine a more dynamic, or more powerful force than a group of two or three with Christ at their centre, this Christ who has already overcome the world. Not just this one group of two or three, but literally hundreds of thousands of such groups, all with Christ in their midst, the focus of that power in heaven and on earth to which Christ claimed a complete monopoly.

When groups of this nature start worshipping God both in spirit and truth, drawing on treasures both new and old, then will the great sifting process take place, as they confront the power structure of government with questions to which they will be equipped to know the answers. Governing the key of knowledge concerning the application of Christ's word to principalities and powers and the misuse of institutions, such groups of Christians will be the catalyst leavening society with the truth that sets mankind free from oppression by their fellow man. In such a climate, freed from fear, man can more readily turn to God. If he does not he has no excuse; Christ through his servants will have given them every opportunity.

The words of an old and loved hymn mirror the challenge we face.

O' Breath of life come sweeping through us,
Revive Thy Church with life and power;
O' Breath of life, come, cleanse, renew us,
And fit Thy Church to meet this hour.

THE SWORD OF THE SPIRIT

by L. D. Byrne, O.B.E.

Shows how the course of history can be shifted by those with sufficient faith.
Price 45 cents.

COMMUNIST REVOLUTION EXPLOITS "THIRD WORLD"

by Bobbe W. Simmons

The following article, which appeared in the July issue of "The Citizen", the American journal "presenting a Conservative view of the Civil Rights revolution" (P.O. Box 1675, Jackson, Mississippi 39205, U.S.A.) is most appropriate at a time when the media is promoting the view that the "rich" nations of the North are responsible for the plight of the "underdeveloped" nations:

The "Third World" - Latin America, Asia (except Japan and China) and Africa - is blessed with more than an abundance of the world's supply of natural resources, and in some areas the soil and climate are so ideal it could grow millions of tons of food to feed its starving people. But the principle export of the Third World is not mineral ore or corn; it is revolution. What is more, it is a Communist initiated and supported revolution.

Take for example Nicaragua. In 1979 the government of President Anastasio Somoza was overthrown and replaced by the Sandinistas. It was no secret that the Sandinistas were Communist supported, nor was it any secret that the Carter Administration had helped them because it had found President Somoza's human rights policies offensive. Presumably the Carter Administration had no trouble tolerating the human rights policy of the five-man military junta, which replaced Somoza and began the arrest of persons whose only crime had been their association with the former president.

One of the very first acts of the revolutionary government of Nicaragua was to ask the United States for economic aid to rebuild the country. It got it. Alarmed by this, former Cuban Ambassador Earl E.T. Smith warned that the situation in Nicaragua was very similar to that in Cuba 20 years ago, and that "...the Sandinista forces are presently setting themselves up in the area of Cosiguina, across the gulf from El Salvador...they have already started operations to infiltrate El Salvador." (*New York Times* 9/26/79). He added that the money would probably go to pay for troops trained in Angola, Cuba and Panama.

Speaking for the Carter Administration, then Under Secretary of State Warren Christopher disagreed. He said the situation in Nicaragua was "fluid" and warned that if the United States did not provide economic aid the Nicaraguan government would seek help from the Communists. Reluctantly, Congress approved some \$75 million.

Today, Nicaragua is a constant critic of the United States and has aligned itself with the PLO, with SWAPO in South West Africa, and with Robert Mugabe's "Patriotic Front" in Zimbabwe. It is a vital part of the Communist push into Latin America and a vital supply route for military supplies and support for the revolution in El Salvador.

Six small countries make up Central America. Nicaragua and Panama are lost to the free world. On the southern border of Panama lies the South American nation Colombia, where recently revolutionaries executed an American

missionary because their demand for the missionary camp, with its short-wave radios and its air landing strip was refused. North of Panama there is sporadic terrorism in other countries and all out war in El Salvador. If El Salvador falls, only Guatemala will lie between it and the southern border of oil-rich Mexico. Central America will then be a Communist band between North and South America, spreading Communism both north and south.

On the other side of the world there is diamond-rich South West Africa where revolution is being pushed by the Communist backed SWAPO forces; there is gold-rich South Africa where Communist backed terrorism occurs sporadically. And there is Zimbabwe, the latest country to fall to Communism. And it is from Zimbabwe that revolution will be most effectively exported into South West Africa and South Africa.

Robert Mugabe became prime minister of Rhodesia, now known as Zimbabwe, in an election that could only be called a farce. And he immediately asked for and got, economic aid. He has never denied his Communist convictions and has repeatedly said there is no difference between Communism and Christianity. More recently he said "...when I look at a guerrilla I see Jesus Christ..."

How does he use this economic aid? Well, proportionately the military budget of Zimbabwe is second largest in the world, second only to Israel's. Communist propaganda is broadcast into South Africa and South West Africa from transmitters on the border between the two countries. All radios, television and newspapers in Zimbabwe are now controlled by Mugabe, while white journalists have been replaced by black party-men. Quietly, systematically, the terrorism continues as Mugabe secures his position by eliminating his opposition.

IVOR BENSON FOR NATIONAL DINNER AND SEMINAR

Mr. Ivor Benson, distinguished South African journalist, lecturer and author, will be the guest of honour at the annual "New Times" Dinner, to be held at The Victoria, Little Collins Street, Melbourne, on Friday, October 2. He will also participate in the Annual National Seminar on Saturday, October 3. As this year's National Week-end, including the Action Seminar on Sunday, October 4, will coincide with the controversial Commonwealth Prime Ministers' Conference, a large influx of interstate and country visitors is anticipated. Early bookings for the "New Times Dinner" (\$12 per person) would be greatly appreciated. Organisers would also appreciate receiving early requests from interstate and country supporters requiring private hospitality. Write to Box 1052J, G.P.O., Melbourne.

Mr. Ivor Benson will also be guest speaker at the Annual Sydney Regional Dinner of The League of Rights, on Monday, September 21. Further details of Mr. Ivor Benson's Australian tour will be publicised through the League's weekly newsletter, "On Target."