

Voice of the Editor

Is the Light Dawning?

KHRUSHCHEV is again castigating "inept farm heads" and depicting chaos as he pleads for experts to do their duty. Farm production is lagging, the people are hungry and the nation's scarce reserves must be used to import wheat. Khrushchev had much to say about incompetent leaders who ruined collective farms and the necessity for paying Soviet commissars in proportion to output. This is, of course, a principle of the free market. It is not Marxism. It is one more evidence of the failure of the latter and the vindication of the former.

Another strong evidence of the failure of Marxism is the decision recently made in Hungary to take the Marxist step of restoring to the use of interest charges on both the fixed and working capital of industrial enterprises.

Experience has shown that communists are not only careless but greedy about hoarding raw materials if there is no charge for so doing. The same is true regarding their demands for more expensive equipment and larger factories. Now that they must pay interest on the capital equipment under their charge and the stocks of raw materials they maintain on hand, it is expected that they will strive to be more economical of both and to step up production in keeping with the capital costs involved.

Beginning this year Hungarian factories will pay five per cent interest on the gross value of the means of production, that is, buildings, equipment, stocks of raw materials, tools, goods in process and finished goods. When these items are interest free, as they have been heretofore in Communist economies, they are hoarded and used wastefully. Since interest on the tools and raw materials one uses is a proper charge against the cost of production, if this factor be not included, the cost of production is not realistic. That is one of the important reasons why government-operated enterprises in all lands, including our own, almost invariably operate at a loss.

Apparently the light begins to dawn in Communist lands and some socialist principles at least are being abandoned in favor of the more orthodox methods that have proved so successful. This is good news. It just might catch on and sweep away the socialist nightmare that has so long prevented us from...

CHRISTIAN ECONOMICS

We believe in the free market and the faithful application of Christian principles to all economic activities.

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The Society of Satan

THE REV. R. J. RUSHDOONY, Palo Alto, California

MAN is inescapably religious. He may deny God, but all the categories of his life remain religious, and all are categories borrowed from the True God. Since the only world man lives in is the world God created, his thinking even in apostasy is inevitably conditioned and governed by a God-given framework. Men cannot escape that framework. They may deny God's sovereignty, but they cannot stop believing in sovereignty; they merely transfer it to man or to the State. Total law and planning, i.e., predestination, is inescapable; denied to God, it is simply transferred to the scientific socialist State which predestines or totally governs and plans all things. If deity be denied to the God of Scripture, it merely reappears in man or the State. And if the church ceases proclaiming the Gospel, then religion does not perish; it reappears as politics or economics, and salvation continues to be offered to inescapably religious man.

Salvation is a necessity of man's being. And the goal of salvation is new life and freedom. If salvation be not accepted in God through Christ, then it is accepted in

guilt and shame the greater the structural development. Atonement as basic to institutional and especially civil structures is an important fact of man's history. Citizenship was once a religious act, and politics rested on atonement. The Greek polis was a religious entity, and modern politics has no less a religious frame of reference in that it is still concerned with neutralizing sin and evil by means of institutional structures. Sinful men, united by the State, somehow, it is expected, will create a good society, i.e., a good omelet out of bad eggs. The United Nations, that modern Tower of Babel, is the epitome of this faith.

Man's basic and original sin is "to be as God, knowing good and evil." "Knowing" here has the force of determining, establishing, so that man's essential sin is to attempt to play God and to legislate creatively and subalternity on the nature of morality in terms of his own godhead.

Man, seeking to be God, became less the man. Adam's response to God's question is to evade responsibility; it is the woman's fault. He saves in effect: Poor, innocent man

JULY 7, 1964 • TEN CENTS

Good moral law is also good economic law. The Ten Commandments are the basis of freedom, free government and a productive economy that leads to abundance.

Following the Pied Piper

WAYNE TOWNSHIP, N.J., where your editor lives, is a prosperous community situated among well-wooded rolling hills and inhabited by industrious, intelligent people. Before us is a report prepared by our local government. Our affairs have been in good hands and we are planning wisely for the future.

We are looking at a picture in this report of three of our top officials. They are smiling happily as they look at a check for \$371,000 of Federal aid as the first payment toward the cost of our new sewers. If the Federal government can pay the cost of installing sewers in Wayne Township, there isn't any need of any municipal authority anywhere in the United States that cannot be met by Uncle Sam. We are on the verge of complete federalization.

These three gentlemen would not be smiling so broadly. (Continued on Page 2)

The Red Wheat Deal

IN A recent speech in Krasnodar, North Caucasus, Nikita Khrushchev admitted that Soviet agriculture was undergoing a serious crisis. "We were forced to buy foreign wheat. We bought 6,800,000 tons in Canada, 1,800,000 tons in Australia and smaller quantities in other countries." The sole reason for this Communist dilemma, according to Khrushchev, was bad weather conditions. "In many areas," he stated, "winter seed either was lost completely or yielded very little. Unfavorable weather conditions covered huge areas not only in the European part of Russia but also in Kazakhstan, Siberia, and other areas." This created a critical situation in 1963.

No one can actually be surprised about this new failure of Soviet agriculture. Crop failure and hunger are as old as communism itself. They haunt man wherever communism makes its ugly appearance.

institution of sacrifice, by calling the line of Seth, Noah, Shem, and Abraham, instituting the law of Moses, and confirming the Covenant in Christ.

But another Society has been in history from the beginning also: the Society of Satan, whose foundation was stated by the tempter to Eve, manifested in the fall, proclaimed at Babel, continuing long as mankind's secret church and increasingly manifested openly.

Let us examine two important passages of Scripture with reference to this Society. An exposition of Genesis 3:7-17 follows and Genesis 11:1-9 will be examined in the next issue of *Christian Economics*.

Genesis 3:7-17, in its main outlines, is simplicity itself. Confronted by God, Adam and Eve seek refuge in a feeble covering for their guilt and shame. The Hebrew word for cover, *Kaphar*, is also the word for *atonement*. Atonement is thus a covering for sin, and it can be an evasive covering, or the covering provided by God; it can be self-righteousness, or the righteousness of God in Christ. Man constantly seeks a covering for his guilt and shame in institutional facades, and one of the most popular of hiding places from God is the institutional church. Cultural anthropologists have divided societies in terms of guilt and shame cultures, and with reason. We can add that man seeks in institutional structures an "apron" or covering for his sin, and the deeper the

HANS F. SENNHOLZ, PH. D., Professor of Economic Policy, Stanford University

And yet, year after year, Mao Tse-tung of China, Castro of Cuba, and other spokesmen of agricultural socialism are quick to blame the heavens for the starvation within their incursions have inflicted on their people.

When Khrushchev seized power in Soviet Russia he did not hesitate to admit that Russia's agriculture had not yet reached prewar productivity. This frank exposure was followed by a series of comprehensive reforms that aimed at raising output. But his feverish attempts now prove a total failure. Russia must import foodstuff amounting to 40 per cent of her population continue to work in agriculture, which contrasts with only 10 to 12 per cent in the United States. The average yield of grain per acre is less than one-third of American yield and even less than that of Russian agriculture at the time of the Czar. In fact, under the Czar, Russia

an Thou gavest me." Had You not given her, I would not have sinned.

Eve is no less evasive of responsibility: Poor, innocent woman that I am, how could I withstand the serpent's guile? Not for all the world would she deliberately have done wrong: the guilt lies elsewhere.

Guilt thus is transferred. It is projected on the environment, made part of the ultimate frame of things, passed on to others, evaded by transference and projection. Guilt is denied to the individual in the name of social and natural forces.

Concretely, juvenile delinquency is blamed on the parents, the home, or the environment, and it is commonplace for judges with a smattering of psychiatry and welfare theory at their command to exonerate already burdened parents with a fearful burden of misplaced guilt. Again, crime is blamed on the environment, on heredity, on any number of natural and social forces, so that, as Henry Miller has put it, punishment is criminal. The guilt is society's, and especially, somehow, the non-criminal's, for having fostered this tragic chain of reactions we call crime. Let the "good men" pay the price, therefore, and let the have-nations pay off the have-nots for the affront of their success and affluence. Our foreign aid program is premised on an anti-Christian theology in which failure

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was an important export country that helped to feed the industrial nations of Europe. The same was true of other Communist countries, such as Poland, Latvia, Estonia, Hungary, Romania, Yugoslavia, and others. Now they all depend on food imports from the capitalist countries of the West.

According to some estimates, this year's Soviet grain crop trails last year's 60 million tons by some 13.5 million tons. In addition the output of other Communist countries has declined materially. This explains the importation of 13 million tons by the Communist bloc. The American deal provides for an additional 3.5 million tons. Altogether the Communist purchases of wheat comprise more than 25 per cent of the stored surplus of the principal export countries, such as the U.S.A., Canada, Argentina, and Australia, or almost 50 per cent of the annual world trade in wheat. In fact, the Soviet purchases are the biggest wheat deals in the history of foreign trade. It ill behooves us to be grateful of the Soviet shortages and proud of our surpluses. Actually, both spring from the same cause: socialism or government price control. We cannot lecture Khrushchev on the virtues of capitalism and the market system when not a single major country in the capitalist West permits it to operate in agriculture. In the United States, federal government plans and controls have abolished many agricultural markets, and thousands of farmers have become wards of the U.S. Department of Agriculture. In a free economy there can be neither government surplus nor shortage. The market price always equates the demand for the product and its supply. A bad way

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Why?
C.N.T.C.

CHRISTIAN ECONOMICS

Howard E. Kerchner, Editor
George H. Clegg, Jr., Managing Editor
L. E. Howard, Assistant Editor
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Voice of the Editor (Continued)

by if they realize that for every dollar our municipality and other municipalities get from Washington, a larger number of dollars must be sent to that city.

Our officials would not be so happy if they stopped to realize that thousands of other municipalities throughout our great land also have pipelines laid to Washington and are sucking out their quota of dollars.

When we accept money from Washington to pay for our sewers, we assume the obligation of helping to pay for the sewers of thousands of other municipalities all over the country. To collect money from everywhere and then channel some of it back to each community is an expensive process. A substantial portion is lost along the way. We are not as careful with Uncle Sam's money as we are with our own. Other municipalities are also careless because they delude themselves by thinking they do not have to be so careful with Federal money. This extravagant and wasteful system has been urged

What's this? Attention Mr. Kercher

Norman Redlich, was appointed as assistant counsel for the Commission. As late as last July the name of Mr. Redlich appeared on the list of the Emergency Civil Liberties Committee. Among the purposes of this Committee are the abolition of the House Committee on Un-American Activities and the disestablishing of the Federal Bureau of Investigation. Not only the House Internal Security Subcommittee has named the Emergency Civil Liberties Committee as a Communist front, two of its executives, Frank Wilkinson and Carl Braden, both identified as Communists, were imprisoned for contempt of Congress in 1961. Redlich was among those who signed an appeal to the President for clemency for Wilkinson and Braden. He was also a scheduled speaker at an anti-House Committee on Un-American Activities meeting held in New York early in 1961 as was Frank J. Donner, also identified as a Communist.

The selection of such men to serve on the Warren Committee does not give the American people confidence in the findings of that body and coming now with the statement that some of these findings are to be withheld from us is cause for great dissatisfaction with the way this matter is being handled. Are we nuts?

Unfair Employment Rules

AN EXAMINER for the Fair Employment Practices Commission of Illinois has ruled that Motorola, Inc. must hire a job applicant who failed to pass the Company's general ability test given to all persons seeking jobs. The examiner declared that the test, which has been in use with appropriate adaptations for nearly 15 years, was discriminatory and unfair because it did not make allowance for "culturally deprived and disadvantaged groups" and "inequalities and differences in environment."

Motorola was not only ordered to hire the applicant but to stop using the ability tests. The examiner maintained that Motorola's "exam" was derived from standardized on disadvantaged groups.

If this ruling is allowed to stand it means that the Company is not free to upgrade its employees and to work toward higher intelligent levels. It means that the employer must hire any applicant whether or not he

Does this statement say Washington is going to take whatever we might have left, but apparently it is planning to tell us how much it is necessary for us to spend and then to take from us all the balance.

That is communism pure and simple with the government exercising the right of deciding how much we should spend ourselves and then seizing all the balance to use in accordance with the judgment of the bureaucrats who have enslaved us.

That a President of the United States could have uttered such words is unbelievable. If he did, it must have been in an unguarded moment when he did not realize the significance of what he was saying. If time should prove that he knew what he said and meant it, then we shall have to find ways of successfully resisting it or the day of our total enslavement is at hand.

Constructive Charity

THE SAVE THE CHILDREN FEDERATION is a 12-year old private organization devoted to helping underprivileged children in the United States and many countries around the world. Its twin, with the same Board of Directors, is Community Development Foundation which promotes self-help in poverty-stricken villages in many lands.

With a little financial aid and a lot of know-how and encouragement, the inhabitants of scores of villages in many countries lacking roads, schools, water supply, sewers, and local shops for useful handicraft work are taught how to make these things. Most of the work is done by the natives themselves and hopeless spathy often gives place to a cheerful hopeful attitude of expectancy as better living conditions are achieved.

Here is an example of the finest and most constructive form of charity. Government-administered relief usually makes a bad situation worse; a private effort of this kind unleashes vast human energies that can lift human living to a higher plane.

Teaching Atheism

CHURCH leaders who are fond of proclaiming that

for them. It gives them an opportunity to preside over the vast golden stream flowing to Washington and to channel it back as they see fit to the various communities. It puts vast powers of control into their hands. In time it will destroy our independence and self-government and make us subservient to the central government in Washington, Meadville, and increasingly so, we the people, in all communities will have much less than we could have if we paid all of our own bills, and contributed nothing to the needs of other communities. When money has to be raised at home, it is far more carefully expended than if it comes from Washington. Federal aid is a "piled pipe" leading us over the cliffs to destruction.

Why Redlich?

MANY WILL be greatly disturbed by the statement of Chief Justice Earl Warren that all the facts assembled by the Warren Commission to investigate the assassination of former President John Kennedy "may not become public with your lifetime." We don't like the sound of that. What are they holding back and why? Many have suspected that the late President had made sub rosa agreements with Khrushchev and this surely will add to that feeling of uneasiness. We wonder also why the well-known Communist

The Red Wheat Deal

wheat crop would cause prices to rise, which in turn would reduce demand and consumption, or cause wheat to be imported from other parts of the world. On the other hand, a bumper crop would tend to depress prices, which in turn would encourage consumption and exports, and discourage future production. At the free market price anyone willing to buy can buy, and anyone willing to sell can find a buyer. Sustaining surplus or shortage are inconceivable in a free market.

The American surpluses of various farm products, which at times exceed \$10 billion in federal governmental costs, were created by the U. S. Department of Agriculture. By raising prices above those at-

that which the job requires.

If employers are not to be allowed to hire people of sufficient intelligence and training to do the complicated work modern technology requires, production will decline and our ability to compete in an increasingly competitive world will suffer.

Marxism in Washington

AS QUOTED in the New York Daily News, January 20, 1964, President Johnson said recently in connection with his campaign to eliminate poverty:

"We are going to try to take all the money that we think is unnecessarily being spent and take it from the haves and give it to the have-nots that need it so much."

A Love, compassion, and charity — we understand approve and try to practice, but this frank statement advocating the Communist policy of seizing the wealth of some and giving it to others is incredible.

Is the President "... going to try to take all the money that we think is unnecessarily being spent ... and give it to the have-nots ... ?" If not, who is the "we" that is going to decide how much the American people are spending "unnecessarily," and then take all the balance away from whomsoever has anything left? Not only

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will some give?
Sin multiplied a year

terminated by the market it caused production and supply to increase and consumption and exports to decline. This surplus emerged. And in order to safeguard these surpluses the federal government proceeded to buy and store them at its own risk and expense. Without this government intervention the federal program long since would have failed as farmers unobtrusively would have preferred to sell their produce at the market price rather than hold a non-marketable surplus at a fictitious price.

While the U. S. government creates agricultural surpluses through artificial high pricing, which is meant to benefit some farmers, the USSR government is following policies that are causing comprehensive shortages. Since 1957 the heavy hand of the Communist state has considerably reduced the small leeway for private initiative and activities. Restrictions have been imposed on private land holdings and on private production by collective farmers. Privately owned livestock has declined sharply since 1957, and income from private plots has fallen. According to all reports agricultural living standards have declined significantly.

An economist could clearly foresee this recent development. For a few years after the death of Stalin the collectivized farmers enjoyed a small degree of individual freedom. Their delivery obligations to the state from their private plots had been greatly reduced, and their private livestock was expanding at an impressive rate. Then income from sales on local "farmers' markets" rose accordingly. But as in all such situations free markets cannot for long exist side by side with a regimented economy. The free economy tends to incorporate regimentation as it provides individual rewards and incentives that are seldom run counter to the objectives of the regime. The collective farmer endeavors to reduce his services to the collective in order to bolster and market his private output. Even the collective farms may endeavor to reduce

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Relationship of Sound Money to Freedom DR. KARL BRANDT Professor of Economic Policy, Stanford University

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IN THE agonizing engagement of Western civilization on a world-wide scale with the forces of inhuman materialism, meeting the challenge, in essence, requires that we sift a few issues of strategic importance from a myriad of fascinating, but trivial distractions for the curious intellect. What matters in this context in our time of truly apocalyptic peril is, therefore, not the pretentious juggling of technical aspects of price movements or speculative mathematical analyses of high potential rates of economic growth assiduously attainable by easy money policies and deficit financing of more defense expenditures and public works. Quite the contrary.

What is needed, in my view, is a sober, clearly earnest and courageous weighing of the moral issues that are at stake when inflation moves continually and persistently—issues that penetrate to the very foundation of any political system of representative government by law. Inflation is one of the typical malaises and serious social and political diseases of the humane economy, and has been such ever since the French Revolution. Not only corrupt or perverted democratic systems contract the endemic disease, but even very idealistic and civilized democratic regimes in most advanced countries tend to produce the germs spontaneously. To build antibodies and to gain immunity to it must be one of the primary concerns of the elite of civic-minded, responsible citizens in any country where freedom in the Christian sense is to prevail.

This highly infectious and destructive disease of human societies frequently makes use of brilliant intellects among economists, as well as ambitious politicians, administrators and even businessmen, as bacteria carriers at large, who sometimes infect other unwittingly but more often quite consciously and deliberately seed the germs. The causes of this endemic social disease have their roots deep in human nature, namely in man's voracious appetite for the satisfaction of more wants than can at best be achieved within a certain span of time—involving this, in terms of Christian theology, the venial but potentially mortal sins of avarice and sloth. In plain secular language, we may say that the appetite for substantial benefits without a share in the costs is a human trait which is being exploited by politicians everywhere. Education by intellectual exercise, experience, and

basic fairness and equity of the economic system and its functioning. It is by faith that individuals and societies live.

When it becomes chronic, inflation has such hideous, far-flung, uncontrollable and even untraceable consequences throughout a national economy and in its foreign relations that their aggregate effect of perversion cannot fail to stir the resentment of law-abiding and decent people to the point of social and political unrest and upheaval. Contrary to the people's intent, it throws them into the hands of radical socialists, communists, and other cynical exploiters of despair. The fact that some gain fortunes at the expense of others without any *quid pro quo* and that there are those who succeed in holding their own while the majority—particularly the so-called middle class—loses everything, infects even a reasonable, fair-minded and harmonious citizenry with the suspicion that economic processes may be motivated by class-struggle instincts and are organized as a conspiracy against the ordinary average citizen.

By inflation we mean a continual rise of the actual level of prices in a country—a process that diminishes the purchasing power of the unit of the national currency—irrespective of the specific causes in each case.

The immediate result of the price rise is an unearned gain by all those who are assured of a contractual flow of goods or services for which they have made earlier payment or will make fixed installment payments. Or, if the purchase contract provided for future payment against fixed installments, the recipient of the installments becomes the beneficiary of unearned income. He who bought life insurance or an annuity against payments until retirement pays far more and receives far less in real value than both parties had agreed to.

How drastic the changes will be depends on the rate at which inflation proceeds and on the time period of the obligation. However, it must be well considered that even as small an annual rise in the general price level as 2½ per cent amounts to at least 25 per cent in 10 years, even without taking into account the compounded interest on the excess in former premium payments. A school teacher who wants to retire on a life insurance policy and pays premium installments for 20 years receives in real purchasing power when she retires only one-half of what

Neither employers nor labor unions, neither farmers nor government employees, neither students nor retired people—irrespective of color or creed—will escape the severest consequences if by irresponsible pressure groups tactics and something-for-nothing politics, they precipitate events that follow in inevitable sequence. These are: first, renewed acceleration of inflation; second, its aftermath, severe depression; and third, its cure by expansion of the public sector of the economy, which costs a dilution of freedom. Since eternal vigilance is the only guarantee of liberty, the elite of civic-minded substantial citizens must have the danger of chronic inflation constantly on their conscience and guide public opinion accordingly.

If our imbalanced international payments position should be glossed over and the urgently needed corrective action postponed indefinitely, our nation may awaken eventually to the appalling realization of a jolting, startling, frightening prospect. Then the day of reckoning will call for highlighting emergency controls. Such controls are all available in government drawings for an emergency after an atomic attack on our country. Their use in any purely economic impulse excluding military attack would destroy the prestige and trust of all Free World nations in the U.S. dollar as the international reserve currency and measure of all economic value. The controls would not only abrogate a great deal of the freedom which our people cherish, but they would simultaneously spell more disaster among western nations and once more—as after World War I in the early thirties—threaten the international credit structure with collapse and with the system of mutual security and multilateral foreign trade agreements, on which the present prosperity of the Free World depends. Soviet economists have never ceased to anticipate this downfall for their ailing cause.

Determination to avoid a happy-go-lucky drift into disaster must begin in the cells of our society: in the home—where inflation must be known to families as the curse of humanity and the temptation to subscribe to it recognized as the prompting of the devil. Such cultivation of reasonableness from the grass roots up, must induce the Federal government and its agencies, including particularly the Federal Reserve Board, the Bureau of the Budget, and the Secretary of the Treasury, to use their full authority for maintaining the integrity of our currency by monetary, banking, and fiscal controls. Guidelines and

See
M.A. See

of cohesiveness, public morale, and explicit de corps of any decent society, namely the faith of the people in the

show how inflation causes unemployment, because this recipient of shrunken dollars disemploys another person.

Special Inauguration

Excerpt from address at Annual Meeting of Christian Freedom Foundation, April, 1964.

The Society of Satan

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is rewarded and success penalized. Its essence is hostile to missions and charity, which speak of mercy and offer regeneration on the assumption that a Godly reordering is required.

The Negro problem gives us a similar picture. The Christian cannot consistently believe in either racism or equality. God has made of one blood all nations, we are clearly told, and all are descendants of Adam. On the other hand, equality is a non-Biblical concept, imported from mathematics into human relationships, where both equality and inequality are inappropriate concepts. The Biblical concept is calling, and its orientation is not democratic but divisive. Dewey was right, in a *Common Fall*, in calling Christianity's basic division between Heaven and hell, saved and lost, sheep and goats anti-democratic. "I cannot understand how any realization of the democratic ideal as a vital moral and spiritual ideal in human affairs is possible without surrender of the conception of the basic division to which supernatural Christianity is committed." The implication of Dewey's position is clear-cut: Grating by God or man is anti-democratic. Moral and spiritual distinctions are by nature aristocratic. Exactly so. Our faith is clearly anti-democratic and holds to an aristocracy, not of works, nor of blood inheritance, but of *GRACE*. And, instead of a transference of guilt, it is the essence of Biblical Faith to confess it, declaring with David that sin is primarily and essentially an offense against God: "Against Thee, Thy only, have I sinned, and done that which is evil in Thy sight." Since every fact is a created fact, then every fact is a God-given fact, and we reckon in all things with the Creator. For us there can be no brute factuality but only God-given factuality, a totally personal universe. The Society or City of God is thus marked by a radically different approach to every fact in all creation.

Another society was offered to man and introduced into history by the fall, a society again proffered to man

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in its fallness by Satan in the Wilderness Temptation of Christ. What is the nature of this Society of Satan?

First, it is held that man is not guilty of his sin, not responsible for his lawlessness, for the sources of his guilt are not personal but social and natural. In the ultimate sense, the guilt is God's, for having dared to create so difficult a cosmos, and God, as well as God's people, must be made to pay for this cosmic insolence.

Second, a society is demanded in which it is unnecessary for man to be good. Everything is to be provided so that man might attain true blessedness, a provision-free life. The Beatitudes, in pronouncing a blessing on suffering, persecution, tears and trials for Christ's sake, are thus the epitome of perversion. A good God must make it unnecessary for men to be good, and, having failed to do so, the good State, the true welfare state, must now make it unnecessary for man to be tested, unnecessary for man to be good. Man has all rights and no responsibilities. The duties are God's, Who has failed in His duty to man.

Third, a society is demanded in which it is impossible for men to be bad. This is the logical concomitant of the second demand. It is a demand that there be no testing. How cruel of God to test Adam and to test us. The world must be trouble-free and test-free. The goal of most politics and sociology is to provide us with such a world. Is anyone bad? Let this fact be concealed from him, and the world be so ordered that self-knowledge never comes out. And, because every man is good in his own eyes, and god in terms of this sociology of Satan, then every man must be preserved from any testing that might shatter this illusion. Let politics and social planning operate on the premise of human omnipotence. Thus there are no insoluble problems: man shall conquer all things, the cosmos and death included. Let no testing shatter his delusions of grandeur!

Fourth, a society is demanded in which it is impossible for men to fail. There must be no failure in Heaven

or on earth. All men must be saved, all students must pass, all men are employable, all men are entitled to all rights.

As Satan stated it boldly in the Wilderness, giving in short form the program for the "good" State, "If Thou be the Son of God, command that these stones be made bread."

Make it unnecessary for man to work, unnecessary for man to be good, impossible for man to be bad. Provide man with such a cushion of social planning, the temptations asserted, that man might neither hunger nor thirst, work or suffer, believe or disbelieve, succeed or fail, be good or evil. Let his every need be met and his world be ordered in terms of his wishes. Let it be a trouble-free world, cradle-to-grave security; let there be no failure. No failure is tolerable, and none is recognized, save one, God's, for having dared to create a world in which we can suffer for our sin, in which we can be tried and tested, in which we can be good or evil, in which we can and must be men. Let us through communism, socialism or our welfare states construct a world better than God's, a world in which failure is impossible and man is beyond good and evil.

The result of Adam's fall was thus the birth of sociology, of religion and politics, which seeks to create this Society of Satan, the City of Man. Against all this, the inescapable fact remains that man is created in the image of God, has fallen, is a sinner, and can never escape the fact except by means of regeneration and sanctification. Jesus Christ, exalted by becoming a member of Him, God of His new but unity, a new responsible man, a citizen of the Kingdom of God.

In whose image are we trying to remake ourselves, our children, and our socii? In God's image through Jesus Christ? Or in the image of man as proposed by Satan?

(To be continued in next issue)
Address at Annual Meeting of
Christian Freedom Foundation, April, 1964

The Bible and Economics

The Revolution of Nihilism REV. I. E. HOWARD

FRONT rejection of the doctrine of original sin, which was both the reason for government and the reason for limiting government in the thinking of the architects of our Constitution. American thought moved to belief in the rationality and goodness of man and from that to a new faith in the State as "a continuous conscious organism and a moral personality which has its foundation laid in the nature of man and its purpose is the welfare of the people" (*Introduction to Political Economy*, Richard T. Ely, page 30).

By the 1930's we were ready for Karl Marx. The Congregationalists have printed themselves upon their "liberal" leadership, and justifiably so. They were the pioneers in the Social Action movement which supplanted the Social Gospel, the General Council of the Congregational Christian Churches at Oberlin, Ohio, a resolution was passed, which, after a series of "Whereases," concluded:

"We set ourselves to work toward: The abolition of the system (i.e., the capitalistic system) responsible for these destructive elements in our common life, by eliminating the system's incentives and habits, the legal forms which sustain it, and the moral ideals which justify it."

This Resolution, with its preceding "Whereases," was blatantly Marxist. The Council for Social Action, which was created at the same General Council, has tried to disclaim it, but the Reverend Malcolm Burton in *Ordering for Congregationalism* states that the Resolution reflected the attitudes and spirit which brought the Council for Social Action into existence. In short, this Resolution was the brain-child of the Social Action leaders and is an excellent statement of the purposes of the Social Action movement in all denominations; namely, to substitute a "planned economy" for a competitive market one.

Existential philosophy and Marxist socialism.

Existentialism — the emphasis upon evidence instead of essence, and upon choice rather than upon speculative thought — begins with the proposition that life is absurd and that the universe is irrational. The existentialist camp has split into the atheistic existentialists, such as Sartre, and the theistic existentialists, such as Kierkegaard himself, and Barth, and, in our own country, Reinhold Niebuhr, among others. Niebuhr has been the most popular thought leader in the Social Action movement.

It is important to remember that back of Niebuhr's theologizing has been the existentialist assumption that life is absurd, which makes Niebuhr's statement in *Moral Man* (June 14, 1954) particularly significant: "It is not true that God gives special favors, nor is it true that there is a simple moral meaning in history and that the providence of God will inevitably assure the vindication of the moral law."

To what kind of politics does a Niebuhr-like rejection of moral meaning lead? In the 1930's, he wrote that capitalism would end in a "bloody revolution" and that capitalist institutions were the most pitiful aspect of a decaying civilization and that the oligarchs of the business world were the chief examples of social stupidity. To be sure, in the 1950's, Niebuhr publicly disclaimed the book, *Reflections on the End of an Era*, in which he made these statements. Nevertheless, although repudiating Marxism, he has not affirmed faith in an objective moral order. In this, he is typical of our age which has also lost faith in "a moral meaning in history," and is therefore driven to reliance upon coercion to accomplish "social justice."

Nietzsche anticipated the moral nihilism of the twentieth century which denies that there is an objective ground for moral principles and opens the door for unrestrained will to power. This is the very

Morals are meaningless. Only the will to power remains!

Protestant clergy of Social Action persuasion, having long defended the immorality of stealing by majority vote, are now becoming uncertain about traditional sex morality. Recently, a Presbyterian minister in Brooklyn startled sophisticated New York by publicly announcing that the obscene book, *Fanny Hill*, is no more pornographic than the Bible and that people should read pornography.

In his book, *Honest to God*, Bishop John Robinson gives several examples of men visiting prostitutes with alleged benefits to support his argument that one may visit a prostitute to the glory of God. He also argues for homosexuality as permissible. If Bishop John Robinson were an isolated figure, this would be alarming enough, but he is apparently publishing what many of his colleagues are saying in private.

Morals may not be worse than in "the good old days," but a frightening new element has entered the moral crisis. Many of the custodians of morals are no longer sure that the morals they are supposed to teach have any meaning.

Against such a background, the growing attack upon our Constitution is not surprising. The fear the Founding Fathers had of the power of government does not make sense in a universe in which power is the only reality. What rights has any individual in a universe of moral meaninglessness? Why protect the right to private property, which is at the core of human liberty?

Beginning with a denial of original sin and the subsequent elevation of man and the welfare of man, we are now finding that our sentimental altruism is turning into the ashes of moral meaninglessness. This is the end of the road so far as human liberty is concerned. Out of an abyss of moral nihilism a totalitarianism

Letters

MAY GOD help all of us to see this steady drift away from the religious and moral ideals which accrued our Founding Fathers and which lie at the very heart of our national life.
Rev. Harold F. Brown, D.D.
Lawyer City, Alabama

WE DEEPLY appreciate the sound and sane approach to matters of national and world concern which CHRISTIAN ECONOMICS takes. Our hope and prayer is that it will advise and inspire others as it has in these days of confusion.
Rev. John E. Linn
Tulay Falls, Minnesota

I CAN'T tell you how much the CHRISTIAN ECONOMICS news means to me in my work, church, and home life.
Charles M. Galloway
Grand Island, Nebraska

CHRISTIAN ECONOMICS presents facts on current economic and political events which all should know, and which are not readily available elsewhere.
Rev. Arthur A. Ross
Birmingham, Alabama

I BELIEVE I can honestly say that because of your faithful application of Christian principles to all walks of life you have enabled me to see as 37 who I should have seen and known as 17 if the above had been diligently applied in education.
H. Walter Brown
Danbury, Connecticut

I AM continually challenged by your writings. May God grant you courage to continue the good fight.
H. H. Harkley, Sr., Jr.
Chattanooga, N. C.

The following names are representative of the many who recently have written us encouraging letters of approval.
HONOR ROLL.
Miss Naomi Aikin, McAllen, Texas
Mrs. Gerald Brown, Ridgeland, N. C.
Rev. William Burnett, Govern, Indiana

... Social Action has been the product of
... revolution of nihilism cries: "God is dead."

... against the saints."

The Red Wheat Deal

(Continued from Page 2)

their deliveries to the state in order to sell their output on markets, or may grow those crops that may be sold in the free market at a profit. In short, the existence of free markets jeopardizes government regulation and control.

By 1957 Russian agriculture suffered badly from this implacable conflict between government regimentation and the people's markets. Khrushchev then faced two alternatives: either to grant much more autonomy to farm management and permit it to move further in the direction of individual enterprise, or, to tighten the reigns of communism again and crush the markets. Given his own background and the ideological commitments of the Communist Party, he could not escape the latter. He created a completely new hierarchical pyramid of control that conducts central production planning for collective farms as well as state farms. He tightened the entire system of administration and put "party organizers" in its control. He

mobilized the Communist Party machine and proceeded once more to force unadmitted collectivism in agriculture. The results are clearly visible even through the Iron Curtain.

But no matter what is said about it, our own socialists and pseudo-liberals echo Khrushchev's explanation: bad weather ruined Communist crops from Siberia to Cuba, from China to Bolivia.

Should Be Studied

MY WEEKLY BRAINWASHER. By Roy R. Friday. *The Independence Foundation, Independence Building, Portland, Indiana. 30 pp. Single copies 25c. 5 copies for \$1.*

THE AUTHOR, an educator and school administrator for two decades, and therefore a competent analyst in the field, writes: "Textbooks have been analyzed

(for subversive materials) but the literature events papers have apparently been deemed to be too insignificant to be worthy of attention." How right he is! The fact is that America's school children are being infected by the socialist virus every week by the flood of so-called current events papers.

Carefully and factually documented, this brochure analyzes the Scholastic Publications; the American Education Publications; the Young Catholic Men's; the publications of the Civic Education Service; and News Map of the World.

Attention is called to the fact that the vicious aspect of these "weeklies" lies not only in what is said, but in what they fail to say. The guilt lies not only in sins of commission, but particularly also in sins of omission.

Teachers and school administrators owe it to America's army of school-going youth carefully to examine Roy Friday's charges. They will certainly benefit by a considered study of this important document.

Rev. August W. Brauner, Ph.D.

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CHRISTIAN ECONOMICS

THE SOCIETY OF SATAN

The Rev. R. I. Rushderry

THE RED WHEAT DEAL

Hans F. Semholz, Ph. D.

RELATIONSHIP OF SOUND MONEY TO FREEDOM

Dr. Karl Brandt

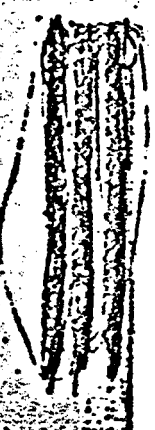
THE REVOLUTION OF NIHILISM

Rev. I. E. Howard

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Howard E. Karslow

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