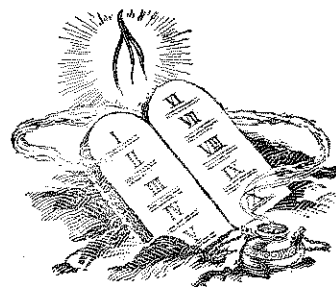


# CHRISTIAN ECONOMICS

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By C. J. EWING

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## CHRISTIAN ECONOMICS

*Inscribed to the religious mind and  
especially for the consideration of  
orthodox thought in America. - -*

BY THE AUTHOR

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1958

In my lecture on the ECONOMICS OF MOSES it was pointed out that the primary object of Moses was to institute and establish a nation based on Economic Righteousness, or Economic Justice, wherein there was to be recognized and enforced the equal right of all to the use of the earth. Under such a system there would be peace, plenty, and prosperity for all. It further pointed out that if the nation so founded on Justice would remain true to the purpose of its founding, then and in that manner, all the nations of the earth would be blessed by the example and leadership of that nation in Economic Righteousness.

In my lecture on THE WORSHIP OF BAAL, I pointed out that the Baals were the local monopolists, the land grabbing Feudal Lords of their several localities. The Hebrew nation was contaminated by the economic system of exploitation that was a part of the Baal system. Further, the Baal system of monopoly greed was the exact opposite of the Mosaic system of justice and equal rights, and the Hebrew nation lost its liberty through Baalism. There was a great and fundamental conflict—on one side justice and liberty as represented in the Mosaic system; on the other side injustice and slavery as represented by the Baal system. This lecture also pointed out that the long line of Hebrew prophets were following in the footsteps of Moses and were exhorting the people to repent from Baalism, to return to the Covenant and to the worship of the

just God Jehovah. "Thou shalt utterly destroy the Baalim and tear down his altars."

In my lecture on THE MISSION OF JOHN THE BAPTIST, I pointed out that he came in the spirit of Elijah to carry out the same purpose which actuated Moses, Elijah and the other Hebrew prophets. His message was repentance from the sin of violating the Economic Covenant of Righteousness. His great mission was for liberty and justice—for a return to the Mosaic system of Economic Righteousness. He wanted to overthrow Baalism, which was a condition of slavery for the masses. He wanted to establish the Kingdom of Heaven on earth at once. This he envisioned as a condition of economic justice, where there shall exist peace, plenty and prosperity. John believed his great reform of restoring the people to the land should be established at once. He said, "Repent ye: for the kingdom of heaven is at hand." He had no idea that 1900 years would elapse and still we would not have it.

We come now to consider that great Personage, that One who has made the most profound effect on history. In the figures for 1955 there are shown in the various denominations professing to be followers of Christ about 742,000,000 living human beings. Furthermore, in so-called Christian countries there are millions more who, while not enrolled on the roster of any Christian church, still think of themselves as being Christians, at least to a certain degree. Next after the Christians, in point of numbers, are the followers of Confucius and Mohammed, each about 300,000,000. Our calendar is dated from the birth of Christ; events

before His birth are B. C. Events since then are A. D.—Anno Domini—in the year of our Lord. His priests and followers say that all prophesy and all history point to this Supreme Personage.

But how much of real Christianity is believed and *practiced* by these millions of alleged followers of the Master? How much or how little of Christ's gospel is being followed or even understood? What *was* Christ's gospel? Why has it not been tried? Psalms 72—"He shall judge thy people with righteousness, and thy poor with judgment (justice). . . . He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." These words indicate that He will judge for the poor and against their oppressors.

In the genealogy of Christ it is indicated that He was a descendant of Abraham, Isaac, and Jacob—those patriarchal reformers who were parties to and participants in a celebrated Contract and Agreement known as the Covenant. This was a contract relating to a Promised Land and the manner in which economic justice was to be set up therein. It is said that Christ was a descendant of David and that He was to sit in greater majesty on David's throne. David said, Psalms 115:16, "The earth hath he given to the children of men." David's immediate successor was King Solomon—who said, Eccles. 5:9, "The profit of the earth is for all." His devout followers say that Christ is the Son of God. In Gen. 15:18, "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I

given this land." But some one and some system had overthrown this Covenant and this Contract and many had been disinherited. Jesus said of Himself (Matt. 8:20) (Luke 9) "The Son of man hath not where to lay his head." In making that statement it was true not only of Himself but of millions of other sons of men—who likewise had not where to lay *their* heads. In Matthew 1:21, it is indicated that an angel notified Joseph that Christ was to be born and that His name would be called Jesus, "for he shall save his people." Save them from what? Save them from sin? What is sin? Sin is a violation of natural law. Christ then was to endeavor to put an end to the violation of natural law.

In Luke, first chapter, it is reported that the angel Gabriel appeared to Mary and told her that she would have a son, "And shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Furthermore, in another country, there were wise men who saw a star, and knew that some great event was to take place. They followed the star and came to where the young child lay. You will note it was the wise men, and not the foolish, who followed the Star. And at other times, and even now, there are wise men who catch sight of a star of truth. Knowing that some great event ought soon to take place, in the light of that truth, they, too, follow the Star. It is the wise men who follow the Star.

It is related that the angel had a message for the shepherds who were on night duty in the hills around Bethlehem. Luke 2:10—"Behold, I bring you good tidings of great joy, which shall be to *all people*. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." And there was an angel choir which sang, "Glory to God in the highest, and on earth peace, good will toward men." A Savior is one who saves from something. Zacharias, in Luke 1:71, indicated what salvation he was looking for, "from our enemies, and from the hand of all that hate us." In Luke 2:25, Simeon is referred to, stating that he was righteous and devout, and looking for the consolation of Israel. What he expected and hoped for was a just and righteous rule and consolation for Israel.

Referring to the angel choir and the message of peace on earth, it is noted that the tidings of great joy were to be for *all* people and not for one nation only. Furthermore, it is clear that men can have peace with each other only when justice exists among them. If one man or one class or group of men desires to oppress other men or other groups, the robbers or conquerors do not have thoughts of peace toward their victims. They have thoughts of aggression, of spoliation and violence. And those who are being robbed, or oppressed or despoiled, do not have thoughts of peace toward their conquerors—they have thoughts of resistance and a war of defense.

So this message of peace toward men, or peace among men, implies that first of all justice must be secured. The Scripture says

woe unto them who cry "Peace, peace, when there is no peace." Furthermore, there can be no real peace unless it be founded on justice. All attempts at peace on any other foundation carry within themselves the seeds of destruction.

Following the temptation in the wilderness, where Jesus renounced pride and ambition, Matt. 4:17 records: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." This was at the very beginning of His ministry: His message was that same revolutionary one that John had been preaching so vehemently and with power, "Repent ye: for the kingdom of heaven is AT HAND."

This great Leader delivered sermons or addresses or exhortations in many places and under diverse surroundings, but it seems the first sermon delivered in the synagogue, of which we have a record, is found in Luke 4:17, "And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, (Isa. 61) The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me . . . to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister. And he began to say unto them, This day is this scripture fulfilled in your ears." He told what His purpose was, "Preach good tidings to the poor." That is, to tell them why they are poor. To tell them that poverty

is unnecessary. To tell them that they were poor in most cases because they had been robbed—robbed of their right of inheritance and of their right of access to the earth. To proclaim liberty to the captives. To set at liberty them that are bound. To proclaim the acceptable year of the Lord. To proclaim—now, this year—this very day, cease to do injustice and prosperity shall come. There need be no poverty and no unemployment. If Christ were to deliver such a message and such a gospel, you know that this great Leader and Prophet would surely get into serious conflict with the slave owners and monopoly owners of the land, and they would undoubtedly seek to kill Him. Why would they want to kill Him? Not because He teaches of life beyond death, or of the existence of God, but because His gospel is one of intense justice and His gospel will interfere with their graft and with vested wrongs.

His message was of wide application, Luke 4:43, "And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent." His message was world-wide and not for one nation only, for He said, "Other sheep I have, which are not of this fold." And the great commission which He gave to His disciples was this, "Go ye into all the world, and preach the gospel." What was His gospel? Gospel means good news. Have His followers been preaching His gospel? During the middle ages some claimed to be His followers but they were preaching a doctrine of hatred and injustice. We must conclude that they were not His followers at all. But do the

churches today preach His gospel in its fullness and power? There are three elements in this gospel. The first asserts the existence and the character of the Almighty God. The second asserts the continuity of life, and how one may secure entrance into an after life of happiness. Both of these are excellent, and some churches are preaching them more or less faithfully. But there is something else in the gospel of Christ. This third element is the vital matter of justice or economic righteousness. This is the element that the churches have overlooked. Many of the churches seem to have blinded their eyes and darkened their intellects so that they do not recognize or admit that this third point is in the gospel of Christ. "Go ye into all the world, and preach the gospel."

1950 years have gone and many have not been preaching His gospel. They have been preaching only part of it—so much so that some say that the churches themselves are being brought into judgment.

Jesus exalted the dignity of labor; He did not ask for a life of ease or idleness. He said, "My Father worketh hitherto, and I work." John 5:17.

The Hebrew church in the days of Jesus had betrayed the great mission for which it had been established. It had been started to uphold justice, and righteousness, and the equal, natural right of all to the use of the earth. But it had betrayed its mission and it was upholding graft and injustice. You will recall where Jesus found the grafters even in the precincts of the Temple. See Matt. 21; Luke 19; Mark 11; Isa. 56:7. On this occasion He was not too much of a

pacifist. He cast out the money changers; by physical force overthrew the tables and the seats and drove out the grafters, and cited the following scripture: "My house shall be called the house of prayer; but ye have made it a den of thieves." He was not using this as a figurative expression. It is clearly seen, in this particular happening, that Jesus was opposing the dishonesty and graft of the ruling bosses in that graft-ridden institution, the established church of that day. And what happened? You may right well know. Matt. 12:14, "Then the Pharisees went out, and held a council against him, how they might destroy him." Mark 11:18, "And the scribes and chief priests heard it, and sought how they might destroy him." Luke 22:2, "And the chief priests and scribes sought how they might kill him." There was a conspiracy to murder. They wanted to destroy Him. Not because of any pious prayers; not because of any theological ideas about God or religion or the life beyond. No, indeed! They wanted to destroy Him because He was making religion very practical. He opposed thievery; he opposed dishonesty; he opposed injustice.

As to His own mission and purpose, Jesus said, (John 10:10) "I am come that they might have life, and that they might have it more abundantly." He was opposed to poverty. He knew poverty was unnecessary. He knew how it could be avoided, and how there might be plenty for all. And to Pilate Jesus said, John 18:37, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

It has been shown previously that Moses established the Hebrew nation and the Hebrew church for a main purpose of establishing justice, which is economic righteousness—the equal, natural right of all to the use of the earth. We have also noted how it was to be a function of that nation and that church to secure, maintain and uphold forever the equal, natural rights of all and to constantly teach that great principle so that all would understand the importance of this necessary and primary justice. It has been brought out that Moses, Elijah, John and the other prophets dedicated their lives and their efforts to the cause of human liberty and justice—neither of which can exist where there is denial of the equal, natural rights of all to the use of the earth.

We will now refer to occurrences and passages which indicate that the gospel of Christ does support and maintain these same principles and that same system of liberty, justice and equality as enunciated by Moses, Elijah and other prophets.

It has been pointed out that the gospel of Christ contains *three* elements. The first two elements have been considered and stressed by the churches. Theologians of various viewpoints have argued about respective doctrines for hundreds of years. Much of this discussion has been excellent. However, in this lecture, we will largely avoid the first two elements. We shall endeavor to concentrate on the *third* element of Christ's gospel, this being the element that refers to life and human relationships on this planet—and which has not been

stressed sufficiently by theologians or philosophers.

In Mark 4, there is related the occurrence on the Mount of Transfiguration. The three who were transfigured there were Jesus and Moses and Elijah. The record states that Moses and Elijah were talking to Christ. This would indicate that the three stood for the same objective, viz. justice or economic righteousness, whereby prosperity could be achieved. It may also be noted that each of these three was highly remarkable in the manner of death, or in the passing from this life into the next. Moses, it is said, died on Mount Nebo and was buried by the angels of God. No man knoweth his grave, but the principles he set forth have no grave and no death and they still persist in strength and majesty. Elijah, after a life of battling for freedom and justice, was translated in a chariot of fire.

The principles of justice, as set forth by Moses, Elijah and Christ, shall never die, but must ultimately prevail. Why not *now*—when so large a part of the population of our planet is under the withering heel of atheistic Communism?

It is not my purpose to dwell on the miracles of Christ. In order to relieve suffering, He mercifully performed miracles of healing. Furthermore, the performing of the miracles undoubtedly gained the attention of the multitude. Even today, in order to gain the attention of the public, it might seem necessary to miraculously feed them, or to dramatically entertain them, or to promise some miracle which would relieve

the subjects from the painful task of thinking for themselves.

However, in all four Gospels it is emphasized that Jesus healed the sick and preached the Kingdom of God. It seems clear that if the principles of economic righteousness were now to be put into practice in the various countries and nations, the nations would be healed. A sick world would be made well. In the message of the full Gospel there is healing for the nations.

Consider the Lord's Prayer which the followers of Christ are instructed to repeat. Our Father which art in Heaven. This prayer is for the believers and involves the idea of the one God who is in the position of a Father to those who have accepted their proper relationship. And where is this Divine Personage? In heaven, where conditions of justice and happiness and brotherhood prevail. "Thy kingdom come. Thy will be done."

When and where should this reign of justice come? When and where should these improved conditions be established? When? He said, Repent: for the kingdom of heaven is at hand! And where? "Thy kingdom come. Thy will be done *in earth!*" The prayer that every Christian is instructed to utter is thus a petition that justice and mercy may be achieved, that injustice may be terminated, and that peace may be firmly established in haste and right here on this planet.

If all the 742 millions who profess to be Christians and who repeat this Lord's Prayer would only have some idea of how much it means and would exert themselves to

bring in the reign of justice and peace and plenty, we would soon have it—a just economic order and plenty for all. The essential foundation being laid in justice, there would then be a real basis for liberty and peace among the nations.

In my previous lectures I have pointed out that the Baals were the land monopolists and owners of special privilege who had seized control over the fertile and valuable areas of Palestine and who had destroyed the Mosaic system of economic justice. They had set up the opposite and contrary system whereby the favored class was supported and fattened on the misery, degradation and spoliation of the masses. I pointed out that the Scribes and the Pharisees were the successors of the Baals. The Scribes and Pharisees, in fact, upheld the unjust social system, the private appropriation and grabbing of the land values of Palestine. Moses had established and ordained a specific system of economic righteousness. The Baals had set up an *opposite* system; different in all vital respects. The Prophets had preached a necessary return to the Covenant and to the Mosaic system. The Baals and their forces of special privilege had seen to it that the Prophets were stoned or murdered or their efforts nullified as far as possible. John the Baptist, in line of succession of the illustrious Prophets, preached repentance and a return to economic righteousness. He was opposed by the Scribes and Pharisees. He stood for one thing, justice. They stood for the opposite. The Pharisees were thus the successors of the Baals. Now who were the Scribes? The



Scribes were the Jewish teachers of the Law. Moses was the great Law Giver. Therefore, it would be the duty of the Scribes to teach faithfully the Mosaic law and especially those parts which were absolutely necessary to economic or social righteousness. At the time of John Baptist and Jesus, were these Scribes and Pharisees teaching the people the glorious liberty as contemplated in the Mosaic law? They were not! They were upholding the opposite. So now we understand that the words Scribes and Pharisees (linked together) were used as describing two allied groups who were *pretending* to worship a God of justice and were *pretending* to observe the laws of Moses, but as a matter of fact they were worshipping a God of injustice and were upholding a system utterly at variance with the Mosaic system. Instead of supporting equality and liberty, the Scribes and Pharisees, aided and sponsored by the Chief Priests, were supporting and maintaining a system that always means slavery and deprivation for the masses. Why is it that in the words of Jesus and of John, you find such bitter denunciation of the Scribes and Pharisees? We shall see. The Scribes and Pharisees were, as stated, the successors of the Baals, and thus were on the *opposite* side of the conflict from Moses, Elijah, the Prophets, John Baptist, and Jesus. In Mark 7:8, Jesus said to the Pharisees, "For laying aside the commandment of God, ye hold the tradition of men. . . . Full well ye reject the commandment of God, that ye may keep your own tradition." The word reject is a strong word and should be well understood. It is not a figurative expression.

The Scribes and Pharisees were pretending to be worshipers of God and upholders of Moses, but they were not so. They rejected the commandments of God, and they upheld their traditions which were contrary to the commandments of God, and contrary to Moses. The Scribes and Pharisees were partners in iniquity (or inequity). They upheld injustice.

In Luke 9:58, Jesus said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." We can add, and we all know, that many, many millions of the sons of man from that day to this, have not where to lay their heads. Matt. 23, Then spake Jesus to the multitudes and to His disciples saying, "The scribes and the Pharisees sit in Moses' seat." Yes, they sat on Moses' seat, but they had betrayed the commandment of justice. Matt. 23:13, Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men."

John and Jesus proclaimed "the kingdom of heaven is at hand." These great leaders for liberty wanted to open up the Kingdom of Heaven for men by restoring to all men their equal, natural right to the use of the earth. But the Scribes and Pharisees upheld a monopolistic and unjust system. Jesus said they were succeeding in shutting the Kingdom of Heaven against men. There was a controversy. You can see who were on the side of Liberty, and who were on the other side.

Matt. 23:14, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer:

therefore ye shall receive the greater damnation." There you see the land-grabbers again. "Devour widow's houses." The language is very clear and explicit, "therefore ye shall receive the greater damnation." They were not to receive greater damnation on account of any theoretical belief or any ideas about theology. They were to receive *greater* damnation because they devoured widows' houses, and thereby violated the justice set forth in the Mosaic code. They were land-grabbers. Matt. 23:15, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." The Scribes and Pharisees claimed to be good, but Christ said they were not good; they were the sons of Hell. Because they overthrew justice and they upheld injustice, Matt. 23:23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, (justice,) mercy and faith."

This is as clear as language can make it that those important parts of the Mosaic law, those parts that related to economic justice, the equal, natural rights of all to the use of the earth, were being nullified by the Scribes and Pharisees. Luke 11:52, "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." And when He was come out from thence, "the scribes and the Pharisees began to urge him vehemently, and to provoke him, . . . laying wait for him."

The Scribes were the official teachers of the law, the Mosaic law of justice. This duty they were not performing; they were perverting and subverting the law and twisting it purposely into an instrument of injustice. Scribes and lawyers, this means about the same. They had betrayed their duty, and had concealed the key of knowledge—the key that would have led to liberty.

Luke 12:1, "In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples. . . . Beware ye of the leaven of the Pharisees, which is hypocrisy." What then was the nature of this accusation? The leaven of hypocrisy! They pretended to be worshipers of God, but they knowingly failed to obey His laws and they kept those laws from the knowledge of others. Luke 12:56, "Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? . . . and why even of yourselves judge ye not what is right?" Luke 13:27, "But he shall say, I tell you, I know not whence ye are; depart from me, all ye *workers of iniquity*. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." If words mean anything at all, this means that the upholders of justice were to be sent to one place, but the workers of injustice were to be sent to an entirely different place. Consider Luke 16, regarding Dives and Lazarus, "And he (Abraham) said unto him, If they hear not Moses and the proph-

ets, neither will they be persuaded, though one rose from the dead." It seems to be true!

They were not persuaded, even as one *did* rise from the dead. To make it very clear that the Scribes and Pharisees were not obeying the Mosaic law, note this from John 5, Jesus said, "Do not think that I will accuse you, . . . there is one that accuseth you, even Moses. . . . For had ye believed Moses, ye would have believed me. . . . But if ye believe not his writings, how shall ye believe my words." John 7:7. "But me it (the world) hateth, because I testify of it, that the *works thereof are evil*." And Jesus said, John 7:19, speaking to the leaders of the Jews, "Did not Moses give you the law, and yet *none* of you keepeth the law?" In John 7:24, Jesus said, "Judge not according to the appearance, but judge righteous judgment." In other words, do justice.

In John 8:39, "They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." Of course this means that those who do the works of Abraham are the real, spiritual children of Abraham. Luke 20, And in the hearing of all the people He said unto His disciples, "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and chief rooms at feasts; Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation."

Matt. 16:11, "And Jesus said to his disciples, Take heed and beware of the leaven

of the Pharisees and Sadducees." From these statements it is clear that there was a conflict, that the conflict was vital and that the conflict did not concern theology or any ideas of abstract or theoretical religion. On one side were the Scribes and Pharisees, on the other side were Jesus and his followers. This conflict is clearly shown by the words used. Jesus was engaged in a struggle for human liberty, a struggle to restore the righteousness of the Mosaic economic system, and to usher in the reign of justice, with peace and plenty for all.

If His words had been any more explicit, you know that the forces of privilege would have made every effort possible to destroy the record of His statements and to distort and obscure and even to reverse the meaning of His teachings. You may know that the forces of special privilege in every year since then and in every place would have ceaselessly tried to do as I have said, to destroy or subvert the words of Christ. They have tried to do so, and have tried to make out that Christ spoke only of personal habits and had nothing to say on matters of social justice. We are indeed fortunate that in spite of all this there still remains to us in the New Testament so much of the strong and vehement attacks that Jesus made on the system of injustice and special privilege.

When Christ sent out His disciples He commanded them, Matt. 10:7, "And as ye go, preach, saying, The kingdom of heaven is at hand." It was the great objective to usher in the kingdom of heaven on earth, and do it promptly. This also bears out the majestic thought contained in the early

part of the Lord's Prayer, "Thy kingdom come. Thy will be done, in earth, as it is in heaven." And this same command and mission was enjoined upon His disciples. So far as we know this command has never been revoked, and is still the order of the day.

If the so-called followers of Christ today, over 742 millions, were to really begin to preach that gospel of economic justice, it would soon be ushered in, here on this earth. This great message had something to do with liberty and something to do with poverty. When Jesus said, John 12:8, "The poor always ye have with you," He certainly did not say, the poor ye *shall* have with you alway, for Christ knew quite well that poverty was not necessary. He knew quite well how involuntary poverty could be abolished and prevented. He knew that economic justice would extirpate involuntary poverty. He had a message for the poor. It is said the poor heard him gladly. In Luke 7:22, He said, "to the poor the gospel is preached." In Matt. 11:5, Jesus said, "And the poor have the gospel preached to them." Yes, something important was being told to the poor. They were told that poverty was unnecessary. They were told why they were poor; they were poor because they were being robbed. They were told how poverty could be extirpated. Of course the poor heard him gladly. Such a message now should also be good news to the poor. We would suppose so.

Repeatedly, in the four Gospels, it is indicated that the Publicans and sinners were called to repentance. These words

occur together, Publicans and sinners. The Publicans were the tax collectors. Their system of taxation being one of bribery, extortion, and confiscation, it was quite in order to class them with the sinners.

When students apply the principles of logic and analysis to current tax systems (in 1958) they conclude that the tax writers and the tax collectors should still be called to repentance for their sins.

In Matt. 21:43, Jesus said, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The fruits of justice are peace and plenty. What did Jesus say on the subject of taxes? He said something very specific. And in the saying of it He outlined a rather complete handling of the subject of political economy. In Luke 20:21, the scribes and chief priests asked him saying, "Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. Is it lawful for us to give tribute unto Caesar or no? But he perceived their craftiness, and said unto them, . . . Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." Matt. 22:21, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Mark 12:17, Jesus said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." In these three renditions the answer is given and duly confirmed. It is an important answer. In Luke 10:7, "The labourer is worthy of his hire." These statements constitute a just

and workable basis on political economy. Political Economy is that science which relates to the production and distribution of wealth.

The laborer is worthy of his hire. Labor and industry create all wealth. Let labor have its product. Industry is coordinated labor. Render unto God that which is God's. What is that? Loving and devout obedience to the commandments of justice and mercy. Render unto Caesar (or the state) that which belongs to Caesar (or the State). What belongs to Caesar (or the State)? The economic rent of land belongs to the public. The profit of the earth is for all. Let the state collect as taxes only that value which belongs to it, and nothing else. Let it collect economic rent. Let labor and industry receive its full reward without diminution, pilfering or confiscation. Luke 10, "A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Notice the words. It must be clear to all that no one who loves his neighbor as himself can deny to his fellow man his equal, natural right to the use of the earth. But the lawyer, willing to justify himself said, "And who is my neighbour?" And here follows the beautiful parable of the good Samaritan. Luke 10, "A certain man went

down from Jerusalem to Jericho, and fell among thieves, which stripped him . . . and wounded him, and departed, leaving him half dead." It is clearly evident that these thieves did not love this victim equally with themselves.

This parable quite aptly describes the condition of labor and industry during many ages—past and gone. The laboring, landless man, whether at Jerusalem or Jericho, found himself among thieves, which stripped him and departed, leaving him half dead.

Christians know that right thinking must precede right action. Christians desire that all men should accept, worship, and obey the God of justice. Then would come the general operation of the Golden Rule. Men would love their neighbors as themselves. Peace would prevail, based on justice. See Micah 6:8.

As Christ went about preaching the cause of economic justice, preaching the Covenant and laws as upheld by Moses and the Prophets, and preaching the gospel of the Kingdom, He was constantly opposed by the forces of special privilege. These were those who loved darkness rather than light because their deeds were evil. These evil ones who upheld injustice and inequity determined to put Jesus to death. They determined that the great preacher of justice and liberty must be destroyed. But the poor heard him gladly, and in their hearts was kindled a new hope, a new faith in a beneficent Heavenly Father. A faith that was dead revived. Toward the close of His life, (Luke 21:38) it is said, "And all the people came early in the morning to him in the temple, for

to hear him." This was a Man who had an important message. The people wanted to hear Him. This feeling of hope in the hearts of the people was expressed by the disciples on the walk to Emmaus when they said, Luke 24:21, "But we trusted that it had been he which should have redeemed Israel."

But let it be remembered that an ecclesiastical organization recreant to its trust, in betrayal of its mission, seized this great Reformer, tried Him in an unjust tribunal and caused Him to be brutally murdered.

Let us now briefly consider one of the most remarkable sermons ever delivered. For this sermon there was no church building, no comfortable pews, no pipe organ. The sermon was delivered on a mountain. There was a young, vigorous Man with a message, a young Reformer bravely pointing out the evils of His day. And the audience, who were they? Thousands of the common people, who had been distressed by poverty, denied their rights, and held in subjection by the powers of two unjust systems. These were the poor, the plundered poor; they heard Him gladly. They wanted to hear the gracious and hopeful words of this young Battler for freedom. It has been called the Sermon on the Mount. There is so much in this sermon. Let us consider it! Let us get the picture! The mountain side, the Speaker, and the audience. And He said, Matt. 5:5, "Blessed are the meek: for they shall inherit the earth." We know that the meek have not been inheriting the earth. It has been the proud and grasping, the avaricious, the domineering, the forceful,

the conquerors, the haughty ones, rapacious, the despoilers. These have been inheriting the earth, or the valuable parts of it, to a large extent. But the promise is that "the meek shall inherit the earth." This promise does not allude to heaven. There are some who have tried to figure out, by mathematical processes, just when will be the end of the world. Would it not be more practical to ascertain when the meek are going to inherit the earth? It seems perfectly clear that the meek will inherit the earth, if, as, and when the economic justice of the Mosaic system is put in full force and effect, whereby there shall be recognition of the equal, natural rights of all to the use of the earth, especially the valuable portions of it. And not until then will the meek inherit the earth. And He said, Matt. 5:17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

Surely He came to restore, to fulfil, and to put into effect those great economic laws of justice which had been enunciated by Moses and the Prophets. And He said, Matt. 5:18, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." In other words the law of justice was to remain supreme, in full force and effect. For heaven and earth have not yet passed away. And He said, Matt. 5:20, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." From this it seems that if the Scribes and Pharisees

had any righteousness at all, it wasn't enough. They did not have enough. It was not sufficient. Much more would be required. They might have had wonderful edifices, they might have had soft pews, they might have had exquisite music, the addresses may have been soothing and unctuous, the orations may have been marvels in finish and in style; yet, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Perhaps this statement should now receive the careful and earnest consideration of the 742 million who now claim to be followers of Christ.

The word righteousness means justice. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." And He said, Matt. 7:16, "Ye shall know them by their fruits. Every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." This was in the nature of a parable.

What powerful institutions was He referring to as an evil tree, as something corrupt, out of which no good thing could come, as something which is to be hewn down and cast into the fire? "By their fruits ye shall know them." What is this monopoly institution which means and always must mean injustice; which means and always must

mean, the enrichment of a few, at the expense of the resultant deprivation and enslavement of the masses? It is so clear that even those who run may read. The private monopoly control of the bounties of nature, the private monopoly acquisition of those values which belong to the public, the nullifying of the equal rights of all to share in the opportunities and blessings of this well stocked planet, this is the evil tree. This is the corrupt tree, which never can bring forth good fruit. It is to be hewn down and consigned to destruction. Other institutions and organizations which support this evil tree should also share in the penalty.

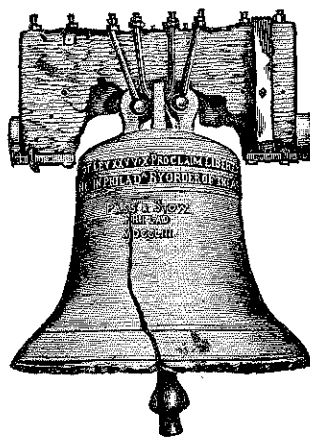
And He said, Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." It is not the will of the Father that injustice be done. And He said, Matt. 7:22, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? . . . and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that *work iniquity*." Those who were workers of injustice were to be cast out and separated from the righteous. And He said Matt. 6:28, "And why are ye anxious concerning raiment. Consider the lilies of the field, how they grow." Yes, yes, let us consider it and ponder over it. *How do they grow?* It is apparent that they grow because they have access to the earth. If the lilies were denied access to the earth, they would not and they could not grow. "Consider

the lilies, . . . how they grow." And Jesus, looking at His audience composed of poor people, the deprived, the disinherited and the dispossessed, said, Matt. 6:31, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye FIRST the kingdom of God and his righteousness." How sublimely true and how little understood. It is clearly stated and we all know that no one need lack the good things of life. Your heavenly Father knoweth that ye have need of all these things, and the heavenly Father has made ample provision for all the human race. The planet is well stocked with all the necessities. The supply is sufficient. But! But what? Look out for the distribution, or for the terms upon which mankind can gain access to all these good things. And as to this highly important feature, the command is given. "But seek ye FIRST the kingdom of God and his justice." This was the command given to His followers. They were told what to do FIRST. They were told to seek justice FIRST. What a pity that for hundreds of weary years, there should be argument about theological hair splitting. Nineteen centuries have gone, and the command still stands.

"Seek ye first the kingdom of God and his righteousness." As to the 742 millions, do they know what justice is? Have they ever known?

After 19 centuries of groping, is the time at hand when at last the followers of Christ will see and understand?

How about the 742 millions? The appeal is to them directly. "Repent: for the kingdom of heaven is at hand." "Seek ye first the kingdom of God and his righteousness." If so, there shall be peace, plenty, and prosperity. The desert shall rejoice and blossom as the rose. So may it be.



"PROCLAIM LIBERTY UNTO ALL"  
Lev. 25:10.

#### REFERENCES AND AUTHORITIES

Aristotle—"Formerly, in many States, there was a law forbidding anyone to sell his original allotment of land."

Tiberius Gracchus—"The private soldiers fight and die to advance the wealth and



luxury of the great, and they are called masters of the world, while they have not a foot of ground in their possession.”

Exodus 20:12—“The land which the Lord thy God giveth thee.”

Ezekiel 33:24—“The land is given us for inheritance.”

I Kings 21:3—“And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.”

Micah 2:2—“They covet fields, and take them by violence; and houses, and take them away.”

Micah 4:4—“They shall sit every man under his vine and under his fig tree.”

Isaiah 5:8—“Woe unto them that join house to house, that lay field to field, till there be no place.”

Isaiah 11:4—“With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth.”

Isaiah 65:21, 22—“They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat.”

Nehemiah 5:11—“Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses.”

Psalms 115:16—“The earth hath he given to the children of men.”

Eccles. 5:9—“The profit of the earth is for all.”

Jesus—“Blessed are the meek: for they shall inherit the earth.” Matt. 5:5.

Jesus—“Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.” Matt. 23:14.

Jesus—“Seek ye first the kingdom of God, and his righteousness.” Matt. 6:33.

Turgot (France)—“Land is always the first and only source of all wealth.”

Herbert Spencer—“After all no one does implicitly believe in landlordism. The world is God’s bequest to mankind. All men are joint heirs to it.”

Tolstoi (Count Leo)—  
 “The land is common to all. All have the same right to it.”  
 “Use your autocratic power to abolish landed property in Russia, and to introduce the Single Tax System.”

Catholic Bishop of Meath, Ireland (1881)—  
 “The land therefore of every country is the common property of the people of that country.”

Thomas Jefferson—“The earth belongs always to the living generation.”

Thomas Jefferson—“The earth belongs in usufruct to the living.”

Emerson (1841)—“Grimly the spirit of progress looks into the law of property and accuses men of driving a trade in the great, boundless providence which has given the air, the water, and the land

to men to use and not to fence in and monopolize."

Mark Twain—"The earth belongs to the people."

Mark Twain—"I believe in the gospel of the Single Tax."

Bishop C. D. Williams (Episcopal)—"Equity insists that we cease levying taxes on the fruits of human toil, and make the monopoly value of land the exclusive basis of taxation."

Rev. Father Edward McGlynn—"There was a man sent by God and his name was Henry George."

Joseph Fels—"The taxation of land values is essential for the complete solution of the housing problem."

Theodore Roosevelt (1913)—"The burden of municipal taxation should be so shifted as to put the weight upon the unearned rise in the value of land itself rather than upon the improvements."

Francis Neilson—"The world owes Henry George a debt which it can never repay."

Frances E. Willard—"I see in Henry George's proposal an effort to establish a principle which, when established, will do more to lift humanity from the slough of poverty, crime, and misery than all else; and in this I recognize it as one of the greatest forces working for temperance and morality."

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