

The New Deal In The Light Of The Bible

By Arthur Zepp

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The New Deal

In The

Light Of The Bible

By

Arthur Zepp

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"Nothing is long sacred in the view of any aristocracy --
not even God" -- (Abraham Lincoln).

The New Deal In The Light Of The Bible

By Arthur Zepp

INTRODUCTION

This brochure is not intended as an attack on personalities, but as a presentation of irrefutable and universal principles. This dispensation of favor (II Cor. 5:19) does not feature "condemnation" as the motive of reform -- as did the law -- but emphasizes enlightenment:

"That was the true Light, which lighteth every man that cometh into the world" (JOHN 1:9).

This research was spurred by a statement, broadcast and published, from the leader of the "New Deal":

"We need a greater national righteousness and stronger faith in God."

This fragmentary, uncomplemented statement rightly suggests our most imperative need.

It is hoped that this effort to draw -- from the Fountain Source -- a fuller portrait of the features the President suggests may be of general helpfulness.

If Bible Economics runs counter to policies and practices of the present administration that is incidental to their wider scope; for, corruption proved, it has not a monopoly of it, as the late President Coolidge answered critics who hurled a like charge against the Republican party.

These economic principles were given by the "governor among the nations," to "teach their senators wisdom" (Ps. 22:28; 105:22). Such origin necessitates impartiality. Their nonpartisan, nonsectarian, nonracial and universally-applicable character is apparent. The references may be confirmed by Jewish Old Testament writings, by the Douay Catholic Bible, and by all standard Protestant versions.

In the coming conflict denunciation will abound on all sides; but, even where merited by reprehensible practices, it is a far cry from that constructive vision of truth in which, only, inheres the solution of our individual and national problems; for, "Believe it or not," money is not Our greatest need, but that spiritual adjustment which carries the promise for material needs:

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

No "Square," "Fair," or "New" "Deal" is possible -- for these may be meaningless political shibboleths -- without a "New Man" -- heart, principles and motives -- whose politics are right because he is right.

The way out of our national selfishness is beyond the power of any human legislation, and calls for the gift of that "stronger faith in God" which the President indicates as our present imperative need.

Only God can give that widespread illumination and transformation that make larger spiritual life and its ever-necessary complement, equitable economics, spontaneous and glad. For, love from God begets it, and love for God and for man confirm it.

The writer disclaims any direct knowledge of political corruption except that derived from daily paper reports. And, except one classic statement ^[1] of the disease, which, with variations, covers all, shall confine himself to the remedy Bible Economics offers all political corrupters.

That the world's most venerated Volume minutely described, two to four thousand years ago, all phases of economic corruption arising in our times (James 5:1-6), is phenomenal proof of its inspired origin:

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand; and I will do all my pleasure" (Isa. 46:10).

THE CART BEFORE THE HORSE

Without the "New Man," which only God's grace can create, the "forgotten man" hopes in vain for a "New Deal." Now the New Dealers are "men and not God." "None of them can at all redeem his brother."

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23).

Emerson said that golden traits never flow from leaden instincts. It is preposterous to assume to do what God cannot do -- have a "New Deal" without a new heart; cast out Satan by Satan; cure avarice by avarice; expel selfish ambition by selfish ambition; dislodge covetousness by covetousness; cure graft by nationalizing Tammany Hall hearts and methods; make the law, which discloses and condemns wrong, remove the heart of stone; change the Old Man of selfishness by dressing him up in new clothes and giving him a new name. The force that makes the "New Man" is not human legislation but the power of the atonement made by the Son of God through His death on the Cross.

The "New Dealers" are rich men. "Soaking" the rich has not impoverished but enriched them. The unavoidable perquisites of office, not to speak of the spoils, make it difficult to escape the "woe" that Bible Economics pronounces upon "them that join land to land and lay field to field."

What constitutes wealth? Opinions differ.

John Wesley said: "Something to eat, something to wear, something over, make one wealthy. Should," said he, "after my decease there be found anything among my effects which was not essential to my current needs, which I could have disbursed to the poor, let men say that John Wesley died a thief and a robber."

His rigid rule, whatever his increase in income, was not to spend on himself more than the nominal budget, which covered, without frills, his actual needs. All over this amount (and before his death he had vast revenues) as a faithful steward of God, he disbursed among the poor, and used to further the vast work he founded.

There is also difference of opinion and practice in what constitutes real emergency measures. One, with the General Greely North Pole Exploration expedition, who appropriated more than his ration, after remonstrance, was shot.

In the light of these instances we have been playing at relief and have not yet begun to "soak" our own or others' riches.

RULERS RIDING FOR A FALL

Before the advent of the "Wise men of the East" in 1932 all was Egyptian night, economically, in America. Then they began to dispel the new "Dark Ages." And, like the self-made man who gave the credit to his creator, they have ascribed to their efforts an imaginary "spiritual awakening and understanding which has dispelled avarice, personal ambition,

littleness, utter selfishness, sectionalism, class antagonism, malice and greed."

"Doubtless ye are the people and wisdom will die with you." So far may the egotistical complex drive that men ascribe to themselves spiritual results only God can accomplish. They sit upon a golden throne, arrayed in royal apparel, and so eloquently harangue the people that they cry, "The voice of gods! saviours!" But there is "falsehood in their answers," gold, not God, is their hope; "much fine gold, their confidence;" they promise deliverance by that thing, the love of which is the root of all evil, money! A king, so obsessed, of old, spellbound his people. Recovering, they cried, "It is the voice of a god, and not a man."

"And immediately the angel of the Lord smote him, because he gave not God the glory" (Acts 12:21-23).

"There is a generation pure in their own eyes yet not washed from their filthiness."

The Son of God could do nothing without the Father, and said His disciples could do nothing without Him. The New Dealers are working the miracle, transforming the spoiled contents of a can by wrapping an artistic label about it!

Promising results ^[2] which can only fruit from God-given spirituality is rank blasphemy. I am reminded of the false exorcists who tried to cast out devils by using the formulae of the spiritual Paul. The demon answered, "Jesus I know, and Paul I know; but who are ye?" (Acts 19:11-17). And of the words of Christ:

"If therefore the light that is in thee be darkness, how great is that darkness" (Matt. 6:23).

The darkness of seeming light! Which places a new name on the old bondage! Which gilds, but does not break the people's shackles! Which, as the French proverb suggests, the more it gives promise of change the more certainly things remain as they were!

It is a hard saying, who can bear it -- the golden rule of Bible economic legislation and practice-

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

One rightly suggests that the economics of the Bible have not been tried and found impracticable but have been discovered difficult and therefore not tried.

CONCISE CONTRASTS BETWEEN THE NEW DEAL AND THE BIBLE THE NEW DEAL...

The very name "New Deal" sharply conflicts with the Bible.

THE BIBLE...

"Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us."

"And there IS NO NEW THING under the sun" (Ecclesiastes 1:9, 10).

THE NEW DEAL...

Its ideal is impossible without a New Man.

THE BIBLE...

"Neither do men put new wine into old bottles" (Matthew 9:17).

THE NEW DEAL

Egotistical boasting of power, policies, authority, accomplishments. "Have we not taken unto us horns BY OUR OWN STRENGTH?" "Recovery is as I have planned it and don't let any one tell you differently."

THE BIBLE

"Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory" (Acts 12:21-23).

"For whosoever exalteth himself shall be abased" (Luke 14:11).

THE NEW DEAL

Blasting at, threats to, insinuations of changing, the constitution. "Horse and buggy age."

THE BIBLE

"Remove not the ancient landmark which thy fathers have set" (Proverbs 22:28) -- Not blind bondage to the past, but because of the eternal and irrefutable principles they bequeathed to us.

THE NEW DEAL

Aspersions calculated to wean the children from the inheritance of ageless wisdom willed by their fathers.

THE BIBLE

Of such rulers the Bible says: "Because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked" (Amos 2:4). Away from changeless principles is not progress, but regression.

THE NEW DEAL

Interruption of animal fecundity, God's beneficent law that every beast should bring forth according to its kind, that His creature, man, might have meat, in due season, according to His covenant or promise.

THE BIBLE

That there be no miscarriage in our stalls, and "that our sheep may bring forth thousands and ten thousands in our streets" (Psalm 144:13).

THE NEW DEAL

Our greatest need, national righteousness and stronger faith in God, was rightly stated.

THE BIBLE

The method of securing it by more equitable distribution of material things is altogether wide of the mark and makes Christ die in vain, personal and national righteousness only flowing from His death and the faith He thence gives.

THE NEW DEAL

Soaking and humiliating the rich, not wise, but ignorant; not good, but evil; not truth, but error; not wisdom, but folly. The only class who can prevent national economic suicide.

THE BIBLE

"There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: "Folly is set in great dignity, and the rich sit in low place" (Ecclesiastes 10:5, 6), said Solomon, the wisest of men.

THE NEW DEAL

"Share the wealth." ^[3]

THE BIBLE

Christ discloses the hidden motive of this policy: He answered, indignantly, one who asked Him to compel his brother to divide his inheritance. And, startling, Christ rebuked not the possessor of the inheritance, but the greed which coveted:

"Beware of covetousness" (Luke 12:15).

THE NEW DEAL

Hypocrisy: the wealthy swatting the wealthy without the example of first sharing their own wealth, at least not growing poorer by this policy.

THE BIBLE

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold a beam is in thine own eye?"

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matthew 7:3-5).

Christ rebuked all forced conscription of others' wealth, communistic, dictatorial, or socialistic legislation, or any minority steam-rolling of such a program on a nation.

He specifically commanded those men who had eaten, without labor or price, His miraculously created bread, and forthwith, by force, clamored to crown Him King of free bread distributors -- "Labor not for the meat which perisheth" (John 6:14, 15, 26, 27). From this scene Jesus retires, sorrowfully, into the mountain because the multitude missed the great lesson He wished to teach by feeding them -- His supreme work of providing spiritual bread for the life of the world through His death. Could any distribution of wealth purchase what only His death bought?

Thus the most serious charge against the policies of the "New Deal" is its absence of the Cross of Christ -- the fountain of all life that is really large. Hence all socialized substitutes are atheistic, a reversion to Satan's program offered Adam, reformation without redemption. This new wine bursts old skins. Without the New Man, any pretext of driving the money changers out of the Temple but lets the bars down to old plunderers dressed in "New Deal" clothes. THE NEW DEAL "Larger life by a more equitable distribution of wealth." THE BIBLE Christ said: "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). THE NEW DEAL Bribery. THE BIBLE "In whose hands is mischief, and their right hand is full of bribes" (Psalm 26:10). THE NEW DEAL Dictatorial ambition. THE BIBLE "My son, fear thou the Lord and the king: and meddle not with them that are given to change" (Prov. 24:21; see also 22). THE NEW DEAL Crop restriction. THE BIBLE

"God multiply your seed sown." (See II Corinthians 9:10.)

"That our garners be filled with all manner of store." (See Psalm 144:13.)

THE NEW DEAL

Scarcity making for prosperity.

THE BIBLE

Abundance through increase: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet [clogged distribution], but it tendeth to poverty" (Proverbs 11:24).

The results of such insane policies, enforced by the rulers of Isaiah's day, are vividly portrayed: they had prescribed scarcity for the people, not for themselves -- "their own eyes stuck out with fatness; they had more than heart could wish." Isaiah, speaking representatively for the people, tells of his own sufferings. He was near starvation:

"I said, My leanness, my leanness, woe unto me!" He then gives a searching word on the "MISDEALERS" responsible for his and the people's woes:

"The treacherous dealers have dealt treacherously: yea, the treacherous dealers have dealt very treacherously" (Isaiah 24:16).

He shows how they betrayed the people by tampering with the constitution: "They have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isaiah 24:5).

Hence "curse," "desolation," "joy darkened," and "the mirth of the land is gone" (Isaiah 24:5-12).

1-- In a letter to the Chief Executive (Chicago Tribune, December 23, 1935), Clifford Pinchot, former Governor of Pennsylvania, said:

"Federal work relief has been sold into political bondage in Pennsylvania. This perversion has infested other states. Men anxious to earn a living for their families... for no reason but politics are refused work by your subordinates, under authority derived from you, in your name and ostensibly in the interest of your reelection... Such prostitution of relief to politics is a stench in the nostrils of all decent people.

"Until WPA took it over, work-relief in Pennsylvania was clean. Men were chosen for work-relief by nonpartisan relief boards on the basis of need alone.

"Today the situation is wholly changed. Washington has put in charge of work-relief notorious spoilsmen who assign work on the basis of political advantage."

Specifically Former Governor Pinchot charged:

"Republicans are denied work-relief unless they will disavow their party and register as Democrats... and submit to assessments for political purposes... 3 percent on \$1,200-a-year salaries, 5 percent on salaries over that amount."

In fairness to the President the ex-Governor reminded him that he had requested report of the development of such conditions and promised to remedy them, whoever was involved in such guilt.

2-- "A new social order rising from the disintegration of the old is apparent. We have undertaken a new order of things. Let no one stop our onward step. We are on our way. The masters quite a condescension -- of the old practice and theory were unprepared for economic problems and crises of our day."

3-- The "New Deal" antagonizes that legitimate profit motive which the Bible recognizes and sanctions: "In all labor there is profit," that is, profit in the labor of brain as well as in that of brawn.

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Chapter 1

NEW OPENNESS OF MIND TO SANE ECONOMICS

One gracious fruitage of the depression is openness of mind to sane economics. A typical statement of this spirit was made by Clarence Francis, General Foods Corporation:

"This is the hour for the rebuilding of America by means of an economic revival on sound economic foundations."

Quick to reject crack-brained economic panaceas, this teachable mood seeks a safe way out of "the iron furnace" of suffering.

It will weigh the stimulating, searching, and challenging economic program of the Bible by the scientific method, as any other contribution on economics, "separate the precious from the vile," and retain that which meets the test of verification.

Bible economic principles have made America great. They promise peace, progress, prosperity. They comport with the utmost business common sense. They answer our perplexed question, "What, in economics, is best?" and point the way out of our present national dilemma. A return to these impregnable economic fundamentals will again make our national business welkin ring with joy,

ORIGIN -- SOME CHARACTERISTICS

The Benign Author of Bible economic principles gave them to govern the production and distribution of all things needful to His creature, man. They equal in their incomparable, all-comprehensive, equitable, and workable character the prodigal munificence, in the raw, of food, fuel, raiment, shelter, comforts, the production and distribution of which they were intended to govern. The perversion of principles so sound, workable, impartial, adequate -which can never be outmoded, which meet all ages and conditions of mankind -- calls for an accounting.

Hence research in Bible economic sources reveals that the most courageous, searching, and pointed rebukes are directed to those rulers who perverted the true function of government -just economic administration -- into a throne of iniquity and oppression; who substituted bribery and spoliation for service to the people; rulers "In whose hands is mischief, and their right hand is full of bribes" (Ps. 26:10).

For: "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn... The king by judgment establisheth the land: but he that receiveth gifts [bribes] overthroweth it" (Prov. 29:2, 4).

CARDINAL POSTULATE

Basic in Bible Economics is brotherly consideration and service -- REAL CO-OPERATION:

"They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved" (Isa. 41:6, 7).

Again:

"By love serve one another" (Gal. 5:13).

Ignoring brotherly love, consideration, and service is economic suicide. Chastisement fell upon those who "remembered not the brotherly covenant" (Amos 1:9).

UNIVERSAL SCOPE

No race has a monopoly of benefit in Bible Economics. Their Author designed universal benefit:

"Blessed is the nation [any nation] whose God is the Lord" (Ps. 33:12).

A typical statement of His universal interest:

"Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19:25).

PRIVILEGE -- PERVERSION -- PUNISHMENT

Bible Economics prophets, millenniums ago, pronounced fearful denunciations upon rulers who amidst the superabundant bounty of nature's provision for the people's needs, artificially generated and sustained depression and panic, and warned kings, princes, and judges that, unless they reformed, appalling judgments from God would requite their moral insensibility.

These prophets also placed them under a divine edict not to claim God's sanction because, forsooth, they worshipped God formally in the Temple, and forbade them to speak of His statutes while they mocked Him by perverting just economics:

"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" (Ps. 94:20).

"But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee" (Ps. 50: 16, 17).

Searching words for rulers and ministers of State and Church!

King David, the Psalmist, then adds a word about being "a partaker of other men's sins":

"When thou sawest a thief, then thou consentedst with him" (Ps. 50:18), which we would call the guilt of being accessory to the fact of theft.

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Chapter 2

WHAT THE BIBLE REVEALS ABOUT "DEALERS"

THEY ANTAGONIZED THE CONSTITUTION

Blasters at irrefutable constitutions are not new. Two to four thousand years ago the Bible Economics prophets knew their spirit, methods, and pernicious influence. Isaiah charged:

"They have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. 24:5).

He added, then, as we do now, "The earth languisheth under them."

The covenant they blasted contained incomparable laws, equitable economic principles, the cream of which America's God-fearing forefathers crystallized into a Declaration of Independence and a Constitution that have challenged the admiration of all the world's liberty-loving people.

The Bible Economics passage inscribed on our famed Liberty Bell, "Proclaim liberty throughout the land unto all the inhabitants thereof," showed the reverence of the Declaration of Independence composers and signers for the Pattern Divine which inspired it. They wisely built upon irrefutable verities; upon principles which can never be outmoded, adapted, as they are, to every economic contingency.

Isaiah charged those of his day, who tampered with the everlasting covenant with cursing, defiling, devouring, desolating the very earth by their course (meaning the people thereon), so that the merry-hearted sighed; joy was darkened, and the mirth of the land was gone.

He saw the difficulty, even for God, of making the people joyous while they were unspeakably oppressed by iniquitous economic legislation.

Solomon, reputed the world's wisest man, warned against any complicity with the "meddlers" who were given "to change."

DESECRATION OF THE TOMB: SARCASTIC ASPERSIONS ON THE FATHERS

Amos, a minor prophet, rebuked kings, princes, judges, who, in their antagonism to God-given economic laws which restrained their selfish ambitions, even dug up the bones of one king and desecrated them by burning them into lime (Amos 2:1). Besides, they tried to break the last vestige of the influence for rightly ordered economic life the fathers had bequeathed to their children. These king-prince-judge meddlers with the God-given wisdom of the past were unhappy. It persisted, even after they desecrated the king's tomb. Burning bones could not destroy truth.

They wanted a vote of confidence, to make repudiation of the constitution unanimous. Hence they cast sarcastic aspersions upon the economic principles the children had inherited from their fathers. But there is no progress away from truth even if a "Horse and Buggy Age" passed it on to succeeding generations: for, as Saint Paul said, "We can do NOTHING against the truth, but for the truth" (II Cor. 13:8). At these recreant rulers Amos hurls the word of God:

"They have despised the law of the Lord, and have not kept His commandments, and their lies caused them to err, after the which their fathers have walked" (Amos 2:4).

For this, he added, God would send fire upon Judah which should devour the PALACES of Jerusalem (Amos 2:5).

THEY MADE INTEMPERANCE EASY: FREEDOM OF SPEECH SUPPRESSED

He also accused the rulers of making the temptation to drunken debauchery easy for the young Nazarites:

"But ye gave the Nazarites wine to drink" (Amos 2:12).

Further, they suppressed freedom of speech:

"And commanded the prophets, saying, prophesy not" (Amos 2:12).

Despite the ban, Amos courageously exercised the right of constructive criticism of recreant rulers, and in consequence was hated, abhorred, charged with conspiracy, and commanded to flee the realm -- all this for his fidelity to the God-given constitution of economic justice.

FORE-VIEWING A SUICIDAL POLICY OF TODAY

This omniscient Volume very frequently protests against rulers who oppress the poor and make widows their prey. Yet it astonishingly depicts the conditions of today -- the anomaly of the rich oppressing the rich, a type of "oppression" which Solomon said "maketh a wise man mad" because of its alliance with bribery. "A gift destroyeth the heart."

He pictured the origin, characteristics, and fruitage of this anomalous oppression:

"There is an evil which I have seen under the sun, as an error which proceedeth from the RULER:

"Folly is set in great dignity, and THE RICH SIT IN LOW PLACE" (Eccles. 10:5, 6). He dramatically pictures one of its effects:

"I have seen servants upon horses, and princes walking as servants upon the earth" (Eccles. 10:7).

There is a subtle hypocrisy when wealthy advocates of "Share the Wealth" grow more wealthy by it -- the sharing of their own personal wealth being remotest from their thoughts.

Quite to purpose, and without violence to the words of Christ in an accommodated sense, such zealots for "Share the Wealth" could be asked:

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?"

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:3-5).

BRIBERY AND DICTATORIAL AMBITION

Wherever charges of bribery by notorious political spoilsmen are true; or wherever legislation is timed for votes; or relief given at the cost of stultification of conscience, or as a bribe for the sacred franchise, Bible Economics administers rebuke upon such conditions.

"In whose hands is mischief, and their right hand is full of bribes" (Ps. 26:10), delivers its reproof, whoever is involved.

And when dictatorial ambition would repudiate the wisdom inherited from the fathers, eternal, like God the Author, there is a command to forbear:

"Remove not the ANCIENT LANDMARK which thy fathers have set" (Prov. 22:28).

A landmark is not only "an object that marks the boundary of a tract of land, or familiar object that serves as a guide to a locality," it is also "any fact or event that helps to recall other facts and events."

"Cursed be he that removeth his neighbor's landmark. And all the people shall say, Amen" (Deut. 27:17).

What of those "miners," and "sappers" of the nation's bulwark, the constitution, their bill of rights, and guarantee of economic justice?

Solomon, reputed wisest of men, said:

"My son, fear thou the Lord and the king: and meddle not with them that are given to change:

"For their calamity shall rise suddenly; and who knoweth the ruin of them both?" (Prov. 24:21, 22).

THE LARGER LIFE MISNOMER

So, too, does the promise of larger life to the forgotten man by a more equitable distribution of wealth sharply conflict with the lucid teachings of Christ. He was the Prince of life; lived an incomparable life; was without money to pay His tax; appointed a thief as His treasurer, had not where to lay His head; and was so poor a tomb must be donated for His burial. Yet He offered men life "more abundant," and gave and gives "what is really life" to millions.

He taught that a man's life consists NOT in the possession of an abundance of material things, but in fellowship with God. He commanded those men who had eaten, without labor or money, His miraculously-created bread, and forthwith wanted to force Him to be King of free bread distributors (not seeing in the miracle-bread broken and freely distributed a symbol of His body broken on the cross to give spiritual bread to the world) -- "Labor not for the meat which perisheth" (See John 6:14, 15, 27).

NO ARBITRARY DIVISION OF OTHERS' WEALTH

Christ surprised one who wanted Him to use His authority, arbitrarily, to force a brother to divide with him his inheritance. He gave no word of condemnation to him that had the inheritance, but by stingingly condemning the covetousness and envious greed that prompted the request for its division, showed the fly in the "share the wealth" ointment, whatever the pretext for it. Yet He achieves in His followers, without force, except the constraint of love for His Person, the disposition to bear each other's burdens, according to capacity and opportunity, and so fulfill the law or rule of Christ. In other words His economic objective is achieved, not by law, but by grace.

THE POLICY OF SCARCITY MAKING FOR PROSPERITY Crop restriction, and interruption of the law of animal

fecundity, have no place in Bible

Economics. Meat was created by God for the use of them that know the truth.

The promise of Bible Economics concerning abundance is:

"And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground" (Deut. 28:11).

God promises to multiply the seed sown; that garners shall be filled with all manner of store; that there shall be no miscarriage in the stall, thus inspiring David's petition for animal increase:

"That our sheep may bring forth thousands and ten thousands in our streets" (Ps. 144:13).

The major economic prophet, Isaiah, describes his sufferings under the policy of scarcity which the kings of his day prescribed -- not for themselves but for the people, while their own eyes stuck out with fatness-

"My leanness, my leanness, woe unto me" (Isa. 24:16).

Immediately he traces the cause of his near-starvation to the rulers and their merciless policies:

"The treacherous dealers have dealt treacherously: yea, the treacherous dealers have dealt very treacherously" (Isa. 24:16).

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Chapter 3

THE NEW DEAL AND THE BIBLE ATTITUDE TOWARD WEALTH CONTRASTED

"SOAK SUCCESS" POLICY UNKNOWN

We look in vain through the economic testimony of the Bible to find a single word or sentence that penalizes thrift, or condemns wealth rightly gotten, retained, and used. Neither the rich nor their riches, per se, are condemned. The possessors of wealth are not pictured as a society-endangering or criminal class. On the contrary they are society's economic saviours. They are commanded to be faithful, and commended for fidelity in the stewardship of wealth:

"Charge them that are rich... that they do good, that they be rich in good works, ready to distribute, willing to communicate" (I Tim. 6:17, 18).

Fidelity is the one charge given to the rightly rich:

"Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

There is never a word about the mere possession of riches meriting eternal hell. The rich fool, rich within himself, not rich toward God, is a different story.

The wise rich are not high minded. They do not trust in uncertain riches. They, through the gift of God, "lay hold on eternal life" (I TIM. 6:19).

Bible Economics never "soaks" success, or penalizes thrift. The good and faithful servants are commended for doubling their talents; the slothful servant is rebuked for burying his. (Matt. 25:14-30.)

THE GIVER OF WEALTH

It is distinctly said that God giveth power to get wealth; He sends prosperity to whom He will; promises plentiful silver. Many Bible characters who were in utmost favor with God were fabulously wealthy, ^[4] faithful in stewardship until given an abundant entrance into heaven:

"The most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:25, 32).

Again:

"I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have GIVEN it unto whom it seemed meet unto me.

"And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, MY servant" (Jer. 27:5, 6).

Good government, like a good tree, is known by its fruit. When a government confiscates by unjust and arbitrary tax exaction the working capital of those able and willing to give to man and to God an honest accounting of their stewardship, such government is guilty of robbery, the paralysis of the only class which can prevent national economic suicide.

Much of the prevalent attitude of condemnation of the wealthy arises from a wrong application of the words of Christ:

"A rich man shall hardly enter into the kingdom of heaven.

"And again I say unto you, It is easier for a camel to go through the eye of a needle, ^[5] than for a rich man to enter into the kingdom of God" (Matt. 19:23, 24).

Half truths are subtle snares. This statement did not end Christ's discourse on the danger of riches. He did not say a rich man could not enter the kingdom of heaven, but that he would enter it with difficulty, a difficulty which, however, vanishes by His next statement: "With men this is impossible; but with God all things are possible" (Matt. 19:26).

The parallel in Mark 10:27 is:

"With men it is impossible, but not with God: for with God all things are possible."

Manifestly, this includes the salvation of the rich. It is a ray of hope to the young man who had great possessions, and who went away sorrowful because Christ, to expose his self-righteous boasting that he had kept all the law from his youth up, had commanded him to sell all and give to the poor. It is also Christ's answer to the exceedingly amazed disciples, who asked Him, "Who then can be saved?" (Matt. 19:25).

Bible Economics clearly distinguishes between wealth fraudulently amassed and that which is rightly gotten; between the rich fool who attributes his wealth to his own efforts, hoards it as the miser or selfishly uses it, and the wise rich who recognize their prosperity as the gift of God, and have a sense of responsibility to Him in its stewardship.

"SOAKING THE RICH" WOULD THWART THE FULFILLMENT OF PROPHECIES

The captains of industry, of necessity, are in the picture in the fulfillment of certain Prophecies, for, "Where there is no vision [economically, as well as spiritually] the people perish."

It is historically confirmed that inspiration to new discoveries flashes from this inspired Volume. The renaissance of literature, the study of original manuscripts of the Bible, and the beginning of industrialism in the Sixteenth Century were more or less synchronous.

Bible Economics fore-visions, until the end of time, the increase of knowledge, and the multiplication, in infinite variety, of new discoveries for use by the world's ever increasing population. This calls for the skill, genius, and means of the "men of renown," the captains of industry, who are as divinely endowed with abilities to make such a prophetic program possible, as are ministers to preach.

Upon such, as upon rulers, is enjoined diligence, doing everything with their might --fervent, eager, painstaking, abounding in their respective callings. They are to seek out the many useful inventions and drive through to their successful production, which would mean employment and life to the multitudes. When the "pay rollers" are on the job the poor can work, but they cannot create pay rolls.

This omniscient Volume, millenniums ago, fore-viewed steam, auto and air transportation, their civilian and military

uses; their bright lights, like torches; their thunderous, earth-shaking speed and their bird-like, air-piercing flight. Related to such industries, of course, mention is made of the iron furnace and artisans in iron, brass, tin, copper, etc., all dependent upon the direction of the captains of industry.

Unless labor be happily employed and adequately remunerated, capital suffers. Today we have seen a greater blow to industry, when capital and its initiative are humiliated, or, in exact Bible Economics language, "The rich are made to sit in low place." In other words, their honest accumulating is branded "criminal."

Self interest could hardly motivate the poorest of men in pleading for the rich. I am reminded of a laughable mixed figure of speech, which carries, notwithstanding, a tremendous lesson for Congress and its soak-the-rich obsession. Said the excited speaker:

"My friends, if we don't stop swatting the goose that lays the golden egg we will milk it dry."

The minister is commanded to plead for the widow, the orphan and the needy. Now he may do this most effectively by appealing for the removal of the ban on the legitimately wealthy, and the restoration of their confidence, that they may do the work God has endowed them to do.

Should a billionaire industrialist die, the 70 per cent inheritance tax his heir must pay could throw a great constructive organization out of business and hundreds of thousands out of employment.

A SEARCHING WORD TO ALL DIVIDERS OF OTHERS' WEALTH

Producer, capitalist, laborer, buyer, seller, ruler, dictator, socialist, communist, are alike warned against the malignant disease which afflicts the slothful, who "Coveteth greedily all the day long" (Prov. 21:26).

Christ surprised the man who requested Him to use His authority to force his brother to divide his inheritance with him. He uttered no word of condemnation of him that possessed the inheritance. He placed His finger on the deep avarice of the one that would force his brother to share with him his wealth. The "share-the-wealth" slogan finds no precedent in Christ's practice or teaching. He stingingly rebukes the motive of one "share-the-wealth" advocate and warns all against its subtle snare:

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

"And he said unto him, [doubtless indignantly!] Man, who made me a judge or a divider over you? (God had not; He made not Himself so, and this man's selfish greed could not influence Christ to use HIS kingly power to conscript and disburse another's wealth.)

"And he said unto THEM, [The change of the pronoun singular to plural, from 'one' to 'them' is very significant. He is now warning the whole company present, and the whole world, against lusting after, and using force to obtain, others' possessions!] Take heed, and beware of COVETOUSNESS."

What a revelation! That covetousness for place, power, means, authority, may lurk beneath the "share-the-wealth" cry.

Neither is it incidental that His climactic statement of this discourse blasts a fond doctrine of the New Deal that the more abundant life will come to the forgotten man by a more equitable distribution of material wealth. Right and just though that is in itself, it is seriously erroneous as a synonym for the more abundant life which is real because spiritual:

"Beware of covetousness: for a man's life consisteth NOT in the abundance of the things which he possesseth" (Luke

12:1315).

Christ illustrates another danger of covetousness. It not only precludes the enjoyment of real life here but hereafter. The rich fool, in the parable, had all material in surplus, but not being rich toward God died pauperized as to the true riches. Christ indicated the basis of true wealth later:

"And this is life eternal that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).

Calvin Coolidge said, with his usual sagacity, that the only money which the government has is that which it takes by taxation from the people; and, therefore, to abuse its right of legitimate taxation by taking, unduly, from one group in order to give to another group was legalized larceny -- the perverting of the true function of government, converting it into a "throne of iniquity... which frameth mischief by law" (Ps. 94:20).

The compulsory burdening of one group to ease burdens which should be borne by other groups finds no justification in the code of equitable Bible Economics:

"For I mean not that other men be eased, and ye burdened:... but by an equality that now... your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality" (II Cor. 8:13, 14).

Saint Paul, referring to the command to gather manna, illustrates his meaning by a paradox similar to the proverb that, that which is scattered increases, and that which is unduly withheld tends to poverty (Prov. 11:24):

"As it is written, He that had gathered muck had nothing over; and he that had gathered little had no lack (II Cor. 8:15).

Some of the Israelites tried to beat the rule and gathered more than specified, and it "bred worms, and stank" (Exod. 16:12-20).

There is an analogy between the above and the price pegging which has given extra billions to the farmers, though the stench in the latter case be not apprehended. This policy has caused hardship, bitterness, protest, and cursing among those city-dwellers forced to meet advanced prices out of reduced incomes. They are in much greater need of it than those for whom the extra amount is collected, for farmers can, at least, always eat, and often their cry for advanced prices is not because of actual need, but that they may join land to land and lay field to field, despite God's pronounced woe on this practice.

4 -- Instance Job, David, Solomon and those rich men Saint Paul cautioned "that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good... lay hold on eternal life" (I Tim. 6:17-19).

5 -- This figure does not refer to a sewing needle but the needle or little gate in the city wall through which the camels did actually enter by bending their knees. They entered the city by the "needle gate" after the main gates were closed.

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Chapter 4

"NEW DEAL" SCARCITY AND BIBLE ABUNDANCE

NO SCARCITY

Bible Economics never justifies the limiting of crops, stock, or labor, but announces: "In the sweat of thy face shalt thou eat bread" (GEN. 3:19); "Neither did we eat any man's bread for nought... this we commanded you, that if any would not work, neither should he eat" (II Thess. 3:8). No dole for idleness here. The corollary of these pronouncements obligates the stewards of wealth, individual and national, to furnish work.

REVERSING THE WISDOM OF THE ALMIGHTY

To labor is promised bountiful multiplication, not restraint, of seed sown; abundant, not restricted crops. In fact, the wisdom given to man to plow, harrow, roll, sow the land; to reap and thresh the crops, and to prepare food therefrom, is ascribed to God: "For his God doth instruct him to discretion, and doth teach him" (Isa. 28:24-29).

"He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth. "Man goeth forth unto his work and to his labor until the evening" (Ps. 104:14, 23).

This beneficent arrangement is ascribed to the manifold wisdom of God who filled the earth with riches, and gives them to man's labor:

"And sow the fields, and plant vineyards, which may yield fruits of increase.

"He blesseth them also, so that they are MULTIPLIED GREATLY; and suffereth not their cattle to DECREASE" (Ps. 107:37, 38). Thus:

"These wait all upon thee; that thou mayest give them their meat in due season" (Ps. 104:27).

Into this picture enter the young man and maiden. They grow, develop, love, marry and contribute progeny to this normal state. Also, vigorous old men are seen who renew their youth like the eagle's and are hale, hearty, active and productive until the last, still bringing forth fruit in their old age; e. g., Moses died at 120, not from infirmity but because God took him unto himself. His natural force was not abated nor his sight dimmed until the last. There is a way of developing vigorousness instead of dependency in our prematurely old men. Bible health economics would save the government billions.

Wait upon Him "Who giveth food to all flesh" (Ps. 136:25).

What shall be said of a class who defy these laws-corrupters who "speak loftily and wickedly concerning oppression?" So Bible Economics describes them:

"Their eyes stand out with fatness: they have more than heart could wish" (Ps. 73:7).

Yet they would thwart the answering of this prayer:

"That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets" (Ps. 144:13).

And would give the lie to this note of praise:

"Thou openest thine hand, and satisfiest the desire of every living thing" (Ps. 145:16).

Restraint of production would close the liberal hand of God, and block the answer of inspired prayers to Him for food.

"That there shall be NO MISCARRIAGE in the stall."

God established the law of animal fecundity for the supply of man's meat -- that every living creature should bring forth according to its kind. Defying these laws puts men on the spot of supreme egotism. Are they wiser than God!

Creating scarcity amidst abundance is a fearful assumption of omnipotent prerogatives. Man cannot create abundance amidst scarcity. Only One "maketh the hinds to calve."

"Moreover the profit of the earth is for all: the king himself is served by the field" (Eccles. 5:9).

"There is a time wherein ONE MAN ruleth over another to his own hurt" (Eccles. 8:9). THE PRAISE OF FOLLY

"There is an evil which I have seen under the sun, as an error which proceedeth from the ruler:

"Folly is set in great dignity, and [significant of our times] the RICH SIT IN LOW PLACE" (Eccles. 10:5, 6). This policy has set princes afoot; and placed beggars on horseback. Yet only in the prosperity of the rich, rightly used, is the prosperity of all possible.

Trusting in oppression, having pride in robbery, making a throne of iniquity where mischief is framed by law of legislative bodies intended to dispense justice, such rulers cannot by any possible external worship, claim to patriotism, or zeal for reform, have fellowship with Him, the habitation of whose throne is justice and judgment (Ps. 89:14), nor escape, ultimately, the penalty payment of adequate compensation.

He commanded that all of the fruit of the soil, tree, vine, and stock be gathered and preserved. Even the "gleanings" and the "fragments" must be gathered "that nothing be lost." Because, however great the surpluses of plentiful harvests and increases of bumper crop years beyond immediate need, wanton destruction, or willful waste, invited woeful want in the ever-contingent years of scarcity, or of famine.

A BENEVOLENT DICTATOR

Our Egyptologists -- historians and archaeologists-would render a great service against the contingent famine due us for our forgetfulness of God if they discovered the methods of food preservation the godly Prime Minister, Joseph, employed during the seven years of famine in Egypt.

For during each of the seven years the famine lasted, food was eaten that had been in storage for seven years, thus preserving life. (GENESIS 41st to 55th chapters).

Joseph's plan of relief administration was unique. As long as money lasted, food was exchanged for it; then he exchanged

food for cattle; then for land, until the Crown owned all of Egypt's land.

The famine over, the land reverted to the original owners, except the single tax of one-fifth [6] which Joseph had imposed during the seven years of plenty, not for idle hoarding, selfish speculation, or inequitable distribution, but storing for the use of the people pro rata to each one's need when the famine struck. This is a side light on the right use of storage.

"He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it" (Prov. 11:26).

What a striking contrastive picture this! The benevolent cold-storage baron who is satisfied with a reasonable return on his investment, happy in his service to the people, and their grateful benediction upon his head, and the marble-hearted profiteer who thinks of his own gain and holds back the corn the people need for unearned price-advance, skulking along under the peoples' curse. I have met, among this class, barons who stole thus millions from the peoples' necessity, and were so far deceived by the devil that they ascribed the proceeds of such theft to the blessing of God.

And, by extension of the right use of the storage principle, the people shall bless the government which forbids the unlawful withholding of corn, food, fuel, and life's necessities, and enforces legislation for equitable distribution.

Fortunately for the famine-stricken Egyptians, Joseph knew not of the modern psychopathic-ward-wisdom that creating scarcity would make for prosperity. Artificially-created scarcity leads not to plenty, but to, poverty.

"There is that scattereth, and yet increaseth," and there is that withholdeth more than is meet, but IT tends to poverty" (Prov. 11:24).

6 -- This was a master stroke of economy, circumventing the multitudinous taxes and their bureaucratic administrative cost, under which we groan.

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Chapter 5

THE MAJOR PROPHETS ON ECONOMIC JUSTICE

ISAIAH

Isaiah's rebukes to princes who side-stepped economic justice sting by contrast. He writes more of the goodness, mercy, and compassion of God than of His severity, as did Ezekiel and Jeremiah. His book has been called "The Gospel of Isaiah."

He wastes no time in preliminaries. He plunges into the heart of the difficulty, for his hearers assiduously maintained formal religious observances as a blind for their Corrupt economic practices.

SPECIFIC CHARGES

The multitude of their sacrifices were purposeless; their oblations, vain; their incense-burning, an abomination; their assemblies and solemn meetings, iniquity; their religious feasts, God-hated; their prayers, unheard; their religious acts, unseen of God, for He hid His eyes from them.

"Why," they asked Isaiah, "does God repudiate our worship?"

"You have neglected what precedes acceptable devotion to God," Isaiah retorted, "Your hands are full of blood" (Isa. 1:15);

"Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isa. 1:17);

"Thy princes are rebellious, and companions of thieves; EVERY ONE loveth GIFTS, and followeth after rewards: they judge not the fatherless, neither does the cause of the widow come unto them" (Isa. 1:23).

Rulers never do evil so effectively as when patronizingly, formally, heartlessly, they externally worship God and thus claim His sanction in a wrong course. Isaiah was expert at tearing off such pretentious masks. The four kings (Isa. 1:1) during whose reign he prophesied, by clamoring for the reform of every one but themselves put themselves on a "hot spot":

"The Lord will enter into judgment with the ancients of his people, AND THE PRINCES THEREOF" (Isa. 3:14).

Isaiah charged these princes with appropriating the fruit of the vineyards:

"For ye have eaten up the vineyard" (3:14).

He drives home what disposition they made of their unlawful conscriptions:

"The spoil of the poor is in your houses" (3:14).

Evidently, under Isaiah's observation, the rulers conscripted grapes in payment for the excess taxations they inequitably imposed, just as under the observation of Amos they arbitrarily took from the poor farmers BURDENS of WHEAT to feed into their greedy tax-maw, so insatiable it could "never have enough" (Isa. 56:11).

Such appalling oppression calls from God, through Isaiah, a heart-break-cry of indignation against the spoiler-rulers:

"What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts" (Isa. 3:15).

The writer is sure, were Isaiah here today, he would utter a similar cry in the interests of "the new poor" -- the poor bewildered rich!

THE "BRAIN-TRUSTERS" ENTER THE PICTURE: THEIR REPUDIATION

They are represented as "turning of things upside down," which, Isaiah said should "be esteemed as the potter's clay" for instability.

These ancient "Brain-Trusters" were "wise in their own eyes, and prudent in their own sight" (Isa. 5:21).

They also were drunken and staggered; but not from wine, or strong drink (Isa. 29:9), but with egotism because of their own wisdom. Drunken upon authority, power, and conceit of human wisdom, these arrogant rulers and wise men were driven into a realm which always denudes sham, presumptuously teaching the people a vain form of worship of God, teaching for doctrines the commandments of men, magnifying their petty human traditions, rejecting the commandments of God.

Isaiah bears down on these self-styled learned men, shows that they were, to the wisdom that comes from God, in a deep sleep; their eyes closed; His wisdom covered, hidden from them, sealed:

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. 29:13, 14).

Isaiah pronounced a woe upon these wise men despite their efforts to hide deep their counsels from the Lord; their cover of the darkness and their arrogant vaunting in their false security: "Who seeth us? and who knoweth us?" (Isa. 29:15). He prophesied that they should be brought down, low in the dust -- "Visited by the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire" (Isa. 29:6); by Him who abounds in resources to "destroy the wisdom of the wise, and... bring to nothing the understanding of the prudent" (I Cor. 1:19), when they exalt themselves above the Most High.

Whenever one group dominates another, whether it be a forcing of will as absolute monarchies, dictators, through communistic or socialistic theories of government, or by intellectual superiority, so-called, of a minority of scholars or learned men, class bitterness always results. Not so where the Economics of the Bible prevails, for its subjects more really share their wealth than do the professional and politically-ambitious share-the-wealth-ers, but it is all through the creation of a voluntary disposition in them; its only constraint love from, of, and for Christ, the Author, Pattern and Power of equitable economic practice.

NO REDEMPTION BY, NOR ACCEPTABLE WORSHIP OF GOD, WITHOUT JUST ECONOMIC PRACTICE

Isaiah continues his tilts with the religious but morally insensible rulers. They should be faithful shepherds of the people, alert watchmen. Instead, Isaiah charges, they were,

"Blind; ignorant; dumb; sleeping."

He presses the figure of a faithful shepherd, ever accompanied by a faithful dog. But, faithless shepherds that they were, their very dogs took their characters from that of their masters:

"They are all dumb dogs, they cannot bark; sleeping; lying down, loving to slumber" (Isa. 56:10).

Isaiah drives home the figure to its climax -- there was one part of them which was never asleep to self-interest, but was blind to every interest except their own-

THEIR GREEDY TAX-MAWS, WHICH WERE INSATIABLE, FILLED WITH THE INIQUITY OF THEIR COVETOUSNESS (Isa. 57:17):

"Yea, they are greedy dogs which can NEVER HAVE ENOUGH, and they are shepherds that cannot understand: THEY ALL LOOK TO THEIR OWN WAY, every one FOR HIS GAIN, from HIS QUARTER" (Isa. 56:11).

Next, Isaiah pictures the fruitage of their carnival of tax-graft and plunder:

"Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink" -the while, planning greater tax-exactions which the pitiful poor must stagger under to finance more wantonly extravagant expenditures, which they also planned between their cups -"and tomorrow shall be as this day, and much more abundant" (Isa. 56:12).

Perhaps, to modernize it, their bankers advised that seventy billions was the saturation point of the people's tax-endurance.

Instead of restraining national pillage, these reprehensible princes winked the eye in approval, and reached the hand for a lion's share of the loot, a practice which the Psalmist, King David, incisively describes:

"When thou sawest a thief, then thou consentedst with him" (Ps. 50:18).

Of these ruler-robbers Isaiah demanded reform; consistency; sincere patriotism; service to the people-that they exemplify Bible Economics justice.

Isaiah's charge that the rulers were greedy tax-hounds should have stung them to reform. Yet, seeking the impossible, self-justification, they prate of delight in approaching to God: of seeking Him daily; of delight in knowing His ways; of asking of Him the ordinances of justice (Isa. 58:2).

Specifically, they ask:

"Wherefore have we fasted... and Thou seest not?" (As if the silent heavens could ever be the fault of God who longs to bless). "Wherefore have we afflicted our soul, and Thou takest no knowledge?" (Isa. 58:3).

Isaiah answers that fasting was vain while economic practice was perverted:

"Behold, in the day of your fast ye find pleasure, and exact all your labors."

In the very midst of it their hearts went out after their covetousness:

"Behold, ye fast for strife and debate [use it as a blind] and to smite with the fist of wickedness" (Isa. 58:4).

He further enlightens them. The position of the body during a fast, denial of food, or pretended affliction and sorrow of soul, is nothing -- "to bow down his head as a bulrush, and to spread sackcloth and ashes under him," but the sincerity of the heart, proved by right economic practice, is the fast acceptable to the Lord (Isa. 58:5).

Isaiah next describes the true fast God had chosen for them, minutely listing its equitable economic elements:

"To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke" (Isa. 58:6).

He added: "Feed the hungry; shelter the poor; clothe the naked" (Isa. 58:7).

It must be remembered that paramount among the "burdens," the "yokes," the "oppressions," the "bands," which the rulers must "undo," was the exaction of excess taxes from the people; and that Isaiah is not pleading for charity, for the poor, but justice which would make relief unnecessary.

Isaiah charged that the multiplication of "crooked paths" made national peace and prosperity impossible-

"Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

"We grope for the wall like the blind... as if we had no eyes: we stumble at noonday as in the night" (Isa. 59:9, 10).

He personifies Justice, Judgment, Truth, Equity, because their presence (or absence) calls for human incarnations of these abstract ideas:

"Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter" (Isa. 59:14).

Isaiah was a thorn to the oppressive rulers who instead of incorruptibility condoned dishonesty in high places; who conscripted life, work, property, liberty, ostensibly under the pretext of emergent taxation for legitimate legislative expenses, actually to fill their own private caches, secret strong boxes and palaces with the spoil of their piracy.

He was not deterred by patriotic platitudes, cliches, shibboleths or "party-cries," nor by externally devout worship of God followed by unrighteous economic practices in judgment, weights, and measures and oppressive legislation against the widow, the fatherless, the hired servant, and the needy brother. With the people, he too was oppressed by the rulers' tax-thievery which financed wanton extravagance, sinful luxury, selfish ambition, and the quest of personal glory.

He vigorously protests. Their throne was indeed a throne of iniquity, which framed mischief by law. God could not have fellowship with such rulers, or sanction their policies, for His habitation is justice, His throne, righteousness.

Isaiah had smarted the princes by his whiplash reproofs.

Beating God's people to pieces and grinding the faces of His poor to the dust of the earth, himself among them, forced his charges against the faithless princes of Israel:

"The spoil of the poor is in your houses" (Isa. 3:14).

He paid the penalty for freedom of speech, ever repugnant to evil rulers. He was made, he said, "an offender for a word," and that word a plea for that economic justice their own law so clearly set forth. Henceforth his life was as that of a hunter's prey. Speaking for God he said: "He looked for judgment, but behold oppression; for righteousness, but behold a CRY" (Isa. 5:7).

The rulers were bent on increasing their own fortunes by robbing the people through tax-exactions:

"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth" (Isa. 5:8).

Later Isaiah discloses their method:

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;

"To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless" (Isa. 10:1, 2).

CRASSLY MATERIAL PRINCES PUNISHED

Soon he visions desolation, God employing the Assyrians as the rod of His anger against them, with no allies to help them, their very stolen glory a handicap. (Isa. 3:6.)

And, more applicable to us than to the Jews, he pictures the world punished for evil, the wicked for iniquity, the arrogance of the proud caused to cease. (Isa. 13:11.) And, speed the day, when "I will make a man more precious than fine gold: even a man than the golden wedge of Ophir" (Isa. 13:12).

It is unthinkable that He who giveth wealth to whomsoever he will should condemn its legitimate expansion, retention and use. He encourages fidelity to God and man in its stewardship.

Wealth fraudulently gotten is another story, particularly when exacted by rulers under the guise of lawful and necessary taxation from an already oppressed people staggering under mountainous tax-loads to finance extravagance and personal ambition. Such rulers, in the Bible Economics message are termed the enemies of God:

"Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth rewards: they judge not the fatherless, neither doth the cause of the widow come unto them...

"Therefore saith the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies" (Isa. 1:23, 24).

Anon the economic prophet Isaiah forecasts a happier time, a Golden Age of economic justice, when there shall be:

"A covert... from the face of the spoiler: for the EXTORTIONER is at an end, the SPOILER ceaseth, the OPPRESSORS are consumed out of the land" (Isa. 16:4).

REPUDIATING THE OLD PATHS -- JEREMIAH

The weeping economic prophet, Jeremiah, charges the rulers with having a revolting and rebellious heart; they lay wait;

set snares and traps to catch men; their houses were full of deceit; on the misery of the people they had become great and waxen rich; in their gluttony they waxed fat until they shone and their eyes stuck out with fatness; they justified the wicked for reward; instead of justice to the poor of the land was wickedness, violence, spoil, grief, wounds; among them there could not be found a man that executed judgment and sought the truth:

"From the least of them even unto the greatest of them every one is GIVEN to covetousness; and... dealeth falsely" (Jer. 6:13).

THE MASK TORN OFF

These grievous revolters, corrupters, walking with slanderers, tried to cover their crookedness by offering incense, sacrifices, and worship in the Temple to the God whom their course mocked:

"Trust ye not in lying words, SAYING, the temple of the Lord, the temple of the Lord, the temple of the Lord" (Jer. 7:4).

These vain repetitions would not answer for ways unamended, for judgment unadministered:

"Behold ye trust in lying words, that cannot profit" (Jer. 7:8).

Jeremiah's rebuke apprehends the words of Christ:

"Why call ye me, Lord, Lord, and do not the things which I say?" (LUKE 6:46).

Formal Temple attendance, Jeremiah charged, could never substitute for the absence of just economic legislation and practice:

"Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal...

"And come and stand before me in THIS HOUSE which is called by my name, and say, We are delivered to do all these abominations? Is THIS HOUSE... become a den of robbers in your eyes?" (Jer. 7:9-11).

EZEKIEL

Another seer of visions of just economics utters a heart cry:

"Oh princes of Israel: remove violence and spoil, and execute judgment and justice, TAKE A WAY YOUR EXACTIONS from my people, saith the Lord God" (Ezek. 45:9).

This Major Economic prophet paints corrupt rulers in unlovely colors. He accused them of having taken gifts, usury, increase and having greedily gained of their neighbors by extortion" (Ezek. 22:12).

He warned that God must smite such dishonest gain. He addresses the prince of Israel on the inevitable day of reckoning:

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end...

"Remove the diadem, and take off the crown... exalt him that is low, and abase him that is high...

"Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to GET DISHONEST GAIN" (See Ezek. 21 and 22).

"It Cannot Happen Here?" Alas, our vaunted greatness, isolation, smug complacency, cannot prevent the day of recompense unless we return to national righteousness in fact instead of pretense.

"Moreover the prince shall not take of the peoples' inheritance by oppression, to thrust them out of their possession; but he shall give his sons for his henchmen] inheritance out of his own possessions: that my people be not scattered every man from his possession" (Ezek. 46:18).

From a broken heart Ezekiel utters a climactic cry to the princes to lighten the peoples' tax-load by establishing economic justice:

"O princes of Israel: remove violence and spoil, and execute judgment and justice, **TAKE A WAY YOUR EXACTIONS** from my people, saith the Lord God" (Ezek. 45:9).

The New Deal In The Light Of The Bible

By Arthur Zepp

Chapter 6

A MINOR PROPHET'S PIERCING CRY FOR ECONOMIC JUSTICE

PITILESS NATIONAL POLICY VEHEMENTLY REBUKED

Amos is an outstanding prophet of economic justice. He vividly pictures a riot of excess-tax oppression and exactions by rulers who were so "drunk with authority" that, said he, "they know not to do right" (Amos 3:10); so lacking in moral responsibility that they violated "the brotherly covenant" (Amos 1:9).

He calls them, "treaders upon the poor; robbers of their granaries" (under the pretext of emergent taxation, "Ye take from him burdens of wheat"); afflictors of the just; takers of bribes; turners-aside of the poor in the gate (the seat of government, where they did not dispense justice, but framed mischief by law); oppressors of the poor; crushers of the needy; ye who "turn judgment to wormwood, and leave off righteousness in the earth." (Amos 4:1; 5:7, 11, 12.)

He does not ask charity for the poor, but justice which would obviate the need of charity, the dole, and old age pensions.

He offers these recreant rulers life by a return to Bible Economics -- through hating the evil, loving the good, and establishing judgment in the gate and by upholding the law they had sworn to honor. (Amos 5:14, 15.)

Otherwise for their artificially engineered scarcity among the people -- not upon themselves -- God would send them "cleanness of teeth" (Amos 4:6), His word for real famine, striking the palaces first -- "want of bread in all your places."

"For they know not to do right, saith the Lord, who STORE UP violence and robbery in their palaces" (Amos 3:10).

A FOUR-STAR CHAMPION OF BIBLE ECONOMICS

Caricatures Tax-Hounds

Amos was a peerless pioneer of freedom of speech and of the pen (press); of the right of faithful and constructive criticism of recreant rulers; a check on faithless rulers when uncommon courage was necessary. With stinging, biting rebuke and invective he penetrated the triple mask -- patriotism, public interest, external religion -- whence the rulers of his day worked ruin. Amos placarded them in their true colors, as scare-crows before the outraged people: rulers who cried for the reform of every one except themselves; who scattered the taxes they conscripted, which represented the blood and toil and sweat of the people's labor, in wanton extravagance; whose every cry to the tax-bled people was, "Give ye"; who arbitrarily took from the poor burdens of wheat; who lay awake nights scheming up new methods of tax-exactions, and mercilessly multiplied the ever-increasing and staggering tax-load under which the people groaned. Amos, speaking for the long-suffering people, said "I am pressed under you, as a cart is pressed that is full of sheaves" (Amos 2:13).

Amos' Specific Charges Against Rulers

Irreverence for the dead; despite to their original constitution; influence of the children against the commandments of the fathers; irreverence for personality; exorbitant taxation -- "that pant after the dust of the earth on the head of the poor"; that put the temptation of strong drink before the temperate, and, for revenue, corrupted the pure Nazarites whom God commanded to abstain from strong drink (See Amos 2).

Amos resisted the Tammany-hall-izing of Palestine three millenniums ago.

The reader may judge wherein our times repeat these conditions.

Incomparable Extravagance

These thoroughly self-centered rulers cornered the market, cried scarcity amidst abundance, boosted prices, shortened measures and weights, reduced the purchasing power of the shekel and resold to its producers the refuse of the good wheat they had exacted in burdensome measure for taxation.

Were they examples of the measures of emergent stringency they imposed upon their subjects? They were not. Their own tables groaned with "the lambs out of the flock" and "the calves out of the stall" and the best of everything. While their subjects staggered under a restricted diet to the point of near starvation, their benevolent, philanthropic and reform-zealot-rulers lay indolently upon beds of ivory, and wined and dined, as they reclined upon luxurious couches, from costly golden bowls, the while lulled by the dreamy music of the viol to all sensibility or sympathy with their suffering subjects.

Amos had no word of condemnation for their numerous palaces -- stone, ivory, marble, or for their winter and summer houses -- but protests at using them as caches for the proceeds of tax-graft and robbery:

"Who store up violence and robbery in their palaces" (Amos 3:10).

He rebukes the indolent occupants for their insensibility to their subjects, groaning under mountainous tax-loads while they feasted, drank, reveled. Palaces so perverted, Amos justly warned, were hated by God, their Giver and He would smite, despoil, and end them. (Amos 6:8, 11.)

Amos continues:

"For ye have turned judgment into gall, and the fruit of righteousness into hemlock" (Amos 6:12).

But so drunken with authority were these rulers that they rejoiced "in a thing of nought" as a benefaction. (Amos. 3:4.)

Amos presses into the king's chapel and court, and with piercing voice rebukes the king, princes, and judges, indignation flashing from his rugged features.

In alarm the king sent an ambassador to silence Amos and eject him from his court and land:

"Prophecy not again... at... the king's chapel, and... the king's court" (Amos 7:13).

Only death could silence Amos' pent-up indignation:

He shows that election to exalted honor and opportunity for service (3:2), turned to oppression and wantonness, marble-hearted ingratitude, and irrevocable incorrigibility, made inevitable the dethronement and captivity of the king at Bethel who arrogantly repudiated God's call to just economics, in imagined immunity from the evil day of bitter recompense. (Amos 5:5; 8:10; 9:10.)

DETAIL OF AMOS' DYNAMIC IMPEACHMENT CHARGES

He recapitulates, reiterates his charges in slightly changed form for cumulative effect:

In the gate, the seat of government, instead of obtaining justice, the poor were tread upon, turned aside from their right, oppressed, crushed, robbed, ostensibly, under the pretext of emergent taxation for legitimate legislative expense, but actually to cache piratic spoil for wanton extravagance. Instead of justice, there was affliction; instead of peace, the tumult of the oppressed; instead of honesty, bribery; the hope of the distressed, swallowed up; the bewildered people, ruined by legalized taxation larceny, made to fail. (Amos 4:1; 5:7, 11, 12; 8:4.)

Of this accomplishment of theirs they boasted while the people groaned:

"Have we not TAKEN to US horns by our OWN strength?" (Amos 6:13.)

"Taken" was the word! They even claimed that God sanctioned their course which crushed the people. They camouflaged their distorted economics by formal worship. We assemble in the Temple, multiply offerings; sing songs; play melodiously on viols. (Amos 5:14.)

Amos, the watchdog of right economics was not deceived by word and tongue worship not backed up by deed and truth. He showed them that claiming God's sanction of robbery by unjust taxation and having God's sanction were at antipodes: The God of Hosts shall be with you, as ye have spoken IF ye seek good and not evil; if ye establish judgment in the gate; if ye hate the evil, love the good and cease bribery; if ye let judgment run down as waters, and righteousness as a mighty stream. (See Amos 5:12-15, 24.)

Without balanced economics, Amos continued, all your religious pretensions -- music, offerings, worship, Temple activities -- are mockery:

"I hate, I despise your feast days and I will not smell in your solemn assemblies. Though ye offer me burnt offerings... I will not accept them: neither will I regard the peace-offerings of your fat beasts.

"Take thou away from me the NOISE of thy songs; for I will not hear the melody of thy viols" (Amos 5:21-23).

Just economics, in fact, not pretense, would return national blessings, Amos promised. But the oppressor-spoiler-rulers knew this would end their carnival of, tax-graft and plunder.

They rejected this truth and tried to silence the troublesome prophet of economic justice:

"They hate him that rebuketh in the gate [the seat of government], and they abhor him that speaketh uprightly" (Amos 5:10).

Amos must be stopped. He weakened the plunderers. Freedom of speech must be curbed. Evil hates the light. Amos caricatured their legislation: "Come to Bethel, and TRANSGRESS; at Gilgal multiply transgression" for you know not to legislate justly.

Amos is weighted down with the burden of the people. Personifying their tax-woes he cries out: "Behold I am pressed under you, as a cart is pressed that is full of sheaves" (Amos 2:13). The excessive tax-juggernaut crushed the people to finance the rulers' criminal waste and extravagance; their love of luxury and indolence, their costly vacations to and fro to their numerous palaces; the transportation cost of their hanger-on attendants; their costly feasts and expensive wines.

They boasted of their achievement: "Have we not taken unto us horns by OUR OWN STRENGTH?"

Amos retorts: "Your achievement is a thing of NAUGHT; your rejoicing in this tax-theft is a mockery to the people staggering under the load; you put far away the evil day of reckoning; the time of bitter recompense, dethronement, banishment; but it is inevitable; your oppressions have reached Heaven and cried for sure revenge. (Amos 6:3-11.) God who gave them now hates the palaces you have perverted. His revenge shall strike the palaces first and those recreant rulers within them who have "turned judgment into gall and the fruit of righteousness into hemlock." (Amos 6.)

Even then, Amos offers one of two alternatives:

(1) LIFE -- by turning to the Bible Economics they had despised -- through hating the evil, loving the good, establishing judgment in the gate, upholding the law they had sworn to honor. (Amos 5:14, 15.)

(2) DEATH -- through famine, combined with other national calamities so overwhelming that the "swift," the "strong," the "mighty," despite vaunted egotism over their prowess, could not escape. (AMOS 2:14.)

Amos pleaded for the widow and the orphan and the poor by rebuking rulers who oppressed them by tax-conscription, or legalized stealing, or arbitrary appropriation of their possessions. I would plead for them by rebuking our legislators who are obsessed with the idea of soaking the rich, whose confidence should be restored, so that they may use their wealth and intelligence in creating work and wages for the poor, which, happily they want to do. Stealing the people's inheritance under the guise of necessary taxation would not have been so reprehensible had the proceeds been used for constructive purposes and true national betterment. But the selfish rulers could not vision the life, blood, sweat, tears, aches, and pains represented in what they arbitrarily stole from the toiling people. They further intensified the miseries of their victims by flaunting personal extravagance and squandering for selfish waste the proceeds of their legalized tax larceny.

Come easy go easy. Bible Economics prophets characterized spend-thrift rulers as the "assembly of mockers," so callous that they rejoiced while the pains of hunger distressed their oppressed and peeled subjects.

Hated, evicted, overshadowed by prison and death for his uncompromising loyalty, Amos was happy. He had played the man. He had shown kings, princes, judges, that life lay in the fullness of their subjects, and that the way of defeat and death lurked in the want of their people.

The patience of God and of the people towards these ruling brigands and their organized robbery is significantly indicated: the inspiration of Amos' burning cry for economic justice came to him "two years before the earthquake," a figure of speech for the famine of food and of water, the failure of crops, of the fruit of the trees and of the vines, the pestilence that decimated their live stock, and the foreign invasions -- God's instruments of punishment, that slew their young men -- which came upon the kingdoms of Judah and Israel following the rejection by their rulers of Amos' two-year-cry for economic justice. (Amos 1:1-15.)

Their blatant claim of God's sanction in their course of robbing the people -- while they practiced evil, not good, merited national death, not life. (Amos 5:14.)

Since they rejected the one true course for the return of national blessing -- judgment running down as waters, and righteousness as a mighty stream (Amos 5:24) -- fearful punishment from God was inevitable.

Their worship was hypocrisy; their legislative deliberations were but a multiplication of trespasses and transgressions against God and His people. And, Amos prophesied, since their palaces -- stone, ivory, marble -- were perverted into caches for the storing of the proceeds of their tax-graft and robbery, they should be smitten first; despoiled; ended.



The New Deal In The Light Of The Bible

By Arthur Zepp

Chapter 7

ADVANCING LIGHT: THE ECONOMICS OF THE NEW TESTAMENT

The Old Testament DEMANDS right economics, which is ever antagonized by national sin, termed "the iniquity of covetousness," and against which God's wrath so frequently and fearfully flared.

In the New Testament, equitable economics is first an empowering endowment, a gift which accompanies grace received, and guarantees the practice of justice in all of life's relationships, and that, usually, with enthusiasm. (GAL. 2:10.)

Spiritual life, not legislation, is the only motive power of this brotherly love, consideration, and service. Unless right economic practice voluntarily flows from the individual heart, class antagonisms and jealousies are inevitable.

Here all dictatorships fall down, as do communistic appropriations of wealth and socialistic legislation which conscripts others' property. Conscriptions, under whatever pretext, can never confer spiritual life. That only comes from God and is often so deep and joyous that its possessors place no value on anything except their potential and actual service worth.

A REAL COMMUNITY OF GOODS

The historic book, The Acts, pictures a Christian Communism. Each, voluntarily, placed his total resources into a common fund which was held sacredly subservient to the current needs of every one. Need, without embarrassing questionnaire, depreciation of personality, delay, or the hint of bribery to political allegiance, therefore, was the only requisite to participation in this fund:

"And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all MEN, as every man had need" (Acts 2:44, 45).

All was spontaneously voluntary. The only force was brotherly love, consideration, eagerness to serve. It was a community of goods because of a prior community of good, because each had drawn from a common Fountain living water which expanded into rivers of human helpfulness. The NEW MAN was the only motive of this NEW DEAL. Egregious error, arrogant human presumption would rush into this realm where angels fear to tread and promise to men its effects, a NEW DEAL, without its tremendous spiritual motive power, without its all-essential preface -- "And great grace was upon them all." (Acts 4:32-37.)

This Christian community of goods is the very antipodes of the covetousness and lust for others' possessions Which actuates wild, destructive, anti-Christian communism, and Bolshevism which arbitrarily appropriates the fruit of others' toil. Socialized legislation with the same objective has no justification here. Neither has the dictator's arbitrary conscription of wealth, nor monarchical exactions. In fact: dictator, demagogue, bureaucrat, tyranny of monarchy, minority or majority, all miss the sole motive of ideal Bible Economics -- "By love serve one another," which, in turn, is constrained by love from, of, and for, Christ. (II Cor. 5:14.)

This ideal Christian communism had safeguards against abuse: the discipline of nations, churches, individuals, is safe with Deity and His unerring law of compensation.

Income misrepresented, part of the price of harmony with this glad evangel of brotherly love withheld, brought summary judgment upon the first man who thus despised its Author. Detected, Ananias perjured himself and fell dead, a warning to insincerity which cloaks itself by zeal for God and identification with the Church. Soon his wife, in complicity with Ananias' attempted deception, meets a like fate. Ananias, for his duplicity, earned the unenviable distinction of fathering liars. (Acts 5:1-11.)

These two are typical of many who "keep back part of the price" of that whole-souled devotion and capacity service needed. Hence the popularity of fractional slogans: "We do our part."

The thief was commanded to play fair; to work and contribute to the common fund whence the needs of all, pro rata, were supplied:

"Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28).

While this happy company "had all things common," and "neither was there any among them that lacked," partisan narrowness did not limit their largesses to their own number. They were unwearied in well-doing to all men without expectation of reward in return:

"As we have therefore opportunity, let us do good unto ALL MEN, especially unto them who are of the household of faith" (Gal. 6:9, 10).

Christ gave a searching word on the motive, method, and objective of doing good:

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

"Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues [Radio and Press] and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

"But when thou doest alms, let not thy left hand know what thy right hand doeth: "That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly" (Matt. 6:1-4).

OTHER NEW TESTAMENT ECONOMIC ENUMERATIONS

Strength of brawn or brain, versatile resourcefulness, ability, talents, authority, surplus money, all increase the privilege of service and obligation to serve.

"We then that are strong ought [to owe] to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1).

Not from a sense of duty, or from fear of riot or revolution -- sometimes revenging national selfishness-but voluntarily welcome the privilege, for:

"Ye have the poor ^[7] with you always, and whensoever YE WILL ye MAY do them good" (Mark 14:7).

This does not mean the disbursing of all principal to the poor, exceptionally demanded of some who were deeply complacent in self-righteousness, but its retention in order to a continuous and more extensive service and better account of the stewardship of wealth, for:

"Strong men retain riches" (Prov. 11:16).

What of the attitude to government and to the payment of taxes, tribute, custom?

We have abundantly shown God's repudiation of unjust rulers. For rightly constituted government and duly appointed rulers there is a stimulating word of command as to how their work should be done:

"He that ruleth, with diligence" (Rom. 12:8). "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same:

"For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to EXECUTE wrath upon him that doeth evil. "Wherefore YE must needs be subject, not only for wrath, but also for conscience' sake. "For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

"Render therefore to all their dues: tribute to whom tribute IS DUE; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13:1-7).

Charity is to be administered without ostentation, in simplicity; mercy, to be shown with cheerfulness. (Rom. 12:8.) Personality is not to be depreciated because the privilege of this administration confers greater benefit upon the servers than upon the recipients: oppression of the poor reproaches his maker. By "pleading" for the widow and the orphan is not meant drives for charity, but justice in all relationships with them, often obviating the necessity of relief.

Bible Economics indicates the type of labor:

"Maintain good works for necessary uses" (Titus 3:14);

Also the justice and equality which govern the worker's wage scale:

"The laborer is worthy of his hire" (Luke 10:7);

And:

"Masters, give unto your servants that which is just and equal" (Col. 4:1).

This principle, rather than a universally applicable wage scale governing all wage contracts, prevails.

There are no mediators to adjust differences between capital and labor, just the master and the servant and the Great impartial Master of each in heaven, whom they are to remember and please in all of their agreements. (Eph. 6:9.)

In return for a just wage the servant is commanded to work heartily. (Eph. 6:1.)

The legitimate profit motive is recognized and approved for capital:

"In all labor [brain and brawn] there is profit" (Prov. 14:23).

Yet the monetary reward for both labor and capital is secondary; the service and joy to others through the utilitarian articles manufactured is their chief reward.

Surpluses earned beyond capital and labor's need assisted the legitimate indigent, to whom all the fortunate (employed and independent), scattered their largess after the example of their common Master, the world's greatest character, who thus found His supreme joy:

"I am among you as he that serveth." "Greater is he that serves than he that sitteth at meat" (See Luke 22:27).

The spirit which should actuate the man distributing the products manufactured is delineated:

"Not slothful in business; fervent [eager] in spirit; serving the Lord" (Rom. 12:11).

So will he find happiness and profit and make joyful his colaborers without whom his business is impossible.

A New Deal, without first the supernatural creation of the New Man, is impossible. It is the cart before the horse.

The New Man in capital, pays labor adequately; in labor, gives an honest work return; in selling, fair prices; in buying, handles his limit to keep the wheels of production constantly whirling; in government, legislates with impartial justice to the rich and the poor.

Also, the servant, the worker, works honestly, even where the employer, the capitalist, is not illuminated to justice and equality, for the illumination of both labor and capital is the objective of Bible Economics.

Likewise, the subjects of rulers who lack understanding (a type who are always great oppressors), patiently endure, work, agitate, educate, vote for reform, or the elimination of such rulers, whom, as one aptly said, the law of Bible Economics must be done "through or to."

The corrosion of selfish hoarding is indicated. For as human blood, stagnated, hence uncirculated, kills the individual, so money, the life blood of commerce, when stagnated -uncirculated -- kills the body politic.

When Zacchaeus, the avaricious tax-gouger, saw Him who is the embodiment of right economics, he at once became conscious of his legalized larceny of taxes and offered to make four-fold restitution to all he had robbed, to refund to those he had oppressed.

John, the Baptist, startled the politically entrenched and velvet-collecting priests by his conception of sharing the wealth: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." John also had a word for the greedy tax collectors, the publicans: "Exact no more than that which is appointed you."

He called this laying the ax at the root of the tree of selfishness and fruitlessness: Luke 3:9, 13.

James warns those who amass riches fraudulently that their rusted and cankered gold shall be the chief witness against them in the final assize "and shall eat your flesh as it were fire." (James 5:3-5.) Because they defrauded, lived in pleasure and wantonness, forgetting the love of God and the service of men.

Utility, active service, is the acid test, in Bible economic parlance, of justly gained money's right use, of real statesmanship, of sincere patriotism, and is a cardinal sign of the true Church.

Miserly penuriousness is condemned; it tends to poverty of spirit. Economy is commended -- salvaging the fragments that nothing be lost. Liberality tends to health. "He that deviseth liberal things by liberal things shall he stand."

"The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25).

Bible Economics seeks to detach men from looking, unduly, for real life enjoyment to the mere possession of material things:

"A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Later, this incomparable Example and Authority on the life that wins revealed the source of real life:

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3)

Thrown in with that, so to speak, is the promise of sufficiency in all legitimate things and the essential surplus to abound in every good work. (II Cor. 9:8.)

Wealth circulated yields joy here and draws compound interest in heaven's unbreakable bank forever. It thus escapes war-conscription, depression-depreciation, dictatorship-deflation, socialistic appropriation, and wild communistic pillage.

Bible Economics champions never enjoined a standard on others which they did not first practice themselves.

Paul said "In me first... for a pattern."

"Only they WOULD that we SHOULD remember the poor; the same which I also was FORWARD to do" (Gal. 2:10).

Some one aptly observed that Christ lived the Gospel for thirty years in order to teach it three years.

One of His historians, Luke, is careful to observe this order in his introduction to The Acts of the Apostles:

"Of all things that Jesus began BOTH TO DO and teach" (Acts 1:1).

Hear, practice, teach, was the order for His disciples. Of Him, John said:

"In him was life; and the life was the light of men" (John 1:4).

These, from their Fountain Source, are some of the high spots of that stronger faith in God and greater national righteousness which the leader of the New Deal rightly says are America's greatest present need!

7-- Not the indolent strong, coddled in idleness, but the legitimate weak and poor.