

"At best they preach modernism: Christ the model for all humanity. They take away the Divinity of Christ and point out he was a good carpenter, a good example for the working people to follow. At the worst they substitute Lenin the Father, Stalin the Son, and Mao Tse-tung the Holy Ghost, for the triune God of the Christians. They have completely changed the Christian faith. Where Christian teachings fit in with Communist aims, they are retained. Where they do not, they are eliminated."

In similar vein, the Reverend Tsin-tsai Liu testified: "With respect to the Bible . . . they teach that Jesus was a laborer, a carpenter's son, a proletariat and because he was from the working class and wanted to establish a working class, the rich people (the Pharisees) crucified him because he was a revolutionist, or as the Communists say, a Communist, and that is the way they teach it."

Reverend Liu stated that the Communists were friendly when they first took over China in 1949, but began wholesale persecutions of Protestant churches in 1950. Christian leaders were placed under house arrest. In addition, Christians had to be "reeducated" by attending confession classes to reveal their past associations and beliefs. After the Christian ministers and leaders were arrested, they were replaced with Communists.

The Communists confiscated the churches and then rented them back to the people at "fantastic" rentals. When the people could not pay these rentals, the churches were closed. "The only churches that were allowed to remain open were Communist-run churches that serve as showcases for visitors," said the Reverend Liu. Furthermore, Reverend Liu did not believe that these churches would ever be closed by the Communists because ". . . they are a good means of spreading propaganda and reeducating the people. Also, the churches give them an appearance of a dignified civilization."

The foregoing hearings before the House Committee on Un-American Activities were published in an official Government bulletin on 26 March 1959, and doubtless released previously to the Nation's press. Nevertheless, a United Press International News dispatch of 27 May 1959 said, "A distinguished American theologian has some stern words to offer on the problem of Communism and Christianity." The distinguished theologian was none other than Dr. John A. Mackay, retiring President of Princeton Theological Seminary. The news dispatch went on to say: "Dr. John Mackay . . . charged that America is turning its back on untold thousands of Christians in Red China. Dr. Mackay called for the recognition of Red China . . . backing a resolution that had been adopted at the General Assembly of the . . . Church meeting at Indianapolis. Dr. Mackay told the delegates that

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2. "Part of what Lenin called the solar system of organizations, ostensibly having no connection with the Communist Party, by which Communists attempt to create sympathizers and supporters of their program. . . . [It] was established as a result of a conference on constitutional liberties held in Washington, D.C., June 7-9, 1940. . . . The defense of Communist leaders such as Sam Darcy and Robert Wood, party secretaries for Pennsylvania and Oklahoma, have been major efforts of the federation."

(Attorney General Francis Biddle,

*Congressional Record*, September 24, 1942, p. 7687.)

3. "There can be no reasonable doubt about the fact that the National Federation for Constitutional Liberties—regardless of its high-sounding name—is one of the viciously subversive organizations of the Communist Party."

(*Special Committee on Un-American Activities*, House Report 1311 on the CIO Political Action Committee, March 29, 1944, p. 50; also cited in *Annual Reports*, House Report 2277, June 25, 1942, p. 20; and

*House Report 2748*, January 2, 1943, pp. 9 and 12.)

4. Among a "maze of organizations" which were "spawned for the alleged purpose of defending civil liberties in general but actually intended to protect Communist subversion from any penalties under the law."

(*Committee on Un-American Activities*, House Report 1115 on the Civil Rights Congress, November 17, 1947, originally released September 2, 1947, p. 3.)

J. Edgar Hoover, in his *Masters of Deceit*, describes a Communist front as follows:

"Fronts probably represent the Party's most successful tactic in capturing non-Communist support. Like mass agitation and infiltration, fronts espouse the deceptive Party line (hence the term 'front') while actually advancing the real Party line. In this way the Party is able to influence thousands of non-Communists, collect large sums of money, and reach the minds, pens, and tongues of many high-ranking and distinguished individuals. Moreover, fronts are excellent fields for Party recruitment.

"A front is an organization which the Communists openly or secretly control. The Communists realize they are not welcome in American society. Party influence, therefore, is transmitted, time after time, by a belt of concealed members, sympathizers, and dupes" (p. 228).

## E. STANLEY JONES

The references to E. Stanley Jones are most significant. Jones is a foremost exponent of "Kingdom-of-God Society." The larger context, therefore, of the quotations from Jones may be seen in his book, *The Choice Before Us*. The actual reference about capitalism being "the cheapest and most tawdry" is found on page 66. The paragraph reads:

"Nazism praises the Race, embodied in the Fuhrer; Fascism praises the State, embodied in the Duce; Communism praises Society—the classless society, embodied in Lenin; Capitalism praises individual success, embodied in the millionaire; the Kingdom-of-God Society praises God, as embodied in Christ. Of all these supreme things capitalism seems to have the cheapest and most tawdry goal. The highest is the Kingdom goal—God" (p. 66).

The nearest thing on the earth today to the Kingdom-of-God Society, which Dr. Jones identifies as Christianity, is Russian Communism. Comparing the Kingdom-of-God Society with Russian Communism, Jones writes: