

Church-based Communism

The Reverend E. Stanley Jones [1883-1974] is a case of some one using the church to promote a New World Order, one in which Marxist collectivism will be the only economic system tolerated. Following a line of thinking that placed him in the same camp as Leon Trotsky, Jones said that national sovereignty must be thought of as a “pretentious” thing. All borders must disappear.

Socialists need a crisis if they are going to sell their schemes. Jones felt that he had one ready-made. We must declare war on poverty and that unless we won that war the tapestry of the world would unravel.

Jones was certain that if we were to achieve his goals, and bring in utopia, where no one was hungry and war had ceased altogether, we will have to give up any idea we might have of reshaping capitalism. He quoted approvingly the Socialist, Lord John Maynard Keynes, who declared from lofty heights that modern capitalism was “absolutely irreligious.” In other words capitalism cannot be salvaged or reshaped. It must be done away with altogether.

Jones was a popular Presbyterian preacher, who if he ever knew what genuine Christianity is, had somehow lost sight of it. Under the guise of doing away with both Communism and poverty at the same time, Jones published *Christ's Alternative to Communism* [Abingdon Press, 1935]. The title is misleading. It is very apparent that the authentic Christ is not to be found anywhere in this all too wordy book - the Christ who redeems sinners. This effort at promoting a longed for utopia, is little more than a lengthy Socialist tract. If we follow its teachings it will lead to an alternative **to** Christ.

Like many of his colleagues Jones availed himself of a single phrase found in the teachings of Jesus, “The kingdom of God.” After singling this out he proceeded to attach to it the main tenets of Communism. By doing this Jones proved that he is no exegete. He expected the phrase to sustain meanings that he had willfully forced on to it.

If the kingdom comes to earth, Jones told us, we will do away with private property and competition. In place of capitalism, which thrives on competition, he wanted us to substitute what he called “cooperation.” The world he thought was ready for cooperation on a grand or universal scale.

Along with his fellow Marxists/Socialists, Jones fell back on an evolutionary scheme of some kind. This was necessary if he was to prove that mankind had by his day outgrown capitalism. This is classic Marxism. He said,

“But we have now arrived at the place in human development where we are beginning to see that that of all the outmoded conceptions, selfish competition is the most outmoded. It simply will not fit this new world which is striving to emerge.” [p.15]

The kingdom of God, about which Jones spoke, is not like the one in the New Testament which is entered by faith. As a matter of fact those who do not belong to Christ may be thought of as brothers in the kingdom, just as if they were baptized members of the church. Jones confirmed that he is a one-world Trotskyite when he says,

“We shall welcome those outside organized Christianity, who, however limited they may seem to us to be, nevertheless are striving for the New Day, at least in some of its phases.”

Jones then goes on to say that those who are outside of the church may have a better understanding of the kingdom than people of faith. They are unbelievers but their religion can be spoken of as **“informal Christianity”** and as such these informal Christians may be better able to **“. . . act more decisively than organized Christianity. We shall look on these brothers of the margin as just as truly brothers as those whom we think of as brothers of the center. It may turn out that they are *nearer the center than we.*”** [p. 278, *emphasis added*]

In other words the kingdom of God as Jones interprets it, does not require faith. You are near its center if you have good ideas about feeding and clothing the proletariat. He wrote, **“. . . we shall not confine the kingdom to the church even if we could.”** [p.278]

If we substitute the Communist term “comrade” for the Christian word “brother” we will arrive at what Rev. Jones was saying. He was promoting religious Marxism like the kind that Barack Obama was accustomed to hearing for 20 years while sitting under the ministry of the Rev. Jeremiah Wright.

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