

THE ROAD IS NOT YET CLEARED



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When I Preached Saving Money, Not Souls

(Paul M. Kamamorie in the Sunday School Times.)

In olden days God sent the Oriental Paul to take the Gospel to Europe; in these latter days in which we live the history of His providential guidance is repeating itself. In the earlier months of last year He sent the saffron-robed Oriental, the Sadhu Sundar Singh, from India to the Occident with a fresh message about how to pray; and he has sent another Oriental Paul Kanamori, from Japan, to warn us, out of a bitter personal experience, that there is nothing in the destructive criticism of the Bible to help the pagans of the Far East, but that there is everything in it to make of ourselves cultured pagans like those of ancient Greece. Thank God for these needed gospellers, from the East, and their fidelity to the di-

vine Oriental, their Lord and ours, and his glorious Book!—Ed Sunday School Times.

In the preceding article I gave a brief account of the "Kumamoto Band," but now I must turn to my own part in it, because I am to tell you the story of my own Christian life. But when I turn to my own part I am sorry to say that I cannot give the good part only, but I must give the bad part to. I was not a good boy, as some of my friends were, working faithfully during half a century. I was a blacksliding prodigal son of my heavenly Father for many years. My life was ship-wrecked on the rocks of doubt and unbelief. I have nothing to glory of, but only to confess my sins and failures. It is not a pleasant thing for a man to speak of his own sins and failings. But I think it is our first duty

as Christians to confess our sins to one another. So I here wish to discharge that first duty, and if possible warn my young friends who are in danger of treading the same path.

I was the first one of the Kumamoto Band who came to Doshisha university, in the summer of 1876. Also I was a member of the first graduating class, of 1879. After graduating from this school I went down to the Province of Okayama as a missionary. There was an American board mission station in Okayama, and I worked in connection with it, and after a year there sprang up a Congregational church of about fifty members, and I became its first pastor.

Then I was called back by Dr. Neeshima to his school as a professor of theology. So I came back to my alma mater and assisted Dr. Neeshima in teaching, and also in the work of the presidency.

During my stay in Doshisha university as a professor of theology I read many books on that subject. Among them were the books of German New Theology and the Higher Criticism. To me, brought up in almost Puritan strictness of doctrine and practise, their easy and free way of handling the Word of God and interpreting the doctrines of the Bible were so interesting and fascinating that I was completely carried away by their cunning argument. Finally I became a convert to this new doctrine, and a very zealous propagandist of it.

In those days all the Congregational churches were orthodox and evangelical, and I was looked at as a very dangerous heretic, and was almost excommunicated. I could not conscientiously stay in the orthodox church, since my theology so greatly differed from theirs, and so I left the Congregational church in order to make my position clear to the world; but when I left the church I left the Christian ministry also. I did so because New Theology and Higher Criticism had destroyed my faith in the perfect Divine authority of the Bible, and the perfect Deity of Christ. When I had lost these two things I had lost everything.

In those days there were many liberals who were saying, "You may have your own theology in your study, but retain the commonly accepted Christian doctrine in the pulpit. There is no need of entering into the discussion of theological questions in the pulpit, because it is for the common people, and not for the scholars."

But I said, "I cannot use two theologies in my ministry, one for myself, and the other for the people. I cannot handle the word of God in such a double-handed way. What I have learned in my study that I will preach in my pulpit." But such was quite a common practise among the liberals of those days.

Some liberal churches invited me to come to their side and help the spread of liberal Christianity in Japan. But I declined all invitations, left the ministry, and joined a politico-social reform campaign in my country. Now I became a political and social reformer; and in this capacity spent more than twenty years.

Now let me tell how the study of Higher Criticism and New Theology destroyed my evangelical faith, and what a baneful influence they exerted upon my spiritual life, and how they finally dragged me down to the depths of doubt and unbelief.

I was a lover of the Bible. I loved it and revered it as the word of God. I was converted by reading the Bible. I believed the Bible was the word of God, given by the Holy Spirit, through holy men of old. The Bible contains truth only, and no error. The Holy Spirit cannot be the author of error. God cannot make mistakes.

I believed in the absolute Divine authority of the Bible, and on this Divine Book, as on the rock of ages, I built my faith in Christianity as the

CURED HIS RHEUMATISM!

"I am eighty-three years old and I doctored for rheumatism ever since I came out of the army, over 50 years ago. Like many others, I spent money freely for so-called 'cures' and I have read about 'Urie Acid' until I could almost taste it. I could not sleep nights or walk without pain; my hands were so sore and stiff I could not hold a pen. But now I am again in active business and can walk with ease or write all day with comfort. Friends are surprised at the change." You might just as well attempt to put out a fire with oil as try to get rid of your rheumatism, neuritis and like complaints by taking treatment supposed to drive Urie Acid out of your blood and body. It took Mr. Ashelman fifty years to find out the truth. He learned how to get rid of the true cause of his rheumatism, other disorders, and recover his strength from "The Inner Mysteries," now being distributed free by an authority who devoted over twenty years to the scientific study of this trouble. If any reader of The Commoner wishes "The Inner Mysteries of Rheumatism" overlooked by doctors and scientists for centuries past, simply send a post card or letter to H. P. Clearwater, No. 1272-B Street, Hallowell, Maine. Send now, lest you forget! If not a sufferer, cut out this notice and hand this good news and opportunity to some afflicted friend. All who send will receive it by return mail without any charge whatever.

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