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Short Title

COMMUNISM, DEADLY ENEMY OF THE CHURCH

Thesis presented to the Faculty
of St. Louis University, St. Louis,
Missouri, in partial fulfillment of the
requirements for the degree of
Master of Arts

St. Louis University
1952

W. J. ...
...

COMMUNISM,
THE MOST DEADLY ENEMY OF THE CHRISTIAN CHURCH TODAY
A FULFILLMENT OF REVELATION

**A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity**

by
Robert Otto Maschke
June 1961

Approved by: *A. H. Remick*
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Reader

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CHAPTER I

WHY REVELATION AND COMMUNISM ARE COMBINED IN THIS STUDY

The Book of Revelation has much comfort for the Christian. Its chief burden is the message of the final success of the resurrected and ascended Christ over all evil. Yet before this final outcome, much suffering is to be experienced by Christians. According to St. John, the writer of this book, power, false doctrine, and lust are all pitted against the Christian to rob him of salvation. This paper will stress how the first--power, with some mention of false doctrine, is working against the church of Jesus Christ on earth. It will be shown that the Book of Revelation not only teaches that the Church will be persecuted, but that at present one organized group, the Communist Party, more than any other, fulfills the prophecy of Revelation thirteen, and is the modern Christian's greatest material enemy.

Revelation is intensely interesting, but at times extremely difficult. A careful study of Revelation will show that the fundamental conflict set forth in this book between Christ and the devil, between believers and infidels, has found its culmination today in Communism. A study of Communism is important to understand the world in which we live.

The thesis will show that Communism is the most vicious and destructive power against the Church today. This paper will not, however, enter into a detailed discussion of the

economic proposals and principles of Marx, Engels, or Lenin, but shall restrict itself to the spiritual field, as St. Paul said, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12) This paper does not attempt to be a commentary on the whole of Revelation. It will concern itself with those passages which are pertinent to our subject. After presenting the prophecies of Revelation and showing Communism's teachings and methods, its present day control over a third of the human race, it will be necessary to suggest some plan of action for the church, and how Christians may continue to be a salt and light of the world, and be grateful to the "Lamb" who "wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation." (Rev. 5:9)

Many have written on the Book of Revelation and countless authors have thoroughly studied the teachings and practices of the Communist Party, but the relation between communism and the prophecies contained in the Book of Revelation has not yet received the attention it deserves. Both subjects are important for every pastor, and the aim of this paper is to be helpful for a better understanding of the great historical events of our age in the light of Revelation.

Numerous commentaries on the Book of Revelation and the writings of leading communists and their interpreters have

provided the source material for this study. A detailed Bibliography will be appended at the end.

In this study of Revelation, it will be found that God has informed His people that powerful forces are constantly working against the Church. Another fact which will be proved is that Communism is the most formidable of modern-day foes and hence a modern-day form of the first beast of Revelation thirteen. Communism, however, is not invincible. "With God all things are possible." (Luke 1:37) "The gates of hell," even the might of Communist minions, "shall not prevail against it." (Matt. 16:18) This paper will show ways of combating Communism. Christians are to use these ways with humble and penitent prayer to God in Jesus' name for success. And while Christians pray, they are to continue to be blessings to the world materially and spiritually, but especially to those who this day are suffering under the shadow of the hammer and the sickle.

CHAPTER II

WHAT DOES REVELATION PREDICT?

This paper has not been written from the point of view which sees each modern nation reflected in certain passages of Holy Writ, foretelling its rise or fall. We believe the Bible speaks to all men, regarding their sin and their Savior. However in the study of Revelation there are pertinent passages which suggest that persecution will come to Christians. We believe Communism at the present time is that power which is the greatest menace to the Church of Jesus Christ. This is not explicitly mentioned in the text, but on the basis of the passages and Christian insight, this is evident.

While the number of commentaries on the entire book of Revelation or portions of it is surely legion,¹ yet the methods of interpretation fall into a number of categories. For some, Revelation reveals those things from the days of John to the fall of the Roman Empire. For others the Book of Revelation contains history from the birth of Jesus to the end of the world, all given in chronological order. Some regard everything excluding the first three chapters as referring to the distant future. A similar view presents even the first

¹John Peter Lange, Revelation (Grand Rapids, Michigan: Zondervan Publishing House, n. d.), pp. 72-75.

three chapters as applying to the extreme future.² Our view of Scripture is reflected in the commentaries of Lenski, C. H. Little³ and William Hendriksen.⁴ It can be called a version of the symbolical view, which applies the lessons of each vision to the church of all ages and its struggle, with nearly all visions revealing portions of the end of the world. The last vision especially dwells on the glorious view of the life which is to come.

The general burden of the book of Revelation is excellently stated by Dr. J. T. Mueller in his commentary of this same book: "The exalted Christ triumphantly rules and protects His church to His praise in its many and severe afflictions, leading it to final glory."⁵

What passages of Revelation suggest that persecution will come to the Christians? In the very first chapter, John the Apostle tells of his own suffering and exile, saying, "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in

²R. C. H. Lenski, Interpretation of John's Revelation (Columbus, Ohio: The Wartburg Press, 1943), p. 24.

³C. H. Little, Explanation of the Book of Revelation (St. Louis: Concordia Publishing House, 1960), p. vi.

⁴William Hendriksen, More Than Conquerors (Grand Rapids, Michigan: Baker Book House, 1954), p. 14-15.

⁵John Theodore Mueller, "St. John's Revelation," Graduate Course, Concordia Theological Seminary, St. Louis, Mo.

the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ." (Rev. 1:9)

Then in the second chapter of Revelation, verse ten, we learn concerning the church in Smyrna of Asia Minor that persecutions will be experienced there but that they should not fear, and instead be faithful though death comes, for after that--the victory of eternal life. "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Of the church at Pergamos, the northernmost city of the seven involved, we learn that persecutions had already started by the time John received his revelation from Jesus Christ. Antipas, a possible spiritual leader and pastor had been slain. Verse thirteen states: "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." From these passages we have Biblical proof that in the early church, persecution was experienced. Since this message to the Seven Churches is a message to the church down through the ages, we know there will be persecutions for the church also in our day.

In the sixth chapter of the Apocalypse, verses three and four, we note that the red horse which follows the white horse,

symbolizing the Gospel and Christ, brings the sword. This is a reminder of the words of our Lord, "I came not to send peace, but a sword." (Matt. 10:34) In verses five and six of Revelation chapter six we see the black horse, revealing that persecution will not merely be restricted to political oppression, but that economic measures will be taken against the Church. It will take great ingenuity on the part of the Christian to provide for his family. This vision of the second and third seal we apply to the Church of all times. Our conclusion is that there will be wars against countries in which Christians reside, and that the military power will be used against the Church. Besides, economic measures will make it always difficult for those who desire to serve Christ first to live in this world.

In verse nine of Revelation chapter six, note that when the fifth seal is opened, the souls of the Christians are with the Lord. They have been slain because they loved God's Word more than the decrees and creeds of men. In spite of the threats of death, Christians love the Lord. For this loyalty to Christ they will be killed. Verse eleven teaches us that there will be continual persecutions "that they should rest yet for a little season, until their fellow-servants also and their brethren, that they should be killed as they were, should be fulfilled."

But one of the clearest presentations in the book of Revelation referring to the conflict of the church is in the

twelfth chapter. Here the church (verse one) is about to see the entrance of Jesus Christ into the world. (verse two) The "great red dragon," whom we identify as the devil (Rev. 20:2) is not far away. He is ready to destroy Him as verse four teaches: "To devour her child as soon as it was born." How well we know that at Christ's birth, Herod's men were sent to Bethlehem to kill all the male children from two years and under. In spite of the persecution against Him, Christ was able to carry out His mission of preaching the Gospel and redeeming mankind and then ascended to His Father in heaven. "Her child was caught up unto God, and to his throne." (verse 5) But persecution by the devil did not stop. After Christ's ascension, the conflict continues on earth between Christ's church and the devil. C. H. Little in his commentary on Revelation writes regarding this vision that it "pictorially describes . . . the efforts of Satan directed against Jesus Christ and His Church throughout the entire New Testament dispensation."⁶

We are particularly interested in chapter thirteen where the beast with the seven heads and the ten horns with crowns on his horns appears. Since the name of blasphemy is upon his heads we know He is against Christ and His Church. In verse two we learn that the "dragon," the devil, "gave his power, and his seat, and great authority" to the beast. In

⁶Little, op. cit., p. 119.

other words, the devil now persecutes through the beast. . . While the beast was wounded in one of its heads (verse three) possibly by the death and resurrection and ascension of Christ into heaven, yet the beast recovered. Men are again impressed by anti-Christian power. "Who is like unto the beast? who is able to make war with him?" they exclaim in verse four. And this beast will continue "forty and two months"--the same time is indicated in the phrase "a thousand two hundred and three-score days." (Rev. 12:6) These two phrases are identical with the time in which the Church will be persecuted, and the time suggested in the expression "time and times and half time" (Rev. 12:14) in which God shall protect the church and not permit the gates of hell to vanquish the church. The beast demonstrates his anti-Christian spirit by blaspheming God and His name and His tabernacle and them that dwell in heaven. (verse six) He shall also be given "to make war with the saints, and to overcome them." (Rev. 13:7) Christians will die under his hand. The influence of the beast will extend over the whole earth, "over all kindreds, and tongues, and nations." (Rev. 13:7) Not only will the beast control nations and people; they in turn will worship the mighty power they behold. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Rev. 13:8)

The question now arises, what is the meaning of all this? The answer seems to be that this symbolizes the abuse of power by mankind against the church through the ages. He represents

anti-Christian power, whether military, political or economic; it is power in any area of life in which unbelievers control it for their own interest and in opposition to the Church of Jesus Christ. And behind this abusive, blasphemous power is the devil, the ancient foe of God. When God created our first parents, the devil was present to destroy and ruin God's work. But God saved the day with the promise of a Deliverer and Redeemer. As the devil saw the first family prosper and increase in children, he put it into the heart of Cain to kill Abel. But God blessed the first couple with a third son, Seth, who carried the promise and hope of the Messiah. Later the descendants of Seth were tempted to marry unbelievers and Satan thought again he had ended the work of God in man. But of that generation Noah and his family worshipped God and kept the Messianic faith. And so one could proceed throughout each era and age showing what means the "dragon" used to try to destroy God's people, but always in some way God protected His people. Finally when the very Son of God is born, the devil's scheme is foiled, and Christ becomes Victor over death and the grave.

Nations used by the devil to destroy the church can be seen from Biblical history. Egyptian forces first afflicted the people with burdens of work, then planned to destroy the nation of the Jews by what might be called "birth control" or infanticide. In desperation they sent a well-equipped and highly-trained company of soldiers and cavalry after the

multitude of God's children as they made their mass exodus through the Red Sea. But the devil's plan is confounded by the overruling hand of God. Again, other nations are used in the wilderness wanderings to afflict the people. In coming to the Promised Land, the devil puts up a fight to hinder God's people from their promised inheritance. Later the Philistines afflict them. The Babylonians, then the Assyrians, as well as the Persians and the Medes are used to destroy God's people. In later history, the Greeks and Romans wield the persecuting power of Satan. From Christ's day onward the use of governmental power against the church is seen by the persecutions of the Roman Empire, then by the apostate church of Rome, and by the Mohammedan hordes. At the present day of history what best fits the description of the first beast?

There is only one organization, the Communist Party, which best fits the figure of the first beast of Revelation today. One could have named Russia, but this would have minimized the enemy. While the center of the Communist Party still remains in Russia, it is the Communist Party, the New Class, which operates with some twenty-four million members in more than sixty countries, controlling governments of one-third of the population and one-fourth of the area of the world.⁷

Are we alone in pointing out that the Communist Party

⁷Special Subcommittee on Security Affairs, Strength of the International Communist Movement, October 15, 1953. (Washington: Government Printing Office, 1953).

is the greatest enemy of the church today? W. Hendriksen in his commentary says,

The sea-born beast symbolizes the persecuting power of Satan embodied in all the nations and governments of the world throughout all history . . . World dominion directed against God's people wherever and whenever it appears in history: that is the beast.⁸

In another section of the book he says,

By way of illustration, think of conditions in Russia at the present time: to be sure, there are sincere believers in Russia, but where is the powerful, official, unhindered, and public proclamation and dissemination of the Gospel? And is not this condition spreading to other countries?⁹

While the second report from the Commission on Communism appointed by the General Assembly of the Church of Scotland, given in 1952 did not specifically connect Communism as the first beast, yet its description of Communism fits perfectly.

This fanatical atheistic religion has incarnated itself in a vast structure of power. It can therefore propagate itself not only by means of its appeal to men but also by means of force and of the prestige which the possession of force always carries with it.¹⁰

In our own circles of the Missouri Synod, in commenting on the book of Revelation, the sainted Professor G. Stoekhardt says in his notes as recorded by Professor Frederick S. Wenger of the Springfield Seminary,

⁸Hendricksen, op. cit., p. 176.

⁹Ibid., p. 157.

¹⁰The General Assembly of the Church of Scotland. The Church Under Communism (New York: Philosophical Library, Inc., 1953), p. 56.

What is prophesied here is a bloody persecution of the Church, and the world's history has an abundance of such persecutions to record. Cp., the first centuries, and later the papacy has done even worse. Think also of Russia in the last decades!¹¹

Here is a proper place to quote others who look upon Communism as the greatest menace of our times. While these men may not look upon Communism as a fulfillment of Revelation, they nevertheless testify that the insidious influence of the Communist Party is pitted against the Church. Communism's anti-Christian power, we believe, is symbolically represented by the beast of Revelation 13:1-8.

Quoting first from Christian sources, we hear the Church of Scotland reporting,

It is probably the gravest political problem it (the Church) has ever had to deal with, and for the church the only comparable event would be the rise of Islam in the seventh century.¹²

From this same report note the following which points to the essential hatred of Communism for Christianity. "It is not accidental but essential that it (Communism) should try to destroy Christianity and the Church."¹³

Dr. Fred C. Schwarz, head of the Christian Anti-Communism Crusade, who has held recent "schools" instructing Americans

¹¹George Stoeckhardt, "Lectures on Revelation," taken down by F. S. Wenger, Concordia Theological Seminary, St. Louis, 1898, p. 21.

¹²General Assembly of the Church of Scotland, op. cit., p. 54.

¹³Ibid., p. 50.

on the dangers of Communism stated before the Texas legislature in 1959: "The fundamental doctrine of Marxism-Leninism is that Russia and America are at war We are living in an era of great danger, of vast peril; an era when the very future of our children is desperately menaced."¹⁴

From Concordia Seminary, St. Louis comes the clarion call as spoken by Dr. Alfred M. Rehwinkel.

Communism is therefore anti-religious, anti-Christian, the sworn enemy of everything that the Church stands for. Communism is to Christianity what Belial is to Christ.¹⁵

Writing for "The Lutheran Chaplain," Dr. Martin H. Scharlemann emphasizes the serious struggle that now is raging in this world. He says,

For let no man mistake the present issue: the conflict between Communism and the Church is a struggle between two absolutes. On the one hand is the God-Man, the head of the Church: on the other is the Man-God, the personification and master of the sinister forces of dialectical materialism. Both the Church and Communism are ecumenical movements. Both think of themselves as having a world-wide mission. They are in mortal conflict with each other all over the world.¹⁶

Dr. Arthur Voobus of Chicago Lutheran Theological Seminary, Maywood, Illinois, who himself experienced persecution

¹⁴Fred C. Schwarz, "Disease of Communism," Address to Texas legislature (March 25, 1959), p. 3.

¹⁵Alfred M. Rehwinkel, Communism and the Church (St. Louis: Concordia Publishing House, 1948), p. 58.

¹⁶Martin H. Scharlemann, "The Threat of Communism to the Church," The Lutheran Chaplain (1950), p. 1.

from the hands of Communists while in Estonia, says regarding this evil,

The most fateful times in human history have arrived. These are times when the American people are being called upon to make decisions more serious and important than any others in the history of the nation. This essay wants to strengthen the battlements which Christians are called upon to guard in a world struggle with the mortal enemy.¹⁷

Not only those in the Christian Church as servants of the Church, but men in government today see the very present magnitude of the Communist danger. J. Edgar Hoover, head of the Federal Bureau of Investigation says, "Communism is the major menace of our time. Today it threatens the very existence of our Western civilization."¹⁸ Hoover concludes with

No greater challenge has ever faced the Christian church. Communism has caused the deaths of millions of people. No enemy in all these 2,000 years has held such a deadly challenge to the Christian pulpit.¹⁹

The Committee on Un-American Activities, headed by Representative Francis E. Walter of Pennsylvania, has called Communism "the most monstrous conspiracy against humanity in all recorded history."²⁰

¹⁷ Arthur Voobus, The Communist Menace, The Present Chaos, and our Christian Responsibility (New York: Etse, 1957), p. 12.

¹⁸ J. Edgar Hoover, Masters of Deceit (New York: Henry Holt and Co., 1958), p. 6.

¹⁹ J. Edgar Hoover, "Communist Propaganda and the Christian Pulpit," Christianity Today, V (October 24, 1960).

²⁰ House Committee on Un-American Activities, Communist Persecution of Churches in Red China and Northern Korea (Washington: U. S. Gov. Printing Office, 1959), p. 9.

Senator Alexander Wiley of Wisconsin said in a newsletter of June 25, 1959, "Today our Country--and the Free World--are engaged in a life and death struggle with Communism."²¹

This ought to be sufficient to prove that in the Church and outside of the Church men realize that Communism is the major menace of our times. Realizing that Revelation prophesies that as long as this world stands anti-Christian power will be working against the Church, one is justified in saying: The Communist Party is at present the chief manifestation of the beast of Revelation chapter thirteen. It will now be shown that Communism is the most deadly enemy of the Christian Church today by what it teaches, especially in regard to religion, and how it carries out its sinister schemes.

²¹ Alexander Wiley, Weekly Newsletter (June 25, 1959), p. 1.

CHAPTER III

WHAT DOES COMMUNISM TEACH AND PRACTICE?

What is Communism?

"Communists are spending three and one-half billion dollars annually for literature propagating Communism. This is about \$40 to every \$1 the United States is putting into literature to reach the minds of the world's uncommitted people."¹ If one were to believe this propaganda, this thesis should read: "Communism, the Greatest Friend of the Christian."

Communism's pretense to "goodness" is evidenced by its slogans. "Christendom is right in doctrine, but Marxism in practice."² In his book "Masters of Deceit" J. Edgar Hoover tells how such terms as "Kingdom of God on earth," "freedom," "justice," "equality," and "better world" are used by the Communists to appeal to the unsuspecting. True, such words do have appeal to all of us. And what of Soviet Premier Khrushchev's statement made in a televised speech from San Jose, California that the Communists were building a "most sacred" new society.

We want to build a society of complete equality as preached by Christ. If you will look into our aspira-

¹Arthur O. Kaul, "Communism," Worldwide Evangelist, II (October, 1959), p. 3.

²Arthur Voobus, Communism's Challenge to Christianity (Maywood, Ill.: Seminary Book Store, 1950), p. 55.

tions you will see that we have taken many of Christ's precepts--such as "Love thy neighbor."³

But it is necessary to dig deeper to find out what Communism teaches in order to see that here is an enemy which is indeed clever, yet utterly destructive.

Before taking a look at the program advocated by Marx, three suppositions which underlie Communism must be understood.⁴ The first supposition is dialectic materialism. This is fundamental. This term seems almost sacred to the Marxists. Its meaning is not difficult. It means no more than "a materialism which the Marxians believe they can support by logic."⁵ Whittaker Chambers experienced the full impact of this philosophical thought. Let him explain.

It is a vision of materialism.

It is an intensely practical vision. The tools to turn it into reality are at hand--science and technology, whose traditional method (is) the rigorous exclusion of all supernatural factors in solving problems

It has posed in practical form the most revolutionary question in history: God or Man? It has taken the logical next step which three hundred years of rationalism hesitated to take, and said what millions of modern minds think, but do not dare or care to say: "If man's mind is the decisive force in the world, what need is there for God? Henceforth man's mind is man's fate."⁶

³Jack V. Fox, "Nik Heads for a Tour of Iowa's Corn Belt," Sheboygan Press (September 21, 1959), p. 1.

⁴Paul M. Bletcher, "The Communist Manifesto," The Cresset (November, 1947), pp. 10-15.

⁵Verne Paul Kaub, Collectivism Challenges Christianity (Winona Lake, Indiana: Light and Life Press, 1946), p. 81.

⁶Whittaker Chambers, Witness Whittaker Chambers (New York: Random House, 1952), p. 10.

Lest the impression be given that Chambers still imbibes at this foul fountain, he shows that he has forsaken such materialism when he says:

It is, in fact, man's second oldest faith. Its promise was whispered in the days of the Creation under the Tree of the Knowledge of Good and Evil: "Ye shall be as gods." It is the great alternative faith of mankind. . . . The Communist vision is the vision of Man without God.⁷

Is Communism founded on atheism or is it a mere appendage to help carry out the program? In an article in "Christianity Today," David V. Benson, who first brings a definition of "atheism" from the Great Soviet Encyclopedia, adds: "This definition . . . reveals the basic philosophical assumptions of communism." Yet later in the article he says: "We have yet to be convinced that atheism is the basis of communism, as they claim, and not one of its many rationalizations."⁸ But to the leaders of Communism, atheism is a fundamental part of Communism, yes, a basis for it. Lenin says: "Atheism is a natural and inseparable part of Marxism. Marxism cannot be conceived without atheism. We would add here that atheism without Marxism is incomplete and inconsistent."⁹

⁷ Ibid., p. 9.

⁸ David V. Benson, "Reflections on Communist Atheism," Christianity Today, III (April 13, 1959), pp. 15-16.

⁹ V. I. Lenin, Religion (New York: International Pub., 1933), pp. 3-6.

And Verne Paul Kaub, an anti-Communist, confirms that atheism is basic to Communism, saying: "Communism is atheistic because its basic ideology is atheistic . . ." ¹⁰

Whittaker Chambers hits it on the head by quoting Dostoevsky.

"The problem of Communism is not an economic problem. The problem of Communism is the problem of atheism." ¹¹

It is apparent then that Communism is a tremendous foe of the Christian Church because of the very atheism upon which it is founded.

The second principle of Marxism is economic determinism, or historical materialism. This again seems to be something complicated and mysterious, beyond the comprehension of the common man. Yet what they mean to say is stated by Harold J. Ockenga, a Reformed minister from Boston, Massachusetts.

"The economic condition determines what a man thinks, does, and is." ¹² This principle can be paraphrased: Money not only talks, but controls and governs thinking. This obviously deletes the influence of anything higher in the mind of man than the condition of his stomach, whether full, partially filled, or empty. It is true to an extent as Holy Writ testifies, that natural man may make an idol of his abdomen, "Whose god is their belly, whose glory is in their shame, who mind earthly things." (Phil. 3:19).

¹⁰ Verne Paul Kaub, Collectivism Challenges Christianity, (Winona Lake, Indiana: Light and Life Press, 1946), p. 67.

¹¹ Chambers, op. cit., p. 712.

¹² Kaub, op. cit., p. ix.

However, such thought debases man to the status of an animal. Even without the help of Scripture, one must defend even natural man with the compliment that many a man searches for more in life than food. If one accepts the Marxist principle of economic determinism, that person is denying the power of the Holy Spirit as He works through the law of God and the Gospel of our Savior. Hence, there is in the second supposition additional proof that the Christian Church is dealing with a true enemy when confronted with Communism and its humanistic philosophy.

The third underlying thought of Marxism is the class struggle. This is sometimes set forth in the three words: thesis, antithesis, and synthesis. Karl Marx in reading Hegelian philosophy applied what the philosopher said of metaphysics to actual life occurrences. While Hegel argued that when one person had a thought, there would be another person with a near opposite, and the resolving result would be a compromise or synthesis. Marx taught that the various classes of men are constantly struggling, and new classes are developing who oppose the existing ones. Finally, the class struggle must lead to a new class, a perfect society where all are equal, where there is perfect plenty, and where man is delivered from present ills and evils.¹³ This delusion is what apparently attracts many people to the cause of communism.

¹³Charles W. Lowry, Communism and Christ, (New York: Morehouse-Gorham Co., 1952), p. 159.

This dream is the apex of appeal. Lowry describes it thus:

There is, therefore, meaning to the world. History is not a vast issue of irregular and uncoordinated accidents. It has an end. It is going somewhere. It is possible for man to know scientifically this end, which is perfect Communism via bloody revolution and temporary dictatorship, and, if he wills to do so, to climb on this bandwagon of history. To do so is to affirm life; to reject the new Gospel is to perish in the embrace of an order that is dying.¹⁴

That this third principle, the class struggle ending in the ideal, is the greatest appeal, hear a former Communist:

Nor do Marxist dialectics or Marxian economic theories have much to do with the reason why men become and remain Communists. I have met few Communists who were more than fiddlers with the dialectic I have met few Communists whom I thought knew more than the bare rudiments of Marxian economics or cared to. But I have never known a Communist who was not acutely aware of the crises of history whose solution he found in Communism's practical program, its vision and its faith.¹⁵

To the question, why do men join the Communist Party, this simple answer, though there is some truth in it, is not satisfactory: "Communism is an evil which is embraced only by fools and idealists not under the actual heel of such rule."¹⁶ Rather, Communism is accepted because men, who have forsaken God and His Word, are searching for an answer to war, injustice, inequality and poverty. Chambers surely is not speaking as a fool nor as an impractical idealist when he lays bare his heart as to why he accepted Communism:

¹⁴Ibid., 147.

¹⁵Chambers, op. cit., p. 192.

¹⁶Joseph McCarthy, McCarthyism--The Fight for America (New York: The Devin-Adair Company, 1952), p. 99.

It demanded of me those things which have always stirred what is best in men--courage, poverty, self-sacrifice, discipline, intelligence, my life, and, if need, my death.¹⁷

However, the thing utterly wrong with the third supposition is that it cannot be proved! This principle cannot "in any scientific sense, be proved--least of all the projection into the future" ¹⁸

This fact is brought out in the novel by Boris Pasternak as he as Dr. Zhivago says:

Marxism a science? Well, it's taking a risk to say the least, to argue about that with a man one hardly knows. However--Marxism is too uncertain of its ground to be a science. Sciences are more balanced, more objective. I don't know a movement more self-centered and further removed from the facts than Marxism.¹⁹

While the class struggle principle is their greatest appeal, it also leaves room for the greatest doubt to those who are in the Communist camp.

Christians leave the future in God's hands. They promise no utopia upon earth. "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Peter 3:13). It is up to us to speak against this human theory knowing that neither the good nor the beastliness in man can bring such a perfect society to pass. In fact, "the very goal of communism, namely, as a

¹⁷Chambers, op. cit., p. 196.

¹⁸Harry and Bonaro Overstreet, What We Must Know About Communism (New York: W.W. Norton and Co., Inc., 1958), p. 34.

¹⁹Boris Pasternak, Dr. Zhivago (New York: Pantheon Books, Inc., 1958), p. 259.

perfect society within history, to be achieved by the most imperfect means, without God, is a supreme expression of the sinful pride of man."²⁰ This can only mean that God Himself shall oppose it. "Except the Lord build the house, they labor in vain that build it." (Psalm 127:1) "Whosoever shall exalt himself shall be abased." (Matthew 23:12)

Each of the three Marxist principles compels the Christian to recognize in Communism both error in teaching and a deadly foe of the Christian Church.

Having disagreed with the underlying principles of Marx, can the Christian agree with the 10-point program of the Communist Manifesto, the "Bible" of the Party.²¹ As the points are listed, notice how the state is given control of, or eventually will be in control of, all things. 1. Expropriation of landed property and the application of all rents to public purposes; 2. A vigorously graduated income tax; 3. Abolition of the right of inheritance; 4. Confiscation of property of all emigres and rebels; 5. Centralization of credit in the hands of the state; 6. Nationalization of communication and means of production, cultivation of uncultivated land, and improvement of cultivated land; 8. Compulsory labor with establishment of industrial armies

²⁰Paul Peachey, "Beyond Christian-Communist Strife," Christianity Today, III (October 27, 1958), p. 16.

²¹Drew Pearson, "Washington Merry-Go-Round," Sheboygan Press (Sept. 24, 1959), last page.

especially for agriculture; 9. Agriculture and urban industry to work hand in hand so as to obliterate the distinction between them; 10. Public education of all children; abolition of factory work for children.

While in some cases our own United States has accepted partially some of the above provisions, it has done so willingly and with the backing of Congress and people. But even here it may be necessary for Americans to question whether in certain cases they have progressed or regressed! For this paper it is sufficient to point out that the State through this program becomes the god and the rights of the individual are lost. For these reasons we see in Communism an enemy to human happiness.

The question which now must be answered and which has only been dealt with in passing, is what does Communism teach about religion, and especially Christianity? Is there a place for Christianity in a communistic society? What do leaders of the party teach regarding that which we hold so dear, even our faith in our living Lord?

Communism's Teaching Regarding Religion

Religion has absolutely no place in Communist philosophy. "The religious world is but the reflex of the real world,"²² was the way Karl Marx attempted scientifically to

²²Karl Marx, Das Capital, edited by Robert M. Hutchins (Chicago: Encyclopedia Britannica, Inc., 1952), p. 34.

explain away religion. In the Communist Manifesto he shows that religion is unacceptable and unnecessary: "Communism abolishes eternal truths, it abolishes all religion and all morality, instead of constituting them on a new basis."²³

If religion is nothing to a Communist, then what of God Himself? Comrade LaFerte in a speech at Mexico City at a secret Communist meeting on May 18, 1944 gives a definition of God: "that all powerful God, which they say exists (invention for fools)"²⁴

Denying the existence of God, Lenin blasphemes Him:

We had to overthrow these landowners and capitalists. But to do this, organization was necessary. God could not create such organization.²⁵

It follows according to Communist reason, if religion and God are fictions, then proponents of religion are using it for their own aggrandizement or are being used by authorities who represent the ruling class. Marx says of this:

The bourgeoisie has stripped of its halo every occupation hitherto honored and looked up to with reverent awe. It has converted the physician, the lawyer, the priest, the poet, the man of science, into its paid wage laborers."²⁶

²³Karl Marx, Capital, edited by Max Eastman (New York: Random House, 1932), p. 341.

²⁴Committee on Un-American Activities, The Communist Conspiracy (Washington: U.S. Government Printing Office, May 29, 1956), p. 255.

²⁵V. I. Lenin, Religion (New York: International Publishers, 1933), p. 48.

²⁶Karl Marx, edited by Max Eastman, op. cit., p. 324.

Marx adds: "The parson has ever gone hand in hand with the landlord."²⁷ Not only is the ministry maligned and its motives impugned, but should ministers speak up against Communism, Marx has taught his followers that their words are not to be taken seriously. He says: "The charges against Communism made from a religious . . . standpoint are not deserving of serious consideration."²⁸

Then of what value is religion to man? According to Communist teachings it is not only error, but it has a destructive effect upon men. One of the most famous statements of Communism is pitted against religion: "Religion is the opium of the people." This message which is engraved on the walls of former City Hall in Moscow, Lenin hoped to engrave on every human heart.²⁹ In a letter to A. M. Gorky, written in 1913, Lenin explains his distorted view of religion:

God is (historically and socially) . . . a complex of ideas . . . which blunt the class struggle.

The idea of God has always lulled and blunted "social emotions," and substituted concern for the dead for interest in the living! It has always involved the idea of slavery (of the worst and most hopeless slavery). The idea of god has never "united the individual with society. It has always bound the oppressed classes by faith in the divinity to submission to their oppressors."³⁰

It follows from the second principle of economic determinism

²⁷Ibid., 345.

²⁸Ibid., 341.

²⁹V. I. Lenin, op. cit., p. 7.

³⁰Ibid., 45.

that if conditions are improved on earth, in time men will not have to resort to supernatural ideas; so taught Marx.

The religious reflex of the real world can, in any case, only then finally vanish when the practical relations of everyday life offer to man none but perfectly intelligible and reasonable relations with regard to his fellow men and to nature.³¹

While Christians may in a measure agree with Marx and Lenin in so far as Marxism shows the worthlessness of man-made religion, yet they must rise in the defense of the Gospel. The Christian religion cannot be put in the same category with human religion. Perhaps Marx and his followers also make an exception for the Christian religion? Is there a place in the communist society for the true religion given by the Lord and Savior Jesus Christ? J. Edgar Hoover corrects any false notions of what Communists think,

In theory and practice the communists make no distinction among any of the world's greater religions, as the leading Soviet crusader against religion, E. Yaroslavky makes clear: . . . "The priests of every cult have their own way of deluding the masses As to the differences between one religion and another, they are of little, if any, consequence"32

And Earl Browder, an American Communist leader, when asked in former years why Communists fellowshipped with Father Divine, replied: "But these critics do not understand that we Communists do not distinguish between good and bad religions,

³¹Karl Marx, ed. by R. M. Hutchins, op. cit., p. 35.

³²J. Edgar Hoover, Masters of Deceit (New York: Henry Holt and Company, 1958), p. 258-259.

because we think they are all bad for the masses."³³ This should be sufficient proof to see that Christianity is put into the same class with all other religions.

But while Communism has no interest in religion and can see no value in it for mankind, it is interesting to note just when Marx's great pupil, Lenin, made his brilliant discovery that there was no God. In awe of this man and what has happened in history since 1917, one might consider his atheistic ideas to be the result of many years of honest study, the fruit of deep scholarship and scientific research. But what is the case? "It is interesting and important to note here, as with Marx and Engels, that atheism was the first step toward communism. At the age of sixteen, as he later said, Lenin ceased to believe in God."³⁴ Atheism is not the result of erudition. Atheism is what anyone may temporarily believe in his pride. But after a quick course in this life, under God's blessings, he ought to be able to recognize the existence of God. (Romans 1:19-20)

One would also expect of the founder of Communism, Karl Marx, neatness of person and carefulness in his home life. After all, he pretends to have the answer to the world's ills and surely ought to have the answer to his own problems. Of his personal appearance Gustav Mayer who visited Marx says,

³³Earl Browder, What Is Communism? (New York: The Vanguard Press, 1936), p. 194.

³⁴J. Edgar Hoover, op. cit., p. 26.

Washing himself, combing his hair, changing his underwear and shirts are a rarity with him In the entire apartment . . . there is not a single piece of clean and good furniture. Everything is broken, tattered and ragged; everything is covered with finger-thick dust; everywhere there is the greatest disorder.³⁵

Since Communism speaks so concernedly of the poor and oppressed, surely one should find in the founder of Communism history's kindest man. But the opposite is true:

Marx was an angry man. The famous target of his anger was the raw, ruthless industrialism of his day. But he also had many lesser targets No one who crossed him personally could escape.³⁶

Marx's financial affairs were also muddled. In spite of the fact that Engels frequently helped him out, he was in dire need. In his desperation and his lack of love for the individual, for Marx was a utopian and not a humanitarian,³⁷ he also hoped for the death of his wife's uncle who had also supplied some money. Learning that the uncle might soon die, Marx wrote to a friend, "If the brute dies now, I will be out of this mess."³⁸

Leaving Marx and Lenin, could it be that present-day Communism is taking a long look at religion and finding it less incompatible? Dr. Hewlett Johnson, known around the world as the "Red Dean" of Britain's Canterbury cathedral, went on a tour of the Soviet Union in 1938. "After the trip

³⁵Ibid., p. 6.

³⁶Harry and Bonaro Overstreet, op. cit., p. 46.

³⁷Ibid., p. 45.

³⁸J. Edgar Hoover, op. cit., p. 17.

. . . he said there was nothing essentially anti-religious in Russian communism."³⁹ From Dr. George Mechlenburg's Methodist Church in Minneapolis comes his church paper's report:

Albert D. Belden of London, writing to Church Management Magazine tells of the visit of Geo. Thoms to Russia and Central Europe. His verdict on the Christianity of these areas is emphatic. "There is full freedom of religion."⁴⁰

From these pens it appears Communism is mellowing to Christ and religion. But, turn to the Communist leaders themselves. First, William Z. Foster, American Communist: "God will be banished from the laboratories as well as from the schools."⁴¹ Earl Browder says: "Communists believe . . . that the social function of religion and religious institutions is to act as an opiate."⁴² Nikita Khrushchev declares: "We remain the Atheists that we have always been . . ."⁴³ Concerning the break with Tito of Yugoslavia, Chambers says: "Those are merely quarrels over the road map by people all of whom are in a hurry to get to the same place."⁴⁴

The enemy, the Communist Party, has not had a change of heart. It is of one mind in its opposition to religion, and therefore, to the Christian Church.

³⁹Dewitt MacKenzie, "Religion and Communism Don't Mix, Writer States," Sheboygan Press (Dec., 1947).

⁴⁰Geo. Mechlenburg, ed., The Wesley News (Feb. 1948), 12.

⁴¹Hoover, op. cit., p. 321.

⁴²Browder, op. cit., p. 190.

⁴³Hoover, op. cit., p. 321.

⁴⁴Chambers, op. cit., p. 12.

Communism's Corrupting Influence

Communism itself reveals that it is the Christian Church's chief enemy by the fact that it debases human nature more completely than any other system. It not only desires to rule over the lands of the world, but over the thoughts and minds of each person. Its desire is not only to root out all thoughts of the Divine, but it wants to plant in the place of God, human philosophy by which it will totally govern and guide the individual.

Some have given this phase of Communism the name of "secular religion."⁴⁵ The Episcopal Bishop of New York, Horace W. B. Donegan, has this to say: "Communism . . . is not simply a political system. It is a world religion, bidding for the loyalty of every man, woman, and child."⁴⁶ An interesting description of Communism comes from Bethesda Lutheran Home, Watertown, Wisconsin. Dr. Ansis Karps, medical doctor for the home, and one who himself experienced Communism in Europe, writes,

It has all the formal accessories of a religion: its prophet, Karl Marx; its high priest, Stalin-Dschugaschwili; its disciples; scriptures with glossary as the only absolute truth to be followed; only their scriptures have to be quoted and used as argument in dispute. Communists have had, and still have, their heretics, who must be annihilated by the sword, and whose sins have to be persecuted up to the III and IV

⁴⁵Lowry, op. cit., p. 159.

⁴⁶Ibid., introduction.

generation. They started by the promise of paradise on earth⁴⁷

What is the result of this humanistic philosophy on man? Denying God and His Word can only bring this effect that a most inhuman creature now begins to walk this earth. In a sense, nothing like it has ever appeared. "There has never been a society or a nation without God."⁴⁸ Yet, Communism is attempting to develop such a society and such a person. Followers of Marx have become known as the Communist Party. Djilas has called it "the new class."⁴⁹ Other names for the individual Communist who lives without God are "the soviet man,"⁵⁰ "the collective man,"⁵¹ "the thinking commando."⁵² But whatever this person who accepts Communism is called, the psychological end result is the same: Communism is a true curse to human personality.

A motto of a former Communist Premier reads, "One must bestow care upon human beings as upon flowers."⁵³ This motto conceals the plan of their educational process to develop a

⁴⁷Ansie Karps, "Communism vs. Democracy," The Bethesda Messenger, XLII (May, 1951), p. 1.

⁴⁸Chambers, op. cit., p. 17.

⁴⁹Milovan Djilas, The New Class (New York: Frederick A. Praeger, 1957), p. 69.

⁵⁰Arthur Voobus, The Communist Menace, The Present Chaos and our Christian Responsibility (New York: Etse, 1957), p. 11.

⁵¹Voobus, Communism's Challenge to Christianity, p. 42.

⁵²Chambers, op. cit., p. 47.

⁵³Voobus, Communism's Challenge to Christianity, p. 56.

godless and corrupted person. Lenin says: "In what sense do we deny ethics, morals? We deny all morality taken from super-human or non-class conceptions." Again he says, "We say that our morality is wholly subordinated to the interests of the class-struggle of the proletariat."⁵⁴ In practice this amounts to the following: "The Communists never tell lies in the interest of Communism. If a statement is in the interest of Communist advance by definition it is the 'truth.'"⁵⁵ A more complete description of what happens to an individual subjected to the Communist teaching is given by Arthur Voobus. He speaks of firsthand experiences. "I have lived under the Bolshevist rule in 1917-1919 and in 1939-1940," and adds,

In 1942-1944 I lived in close proximity to the battle area until the last moment when I could escape miraculously as the advancing Bolshevist masses overflowed the country. During these years, too, contacts with the prisoners of war (I know the Russian language) gave plenty of opportunities to study the Soviet man.⁵⁶

Later on he says,

We experience how the communist system extirpates every human value, obliterates the voice of conscience, brings ruin to sense of morality, uproots human virtues and erases freedom of thought and expression. The proper citizen of the communist community is the collective man, without father and mother, without character, without ability to think, without any personal spiritual structure.⁵⁷

⁵⁴Lenin, op. cit., p. 48.

⁵⁵Fred C. Schwarz, Address to Texas Legislature, "Disease of Communism," (Long Beach, Calif.: Anti-Communism Crusade, 1959), p. 4.

⁵⁶Voobus, The Communist Menace, pp. 10-11.

⁵⁷Ibid., p. 93.

Dr. Zhiyago, the novel that was published first in Italy and later in other languages, brings out the plight of those compelled to experience the propaganda and police tactics of Communism. "Lara" is speaking.

The main misfortune was the loss of confidence in one's own opinion. People imagine that it was out of date to follow their own moral sense, that they must all sing in chorus, and live by other people's notions, notions that were being crammed down everybody's throat.⁵⁸

Whittaker Chambers, the self-confessed Communist spy, reports what destructive influence Communism was upon him:

"I could never be a complete man without God."⁵⁹

Previously Mr. Chambers had testified:

. . . man without God is a beast, never more beastly than when he is most intelligent about his beastliness. "Er nent's Vernunft," says the Devil in Goethe's Faust, "und braucht's allein, nur tierischer als jedes Tier zu sein."⁶⁰

Is the Communist happy? Hear former Communist Djilas,

A citizen in the Communist system lives oppressed by the constant pangs of his conscience, and the fear that he has transgressed. He is always fearful that he will have to demonstrate that he is not an enemy of socialism.⁶¹

Dr. C. F. W. Walther in speaking to his Lutheran congregation in St. Louis on "Communism and Socialism" observes that Communism does not bring true peace to man's mind:

⁵⁸Pasternak, op. cit., p. 140.

⁵⁹Chambers, op. cit., p. 491.

⁶⁰Ibid., p. 13.

⁶¹Djilas, op. cit., p. 132.

It is apparent that they will do a great deal of mischief. For the number of the poor is continually increasing, many of whom neither believe in God nor his Word, in consequence of which they soon despair when in trouble, having no God and no comfort.⁶²

From all of the above statements and testimony it is clear that Communism brings havoc to the individual. Where the Church of Christ has worked and brought blessings to society, individually and collectively, Communism works to undo the good. Yet, John Gunther, author of Inside Europe, says this of Russia: "The significance of the individual finds more and more emphasis." Prof. A. J. Toynbee, director of studies of the Royal Institute of Internal Affairs, claims that the differences between the Soviet and Western man are so minute that they "fade almost out of view by contrast with those which separate us from the Indians and the Chinese."⁶³

Concerning such conclusions it is necessary to say: Don't look on the surface; look deeper! Christians recognize Communism as an enemy as they observe its harmful and destructive effect on man.

Communist Methods of Attacking Religion

The Communist Party functions as a chameleon in carrying out its anti-religious tenets. At times it tolerates religion

⁶²C. F. W. Walther, Communism and Socialism, translated from the German by D. Simon (St. Louis: Concordia Publishing House, 1879), p. 49.

⁶³Voobus, The Communist Menace, p. 36.

and at other times resorts to the most shameful and sordid persecution.

Careful indeed was Lenin that religious issues should not set aside his program of political and economic control of the world. While atheism is basic to Communism, yet the idea of world rule is much more enticing to the Party. Lenin did not want religion to divide the populace where economic or political struggles were raging. For example, when a strike occurred in an industry, he did not want the workers divided into atheists and Christians.

We must not allow the forces waging a genuinely revolutionary economic and political struggle to be broken up for the sake of opinions and dreams that are of third-rate importance, and which are being relegated to the rubbish heap by the normal course of economic development.⁶⁴

The slogan "Mir i druzhba" meaning "peace and friendship"⁶⁵ only applies as a tactic when Communism approaches a people or nation it does not control. Rev. Tsin-tsai Liu, pastor of Gospel Baptist Church in Taipei, said that the Communists were friendly when they first took over China in 1949, but began wholesale persecutions . . . in 1950.⁶⁶ This "love" for religion also appears when the churches can be used to

⁶⁴ Lenin, op. cit., p. 10.

⁶⁵ Richard Nixon, "Russia as I Saw It," The National Geographic Magazine, CXVI (December, 1959), p. 735.

⁶⁶ Committee on Un-American Activities, Communist Persecution of the Churches in Red China and Northern Korea (Washington: U. S. Government Printing Office, 1948), p. 37.

back Communistic propaganda in non-Communist countries or a Communist program in a Marxist nation. Stalin practiced this toleration technique during World War II.

Why? Because Stalin was afraid of Hitler's growing power and wanted the Russian people to be unified and co-operative in case of war.

When war did come, the Russian Communists used priests to appeal to the Russian people for support of the war. The Moscow radio actually called upon "God-loving inhabitants" of German-occupied countries to rise in defense of religious freedom. References to God were even found in Stalin's papers and addresses.

The Government also temporarily closed its atheistic publishing concerns as a war maneuver. Churches in Moscow took on a blaze of outward life.⁶⁷

But when and where the Communist Party has gained control of a country, measures are taken against religion and its proponents. "Religion as the main factor in moulding personalities became of course, the chief target of this destruction."⁶⁸ Lenin, in his speech at the Sixth World Congress in 1928, gives the militant attitude of the Party toward religion.

One of the most important tasks of the cultural revolution affecting the wide masses is the task of systematically and unswervingly combating religion--the opium of the people.

He also states three points of an atheistic program:

1. granting liberty of worship, 2. abolishing the privileged position, 3. carrying on anti-religious propaganda with all the means at its command . . .⁶⁹

⁶⁷Committee on Un-American Activities, 100 Things You Should Know About Communism and Religion (Washington: U. S. Government Printing Office, 1948), p. 37.

⁶⁸Voobus, The Communist Menace, p. 91.

⁶⁹Lenin, op. cit., p. 6.

His first point seems appealing to religious people. But what is religious liberty to a Communist? It is a strange mixture of permission and restriction. On the one hand they grant a person the right to believe in God, but on the other hand, let not that person attempt to spread his faith in any measure.⁷⁰ Lenin says,

The party of the proletariat demands that the state shall declare religion a private matter, but it does not for a moment regard the question of the fight against the opium of the people--the fight against religious superstition . . . as a private matter.⁷¹

And if someone might interpret this control over religion by the Communist Party as nothing more than State control which was exerted in various nations in the past, let them read carefully the Report of the Church of Scotland,

. . . it must be pointed out that control by people who, with whatever practical indifference or concern with the political implications of what they are doing, are still nominally Christian, or at any rate not overtly opposed to Christianity is one thing. Control by people who are the open and avowed enemies of the faith, whose whole position is bound up with the opinion that it is a pernicious superstition, which it is their bounden duty to destroy as an essential contribution to the cause of human progress, is quite another thing.⁷²

Hence, the granting of liberty of worship, which most constitutions of Communist countries contain is a mere paper promise.

⁷⁰U. S. Senate Subcommittee, Communist Controls on Religious Activity (Washington: May 5, 1959), p. 5.

⁷¹Lenin, op. cit., p. 18.

⁷²Church of Scotland, Church Under Communism (New York: Philosophical Library, 1953), p. 68.

Regarding Lenin's second point to the Sixth World Congress in 1928, that of "abolishing the privileged position" of the Church, this seems to be fair to all organizations in a nation. In this country we do have separation of church and state, and the privileges given to the church are not as great as may have come to the Orthodox Church under the Czars. But Lenin says: "The demand for the complete separation of the church and the state, and the church and the school, must be made."⁷³ The result is that the church loses the right to teach, especially the young. Not only is the right taken away, but hidden in Lenin's requirement is the usurping of the Church's power to appoint its officers and to discipline its members.⁷⁴ As an example of this control in Russia, Metropolitan Nikolai (Boris Dorofeevish Yarushevich), Orthodox Church head, is at the same time a communist security police chief.⁷⁵ From the very head of the church down to many of its priests, the Orthodox Church is part of the State Security (secret police).⁷⁶ Hence, the Communist Party not only controls the church, but indeed has corrupted it in that land. Communism surely is an enemy of the church which like none other is out to ruin the people of God.

⁷³ Lenin, op. cit., p. 5.

⁷⁴ Church of Scotland, op. cit., p. 67.

⁷⁵ U. S. Senate Subcommittee, op. cit., p. 14.

⁷⁶ Ibid., p. 7.

Also implied in Lenin's statement of "abolishing the privileged position" is that the state controls all church property. J. Edgar Hoover reports: "All church property was nationalized; the churches were denied rights of legal recourse"⁷⁷

What rights are left to the church if it cannot educate, cannot control itself, cannot hold property? It has the right to exist--silently, in a dying fashion!

But Communism is an unrelenting enemy. It grants no concessions to its foes; it attacks unmercifully. According to Lenin's third point to the Sixth World Congress, the Party is to carry on "anti-religious propaganda with all the means at its command." And this it most certainly does with inhuman ingenuity.

Its method of attack on religion can be said to be twofold, direct and indirect. Violent persecution has always been the tool of the materialistic Marx follower. What painful persecution and unmentionable misery would come from Communism was seen by some in Russia before the October Revolt.

W. S. Solviev (d. 1900) who knew his own people and saw the course of events in Russia felt that the rule of Satan was near, and warned Christians that the day was not far off when they would have to descend for the second time into the catacombs. D. S. Mereshkowsky as early as 1907, sent out urgent warnings and pleas: "Awake, because that which will take place in Russia will precipitate the whole world into conflagration."⁷⁸

⁷⁷J. Edgar Hoover, op. cit., p. 260.

⁷⁸Voobus, The Communist Menace, p. 54.

Those who have experienced torture from the Communists or have heard the testimony of those who escaped after punishment for their Christian faith say that "Russian Communism uses and develops just those abnormal instincts which are banned in every free community by church, state, police and court."⁷⁹ At this point the paper could elaborate on many examples of gory persecution. Only one will be cited.

The secret police is like a cancer which destroys the whole body of the nation by means of deception, lies, treachery, torture, murder, even unknown methods and secret drugs, in order to degrade the victims before their death. In Estonia, after the retreat of the Red Army we saw the revolting torture chambers with their horrible instruments, invented by insane brains. Estonians who have been prisoners of the Secret Police, relate that a special trick of their tormentors was interrogation in complete darkness, climaxed by an attendant beating them also in darkness. The prisoners maintain that the procedure is especially hard to bear and that most prisoners break down when subjected to it. There are special torture chambers in every Secret Police house. The favorite forms of torture are those which leave no marks on the body. There are chambers where the prisoners are treated with heat and cold alternately, chambers out of which the air can be pumped, causing the victim to bleed through nose, mouth and ears, chambers which are so small that it is not possible to lie, sit or stand upright in them, chambers where the prisoner is kept day and night in the glare of super-strong electric lights, chambers with baths where powerful electric current is introduced into the water. All these things characterise the true face and nature of Communism. So it compels children to denounce parents, wives to denounce husbands, friends to denounce friends. It constrains ministers to agree to conspiratorial activity among their congregations. It arrests men as hostages and constrains members of the hostage's family to every describable crime.⁸⁰

⁷⁹Voobus, Communism's Challenge to Christianity, p. 44.

⁸⁰Ibid., pp. 44-45.

And no one is spared this torture, this blood-bath, not even pregnant women and little children! And lest one of the clergy say, "But we would be treated more kindly," J. Edgar Hoover states: "In a Communist society, clergymen would be one of the first targets of the Communist secret police-- to be silenced or liquidated."⁸¹ The Lutheran Hour news release of some years ago featured the example of a Lutheran pastor, Alexander Raffai, of Hungary, and how he was tortured.⁸²

When E. Stanley Jones says: "I think He (that is, Christ) would approve the Soviet prison system without walls, without revenge, without stigma, where inmates are free to run away but do not,"⁸³ the question must be asked: what did such men see on their trips to Russia? Will not Americans rather believe the testimony of those who have escaped?

On this side of hell nothing more terrible is conceivable than the horrors and tortures under the Bolshevist system. These defy the imagination of every man.⁸⁴

The second method of attack on the church might be called the indirect method. Comrade LaFerte's speech at the secret Marxist meeting in Mexico City stated a summary of the various psychological and educational attacks:

⁸¹ Hoover, op. cit., p. 5.

⁸² Publicity Department, The Lutheran Hour News Release (St. Louis: Concordia Publishing House, April 24, 1949), p. 1.

⁸³ Voobus, The Communist Menace, p. 57.

⁸⁴ Ibid., p. 97.

Under the pretext of culture, of learning, of civilization, of philosophy, and of the modern sciences, we must launch attacks against religion.⁸⁵

Two examples of the indirect attack are the use of Atheistic publications and distortions of Christian customs and sacraments to further the Communist program. Lenin says concerning the printing of literature and especially regarding the Party magazine, "Under the Banner of Marxism,"

It is very essential . . . that . . . the magazine which has set itself the aim of becoming an organ of militant materialism should carry on untiring atheist propaganda and struggle. We must very carefully study all the literature on this subject in all languages, and translate, or at least review all that which has the slightest value in this field.

Later he says,

It is essential to give these masses the greatest variety of atheist propoganda material--to acquaint them with facts from the most diversified fields of life. Every way of approach to them must be tried in order to interest them, to rouse them from their religious slumber, to shake them up by most varied ways and means.⁸⁶

The result of these devilish suggestions has brought forth godless pamphlets and books, but also horrible cartoons such as Figures one and two on the following pages.

An atheistic poem is also included so that the reader may sense more dramatically the horror of godlessness as espoused by Communism. Langston Hughes, an American Negro poet and Communist, composed a work called, "Goodbye, Christ."

⁸⁵Committee on Un-American Activities, The Communist Conspiracy, p. 263.

⁸⁶Lenin, op. cit., pp. 30-31.



Figure 1. A Communist View of the Lord's Supper*
* Gerald B. Winrod, Persecuted Preachers. (Wichita, Kansas: Defender Publishers, 1946), p. 30.



Figure 2. Examples of Soviet Anti-God Propaganda*
 * Rev. Leopold Braun, "How Stalin Lost His Battle Against God,"
This Week Magazine (New York: United Newspapers Magazine Corp.
 1951), p. 7.

87 Langston Hughes, "Society, Slaves," The Atlantic 122: 11 (July-August, 1949), 23.

88 Arthur Goodfriend and "The S.," "Russia's Children from Cradle to College," Ballantine Magazine (Jan. 1, 1942), 10.

Listen, Christ,
 You did all right in your day, I reckon--
 But that day's gone now.
 They ghosted you up a swell story, too.
 Called it the Bible--
 But it's dead now.
 The popes and the preachers 've
 Made too much money from it.
 They've sold you to too many
 Kings, generals, robbers, and killers--
 Even to the Tsar and the Cossacks,
 Even to Rockefeller's church,
 Even to the Saturday Evening Post.
 You ain't no good no more.
 They've pawned you
 Till you're done wore out.
 Goodbye,
 Christ Jesus Lord God Jehovah,
 Beat it on away from here now,
 Make way for a new guy with no religion at all
 A real guy named
 Marx, Communist Lenin Peasant Stalin Worker ME
 I said, ME!
 Go ahead on now,
 You're getting in the way of things, Lord,
 And please take Saint Ghandi with you when you go
 And Saint Pope Pius,
 And Saint Aimee McPherson
 And big black Saint Becton
 Of the consecrated Dime.
 And step on the gas, Christ!
 Move!
 Don't be so slow about movin'!
 The world is mine from now on--
 And nobody's gonna sell ME
 To a king, or a general,
 Or a millionaire.⁸⁷

Some years ago in Russia, Communist propaganda directed
 children to recite, "Stalin is the wisest, the beloved father
 . . . Stalin is the symbol of happiness and life . . . Sta-
 lin is brighter than the sun in June, a powerful eagle."⁸⁸

⁸⁷ Langston Hughes, "Goodbye, Christ," The Eleventh Hour, II (July-August, 1946), 23.

⁸⁸ Arthur Goodfriend and "Mr. Z," "Russia's Children from Cradle to College," Collier's Magazine (Jan. 1, 1949), 32.

While a limited number of Christian hymnbooks have been made available in Russia, what good are they if Communist ideas are inserted?

Hymns which instill Christian courage and poise have been left out or altered, and these have been replaced by the Soviet brand of "Peace hymns" which help to prepare the mass of Soviet Citizens.⁸⁹

The Sacrament of Holy Baptism has been changed in the East Zone of Germany into a mere "'name-giving' ceremony, with sponsors who promise to bring up the child in the spirit of 'peace, class-consciousness, and socialism.'"⁹⁰ Confirmation has been corrupted to a "Youth Dedication Oath," promising allegiance to Communism.⁹¹ "Marriage, too, has been secularized."⁹² Communists have removed almost all religious qualities from the "music, eulogies, or the 'mourners' conduct. Through it all runs the hope, not of life everlasting, but of Communism everlasting"⁹³

Christmas . . . is exploited for propaganda purposes; it is a time to send out cards for "peace," to urge amnesty for Communists in jail, to appeal for funds A Communist America would celebrate the birth of Marx rather than the birth of Christendom.⁹⁴

⁸⁹Voobus, The Communist Menace, p. 63.

⁹⁰"Co-Existence?" The Lutheran Witness (August 26, 1958), p. 11.

⁹¹Ibid.

⁹²Ibid.

⁹³Hoover, op. cit., p. 158.

⁹⁴Ibid., pp. 171-172.

Here then is the enemy. In its philosophy it is atheistic and materialistic, and it carries out its plan to remove religion from the mind of man by brutality as well as more subtle means of propaganda and psychological education.

Now where does the Communist Party operate? Is the enemy far or near at hand?

The Communist Plan for World Control

If Marxist philosophy would have remained in the ivy towers of colleges or continued to be just another economic point of view discussed in labor meetings, this section would not have to be written. Marx was the theorist, Lenin the activist. "He was the man who took communist theory and galvanized it into communist organization and action."⁹⁵

Approximately five different methods are used by the Communist Party to win control of a nation. They are:

1. Revolutionary action when a nation is going through political and social upheavals.
2. Military power over weak nations and then setting up "puppet" governments.
3. Free elections.
4. The use of espionage, propaganda, front organizations, and infiltration.
5. The dangerous Communist plea for more business and trade with the Free Nations.

While this paper will not attempt to show how the Party entered or secured control of each nation in the Communist orbit, it will give some interesting data for certain nations.

⁹⁵ Hoover, op. cit., p. 25.

Russia is an example of the first method of controlling a nation. Marx made an error in judgment when he "prophesied that the revolution was destined to occur in a highly industrialized nation. Russia was industrially backward."⁹⁶ On the other hand conditions were ripe in Russia for revolution. In fact, by 1880 there was severe discontent with the ruling class. Some even point to the 1820's as a time when a strong revolutionary movement was underway against the Czar.⁹⁷ In that nation of political and social upheaval, Lenin inspired his men to act.

At the present time, some forty-three years after the October Revolution, the Communist Party still sits in control of the nation. It came into control by bloodshed and force and it continues to use violence and horror against its own people. "It will continue this oppression as long as it exists."⁹⁸ What does that mean to the Lutheran Church in Russia?

In 1914, there were 4,000,000 Russian Lutherans; in 1929, 920,000. By 1932 this number had shrunk to 100,000 with only 88 pastors active. In 1936 only two Lutheran clergymen still remained at work; in 1939 the last Lutheran church was closed.⁹⁹

The preceding quotation certainly gives cause to agree with

⁹⁶ Ibid., p. 33.

⁹⁷ Ibid., p. 27.

⁹⁸ Voobus, The Communist Menace, p. 82.

⁹⁹ William T. Eggers, "To Tell the Truth," Badger Lutheran (December 10, 1959), p. 2.

the statement of a Lutheran layman who recently toured Russia that the visible Church is dying.¹⁰⁰ The outward church life that does exist no longer condemns in the name of Christ the savage treatment of human life, but congregations led by the clergy, who are frequently secret agents, are taught to pray for the state and its objectives.¹⁰¹ Surely, it is agreed, Christians in lands where the government is corrupt may pray for the government and the nation; but with this as their petition, that God will correct the evils. While the outward church life of Russia is nil, except for an occasional church opened for propaganda purposes, yet there does exist in Russia a definite underground Church of God. Here is the testimony of a Russian general.

Russia is a country of 300,000,000 slaves, longing to be freed from the bloodiest and most cynical despotism of history. The proof that we Russians are not all Communists lies in the continued existence of a Christian underground inside my country. It is one of the most important facts in the world today, yet no one in the West knows of it.¹⁰²

Listen to this touching story of why the Church continues in spite of brutal suppression! Seeing a man with a Greek cross, a symbol of the Balkan army, a ten-year old girl speaks;

"Christos," murmured the child.

¹⁰⁰Richard W. Schumm, "Layman Tourist Says Church in Russia is Dying," The Lutheran Layman (Nov. 1, 1959), p. 9.

¹⁰¹Voobus, The Communist Menace, p. 63.

¹⁰²Father George as told to Gretta Palmer, "God's Underground in Russia," Collier's Magazine (May 29, 1948)p. 21.

"What do you know of Christos?" I asked. As I spoke Ilyena returned. . . . she turned to me.

"It is so hard to know what to do in Russia today," she said. "My child may suffer because I have made her a Christian, but I have spared her the alternative--life in the bleak universe I knew."¹⁰³

In spite of the underground church life, for which American Christians are thankful to God, Christian life and the work of the Church is curtailed and brutally hampered by this enemy, the Communist Party.

In Cuba, Fidel Castro claims he is ruling from a "mandate" of the people, but actually his "half million shouting, shooting peasants" are "ready to turn their razor sharp jungle knives against his foes."¹⁰⁴ Cuba thus falls in line with the first method in which Communism enters a country by revolution in time of political upheaval.¹⁰⁵ There was some doubt on behalf of American news reporters as to Castro's political views and methods in the beginning of the overthrow of Batista's government, but it is now evident that Cuba is Communist-controlled.¹⁰⁶

Red China is also an example of the first method of obtaining control over a country. Working with Chinese Communists and with weapons and ammunition supplied from Russia,

¹⁰³Ibid., p. 36.

¹⁰⁴"Castro Back as Cuban Premier on 'Mandate,'" Sheboygan Press, (July 27, 1959), p. 1.

¹⁰⁵Edna Lonigan, "Communism Coming to Cuba?" Christian Economics (April 14, 1959), p. 3.

¹⁰⁶Victor Riesel, "Foreign Comrades Run Castro's Government," Sheboygan Press (April 29, 1960), p. 14.

the Nationalist forces were compelled to leave the mainland and set up their headquarters on Taipei. The story of the Christian Church in China is much like that of Russia. The Church is completely under the control of the Communist Party.¹⁰⁷ Mao Tze-tung, head of the Communist Party, said on July 1, 1949, "To the hostile classes the State apparatus is the instrument of oppression. It is violent, and not benevolent."¹⁰⁸ Unique in Communism's method to collectivize the people is the commune system. Rev. Shih-ping Wang, East Asia director of the Baptist Evangelization Society International has described this system.

The family unit is broken up. Husbands and wives are separated into different barracks. The children are taken away from the parents and placed in government-run nurseries. Husbands and wives may meet only once a week for two hours--they have no other contact. Because these places of meeting are few, couples must stand in line at the special rooms waiting their turn. And after they are finished, they must report to the commune group leader to tell the date and time and how long they stayed together. The parents may see their children once a week and when they see them they cannot show affection toward their children. The idea is to have the children and the family sever their affection and direct it toward the state. Names are taken away from the children, and they are given numbers. There is no individual identity.¹⁰⁹

From this it is conclusive that Communism's "love" for the

¹⁰⁷ John Strohm, "Red China's Schools, Churches, Completely Under State Thumb," Sheboygan Press (Oct. 20, 1958), p. 3.

¹⁰⁸ Church of Scotland, op. cit., p. 39.

¹⁰⁹ Committee on Un-American Activities, Communist Persecution of Church in Red China and Northern Korea (Washington: U. S. Gov. Printing Office, March 26, 1959), p. 3.

family is just another lie. Earl Browder's statement must likewise be pure deception:

Marx and Engels never tire of emphasizing that the only hope of saving the family from destruction was the abolition of capitalism and the establishment of socialism.¹¹⁰

Still another horror story from Red China is the "preferred" treatment given to older people at "Happy Home."

All the elderly people 60 years of age and above who cannot work are put in the old people's "Happy Home." After they are placed in the homes they are given shots. They are told these shots are for their health. But after the shots are taken, they die within two weeks. After they die, their corpses are placed in vats. When the bodies decay and maggots set in, the maggots are used to feed chickens. The remainder of the body is used for fertilizer.¹¹¹

Concluding the report on China are the words of Walter S. Robertson, Assistant Secretary of State for Far Eastern Affairs:

The Peiping regime was imposed by force with the volition of only an infinitesimal fraction of the Chinese people. Today, after 9 years, less than 2 per cent belong to the party. It has kept itself in power by bloody purges and liquidation of some 18 million of mainland Chinese in 9 years.¹¹²

The second method in which the Communist Party seeks to gain control over nations is by the use of military power

¹¹⁰Browder, op. cit., p. 198.

¹¹¹Committee on Un-American Activities, Communist Persecution of the Church in Red China and Northern Korea, p. 4.

¹¹²Legislative Reference Service of the Library of Congress, Tensions in Communist China (Washington: U. S. Gov. Printing Office, 1960), p. 71.

alone. A number of nations fall into this category: Poland, Hungary, Latvia, Estonia, Lithuania, Czechoslovakia, East Germany, Albania, Turkestan, Azerbaijan, Bulgaria, Rumania, and Armenia.¹¹³ The following Asiatic countries can also be included in this list: Tibet, North Korea, and North Vietnam. The latter, although not conquered by Russian power, had Chinese military might used against them, which is one and the same. Of this list, specific information on three, Estonia, East Germany, and Yugoslavia, will be given. The information will reveal conditions in each country.

Estonia brought to light the type of people the Party sought when the Russian Army overran that country. Here the Party did not have to resort to subterfuge, "front" organizations or "name" personalities to influence the people.

In the very early days we saw the communist regime establish an immediate kinship with people of a criminal past. We saw it use for its purposes only the dark elements who, in a cultural society, hide themselves in the back alleys of a community, whose lives are a mass of lies, deceit, treachery, and murder. Those with this sinister background are useful tools in the communist system in which bestiality becomes the principle of life and crime the norm of existence. They were put in police and administrative posts and became leaders and trustees in every field. This phenomenon belongs to the structure of the communist regime; it needs many such tools because the system uses and develops just such abnormal instincts which in every free society, are banned by church, state, police, and court.¹¹⁴

¹¹³ Allen-Bradley Co. "Peace and Friendship," Milwaukee Sentinel, (September 10, 1959), p. 8.

¹¹⁴ Voobus, The Communist Menace, p. 90.

Estonia also demonstrates the brutal and inhuman means used to destroy the Church. Perhaps further evidence of persecution seems superfluous, yet more proof is necessary after hearing Dr. Joseph L. Hromadka, Czech Protestant and Executive Committee member of the World Council of Churches,

Communism reflects, in a very secularized form, in spite of its materialism, and dictatorship, the Christian longing for fellowship of full and responsible love.

. . . an engrossing, fascinating idea of a society in which man will be free of all external greed, mammon, and material tyranny, and in which a fellowship of real human beings in mutual sympathy, love and good will would be established . . . It tends--in its philosophy--towards the total liberation of the individual man.¹¹⁵

In Estonia, after one year of Russian rule, note the real persecution.

Twenty-nine prominent leaders of congregations, among them two deans and thousands of believers, were murdered . . . Many of them were tortured horribly. Many times greater, however, is the number of prominent leaders of the church who were brutally dragged from their families to be deported and killed in unknown places. One hundred sixty-three prominent leaders of the Estonian Evangelical Lutheran Church and ten thousands of its faithful members were arrested, deported, and the great majority killed in Russia.¹¹⁶

Arthur Voobus, Estonian refugee, suggests that if anyone needs more detailed proof, to consult the writings of H. Perlitz, which were printed in "The Eleventh Hour," a Lutheran Research publication.

¹¹⁵George H. Cless, Jr., "Theology--Quo Vadis?" Christian Economics, XI (April 28, 1959), p. 2.

¹¹⁶Voobus, Communism's Challenge to Christianity, p. 22.

The East Zone of Germany, where because there arises the question of German unity and the rearmament of West Germany, has not yet felt the brutal hammer of Marxism. In spite of this, the indirect methods are so unbearable that many are fleeing to the Western Zone. Party tactics in East Germany now decree that public school teachers can no longer "perform any functions in the religious life of their communities. All teachers will be requested to resign . . . from any church positions they may hold, such as organists, choir leaders, or elders."¹¹⁷ Seminary students must also pass a political test on Communism "for which they have to undergo a course of instruction,"¹¹⁸ before they can enter the ministry.

A remark about Tito of Yugoslavia is in place here. While his separation from the Party is a thorn in the flesh to Moscow, yet he remains one with them in spirit. "Up to two years ago, about 5,000 Bibles per month were being imported Then the practice was banned, and now, only about 200 copies per month are getting in by registered mail."¹¹⁹

The third method of winning control of a nation is free

¹¹⁷"Set Religious Bars for East German Teachers," The Lutheran Witness, LXXVIII (Oct. 20, 1959), p. 5.

¹¹⁸Church of Scotland, op. cit., p. 24.

¹¹⁹Howard E. Kershner, "Bibles Not Wanted," Christian Economics, XI (November 3, 1959), p. 2.

elections. "Communists have never won over an entire country by free election and have never hesitated to shed blood if this would best serve their purposes."¹²⁰ Yet, Kerala, a state of India, is an example of winning a part of the country to Communist principles.

Recently . . . Kerala . . . voted itself into Communist control. Why should Kerala, claiming a Christian heritage of 1,900 years, go Communist? The answer is simple Communism poured colorful, attractive, convincing literature into Kerala.

The grandson of India's Mahatma Ghandi said, "The missionaries taught the people to read, but the Communists gave them books."¹²¹

Whatever promises were given to the population for "progress and democracy" were not kept, for,

Within a short period of 26 months there was a complete breakdown of law and order. A sense of insecurity overtook the entire population. Cases of violence were reported daily from different parts of the state and the assailants were invariably Communists.

Communist cells arrogated to themselves the function of administering justice. These cells issued polite directives to courts of law regarding cases pending in them. Communists or Communist sympathizers were appointed public prosecutors Communists were planted in every sphere of government activity.

It should not be forgotten for a moment that all this was done by a State Government operating under a Federal Constitution which it had sworn to uphold. If the Communists had been completely free in their operations, the horror cannot be imagined.¹²²

¹²⁰ Hoover, op. cit., p. 4.

¹²¹ "Heathenism Challenges Christianity," The Lutheran Witness, LXXVIII (November 3, 1959), p. 9.

¹²² Fred C. Schwarz, "From Tragedy to Triumph--Kerala, India," Christian Anti-Communism Crusade NEWS LETTER (March, 1960), p. 2.

The oppression of the non-Communist population led to great discontent and on June 12, 1959, a statewide program was commenced to expel the Communist administration. The Communists sought to suppress the opposition by arrests and by policemen swinging clubs The police opened fire in several places taking a heavy toll of lives.

In a later paragraph, these results were noted.

The Communist Government was expelled from power by the Central government and a new election was ordered. The election was held, February 1, (1960). The Communists used their superb organization and expended vast sums of money, but their humiliation was great when they were reduced to 28 seats in house of 126.¹²³

It can be said on this point that where the people are finally informed as to what Communism is and what its tactics of control are, there the people, if they are still free, will not vote for it, or will vote it out. And where the people have lost their rights to vote in a free election, as in the case in every Communist country, there they have shown that they would rather capitulate to foreign power than remain captive by the enemy within, the Communist Party. Here are some facts supporting this statement from World War II.

When the German Army drew near, a new hope of deliverance animated these vexed nations. Things unheard of happened. Here 320,000 (at Minsk-Bjelostok), there 665,000 (at Kiev), and again 665,000 (at Brjansk-Vjasna) men capitulated at once. Complete Russian armies came

¹²³ Ibid.

over to the Germans. Here the tormented soul of the unhappy and helpless Russian masses demonstrated to the world its real attitude towards the Communist system.¹²⁴

And yet the issue of free elections is not simple. Take the case of France and Italy where a large Communist vote is not new, this may not mean that here the people are convinced Marxists, but that they are voting against the present government or for a special issue such as the contradictory promise of high wages for factory workers and high prices for agricultural products, and so found themselves on the side of the Communist Party.¹²⁵ Naturally, this is dangerous. If there is a free press, it remains for this agency to inform the populace on the issues, their implications and contradictions.

Regarding the fourth method of gaining control over a nation, that of espionage, propaganda, subversion, and front organizations, it may be said that Communism has a blueprint for world conquest. "The Communist International is the concentrated will of the world revolutionary proletariat. Its mission is to organize the working class of the

¹²⁴Voobus, Communism's Challenge to Christianity, p. 80.

¹²⁵Alexander Wiley, "Introduction to the Original Edition," Strength of the International Communist Movement (Washington: U. S. Government Printing Office, May, 1954), p. 5.

whole world for the overthrow of capitalist order and the establishment of Communism,"¹²⁶ so speaks the Central Executive Committee of the Communist Party of America.

While it is known that the Communist Party has plans for world control, it may not be generally known that the Communist Party is working in every country. A run-down, country by country, will impress the reader with the reality of this formidable, and almost omnipresent enemy.

¹²⁶Special Subcommittee on Security Affairs, Strength of the International Communist Movement (Washington: U. S. Government Printing Office, 1954), p. 20.

TABLE 1

COUNTRY-BY-COUNTRY TABULATION OF COMMUNIST PARTY STRENGTH
OUTSIDE THE UNITED STATES*

*Special Subcommittee on Security Affairs, Strength of the International Communist Movement (Washington: U. S. Gov. Printing Office, 1954), pp. 25-65.

BRITISH COMMONWEALTH	C.P. MEMBERS	N. EUROPE	C.P. MEMBERS
United Kingdom	34,801	Iceland	950
Canada	10,000	Denmark	16,000
Australia	6,000	Norway	7,500
New Zealand	500	Sweden	30,000
Union of South Africa . .	1-2,000	Finland	50,000

LATIN AMERICAN COUNTRIES

Argentina	35,000
Brazil	2,000
Chile	15,000
Colombia	10,000
Cuba	100,000
Ecuador	2,000
El Salvador	1,000
Guatemala	2,000
Haiti	500

LATIN AMERICA (Continued)

Honduras	1,000
Mexico	20,000
Nicaragua	2,000
Panama	1,000
Paraguay	2,000
Peru	1,000
Uruguay	1,000
Venezuela	1,000

TABLE 1 (Continued)

EASTERN EUROPE C.P. MEMBERS		CENTRAL EUROPE C.P. MEMBERS	
Albania	44,418	Switzerland	8,000
Bulgaria	500,000	Austria . . . . .	.60,000
Czechoslovakia	1,677,433	Germany, East	1,230,000
Hungary	1,000,000	Germany, West	125,000
Poland	1,125,000	Germany, Berlin . . . . .	.70,000
Rumania	720,000	Netherlands . . . . .	.33,000
U.S.S.R.	6,882,145	Belgium . . . . .	.30,000
Yugoslavia	779,382	Luxembourg	500
		France	450,000
		Italy	1,700,000
		Ireland	150
		Greece	20,000
		Spain	5,000
		Portugal	3,500
NORTH AFRICA		AFRICA, south of Sahara	
Algeria . . . . .	.15,000	Fr. West	Unavailable
Tunisia	4,000	Fr. Equ.	Negligible
Fr. Morocco	4,000	Br. Africa	Negligible
Sp. Morocco	Negligible	Bel. Congo	Negligible
Libya	Almost none	Ethiopia	Negligible
		Liberia	Negligible
THE NEAR EAST		THE FAR EAST	
Syria . . . . .	.10,000	Taiwan	Unavailable
Lebanon	8,000	Red China	6,100,000
Israel	3,000	Mongolia . . . . .	.28,000
Iraq	1,000	North Korea	1,000,000
Jordan	250	South Korea	Negligible
Saudi Arabia	Negligible	Japan . . . . .	.80,000
Yemen	Negligible	Burma . . . . .	.10,000
Egypt	3,000	Thailand	5,000
Anglo-Egypt. Sudan	2-300	Vietnam	715,000
Turkey	Small	Laos	1,000
		Cambodia	5-8,000
		Malaya	3-5,000
		Indonesia . . . . .	.30,000
		Philippines	3,000
CARRIBBEAN POSSESSIONS		LATIN AMERICA (Continued)	
French	Strong	Honduras	Negligible
British	Strong	Mexico . . . . .	.25,000
Netherlands	Small	Nicaragua	500
		Panama	500
		Paraguay	8,000
		Peru . . . . .	.35,000
		Uruguay . . . . .	.15,000
		Venezuela . . . . .	.27,000
LATIN AMERICAN COUNTRIES			
Argentina	30,000		
Bolivia	2,000		
Brazil	130,000		
Chile	50,000		
Colombia . . . . .	.10,000		
Costa Rica . . . . .	.20,000		
Cuba . . . . .	.30,000		
Dominican Rep.	2,000		
Ecuador	5,000		
El Salvador	1,000		
Guatemala	2,000		
Haiti	500		

Concerning the figures in Table 1, it must be kept in mind, lest one minimize the enemy, that where the word "negligible" is used, the following fact is true:

. . . in underdeveloped countries in particular, where there is a relative paucity of educated leaders, a mere handful of highly articulate Communist MP's can wield strength, inside or outside a parliament, totally disproportionate to their actual strength.

In these lands, moreover, the Communists have proven that at a convenient time, a bullet fired by a hired assassin can often deprive a nation of a responsible, key prodemocratic leader and can thereby set the stage¹²⁷ for Communists or their fellow travelers to take over.

A close observation of the United States will be made, in demonstrating that the Communist Party operates by espionage, propaganda, front organizations and infiltration to take over a country. Objectives and tactics will change according to time and country, it is true, yet as the CPUSA is studied, it will be evident that it is following the overall plan of the Supreme Soviet of Russia for WORLD domination.

Each national Communist movement is obligated to support world Communist objectives by all means at its disposal, including espionage activities, aid to insurgent or party groups in adjoining countries, and participation in world Communist propaganda activities.¹²⁸

J. Edgar Hoover, too, testifies that the American Communist party is definitely taking orders from Moscow, in spite of the "freedom" given to the party when Khrushchev took over.

¹²⁷Special Subcommittee on Security Affairs, op. cit., pp. 5-6.

¹²⁸Ibid., p. 74.

Every move of the American Party was watched from Moscow. No wonder a joke making Party rounds went as follows: "Why is the Party like the Brooklyn Bridge? Because it is suspended on cables."¹²⁹

That the Communist Party is well-organized in our country is born out by the words of the Chief of the FBI, "The basic unit, at the bottom of the whole structure, is the club, formerly known as the cell . . ."¹³⁰

On another page he tells how the party works:

The cement that holds it together is a principle called democratic centralism . . . in actual practice . . . unadulterated dictatorship.¹³¹

The number of Communist Party members in this country is also shocking. Some years ago there were more Communists in the United States than the Soviet Party had in Russia during the days of the Revolution.¹³²

The Party's membership in this country reached a low in 1930 when it had 7,500 members, and a peak of 80,000 in 1944 However, over the years it has been estimated by the communist leaders themselves that for every Party member ten others are ready, willing and able to do the Party's work.¹³³

Obviously the Communist Party with such a well-organized set-up is a perfect tool for espionage. Soviets are interested in everything about our country in order to appraise

¹²⁹Hoover, op. cit., p. 64.

¹³⁰Ibid., p. 142.

¹³¹Ibid., p. 144.

¹³²Ibid., p. 5.

¹³³Ibid.,

our strength and our weakness. Spying by the Communist Party began in 1919.¹³⁴ The importance of a spy as compared to a Russian Embassy member at Washington is learned from a government report.

In every important Embassy or consulate of the Russian Government there will be found representatives of both organizations. It will usually occur that some relatively obscure military or naval attache will represent the Soviet Military Intelligence organization, and an equally obscure consul will be the representative of the NKVD. In many instances these representatives have greater power than the Ambassador or consul.¹³⁵

Spying by the Communist Party is constantly going on within our land. Some have stated that 700 spies are now laboring in this country, some connected with the Russian Embassy and others even working through U. N. headquarters.¹³⁶ Spying may bring information to Russia, but it is not a means to change the thinking of the people of a country. Propaganda, Communist fronts and infiltration do this job.

Which groups are being propagandized by the Party? The list of possible target groups is almost all-inclusive. The Party is trying to touch every American. The first and basic group is the working class, next the Negro community,

¹³⁴Committee on Un-American Activities, The Shameful Years, Thirty Years of Soviet Espionage in the United States (Washington: U. S. Gov. Printing Office, 1952), p. 1.

¹³⁵Ibid., p. 4.

¹³⁶Howard E. Kershner, "Inviting More Spies," Christian Economics, XI (November 3, 1959), p. 2.

then the armed forces, the youth, the intellectuals, and in addition because of the important place they have in America, the veterans, poor farmers, and religious groups.¹³⁷

Perhaps no other world power in history has been so willing to spend money for propaganda as Soviet Russia. Here is just a small list of some Communist publications sent out to change the thinking of the people of America: "Daily Worker," "Mainstream," "Political Affairs," "New World Review," "Science and Society," "Freedom" and the "Protestant Digest." One of the Party's publishing concerns is New Century Publishers. But the Party is not dependent upon American publishing concerns for Communist literature. This is being sent into the country from foreign sources!

Andrew Ilyinsky, of New York City, an employee of the Bureau of Customs of the United States Treasury Department, displayed to the committee samples of typical Communist propaganda periodicals published abroad and sent into the United States destined to student groups in schools and colleges. Mr. Ilyinsky stated that every school and college in the United States is directly or indirectly the recipient of some of these Communist propaganda publications. A spot check of the volume of Communist propaganda destined to schools and colleges in the United States was made over a 12-month period in 1959 by the Bureau of Customs, Mr. Ilyinsky stated. The result of the spot check showed that at least 300,000 packages of Communist propaganda destined to schools and colleges in the United States were processed through the port of New Orleans during this 12-month period and that from 5 to 15 separate publications were contained in each package. Mr. Ilyinsky further stated that the port of New Orleans, where the spot check was made, is one of the lesser ports of entry from the standpoint of Communist propaganda and

¹³⁷ Overstreet, op. cit., pp. 200-212.

that a heavier volume of this material is coming into the United States via approximately 40 other ports of entry.¹³⁸

Workers Book Shop is the name of the book store run by the Party in New York City. It maintains schools for Communist indoctrination such as the Faculty of Social Science.¹³⁹

The Party even wants to influence the children of America. Communist Kenneth Leslie put out a children's comic book called "The Challenger."¹⁴⁰ Incidentally, it is this same Kenneth Leslie who launched an attack on the Missouri Synod by criticizing the "Bible History References" by F. Rupprecht which pointed out how hard it is to do mission work among the Jews. Leslie says:

We have no record, none whatever, of any denunciations of his people by Jesus. On the contrary nothing but the most tender words of affection gushed from his lips, nothing but weeping and anxiety over their UNDESERVED fate.¹⁴¹

The following children's authors have also been noted as Communists: Victor Berlo, Herbert Aptheker, W. E. B. DeBois, Shirley Graham, Gene Weltfish, Gunnar Myrdal, E. Franklin Frazier, and Benjamin A. Botkin. This list is, of course,

¹³⁸ Committee on Un-American Activities, Communist Training Operations (Washington: U.S. Gov. Printing Office, 1960), p. 1327.

¹³⁹ "The National Council of Churches vis-a-vis the Air Force Manual," The Congressional Record, (April 20, 1960), p. 2.

¹⁴⁰ "Comic Books New Racket of Bigot Kenneth Leslie," The Eleventh Hour (July-August, 1946), p. 21.

¹⁴¹ "Reds Attack the Missouri Synod," The Eleventh Hour (May-June, 1946), p. 10.

not complete,¹⁴² but it should make Christians aware of the possible danger that might come to their children when they are happily and quietly reading a book!

Even the innocent practice of writing a foreign friend has been corrupted by Communist influence in this country. What joy for a child to correspond with a student in another land, and yet, here too is a method of Party propaganda!

Mr. Ilyinsky concluded his testimony by observing that the Communists have devised a "pen pal movement" for the purpose of disseminating the Communist Party line on a person-to-person basis over the world.¹⁴³

Another clever trick which has been perpetrated on the American public are the visits to this country of top Communist leaders such as Nikita Khrushchev himself and Anastas Mikoyan. While these have not been labeled as actual spy incidents, they nevertheless are part of the propaganda tricks used to soften up Americans toward "friendly" Communism, the "new helper of mankind." Both of these men have contributed to the mass death of human beings. Senator Thomas J. Dodd of Connecticut warned about welcoming Khrushchev,

Nikita Khrushchev first appears in history as a Communist official in the Ukraine in the early 1930's helping to direct the program of planned starvation which resulted in the death of five million Ukrainians.

¹⁴²The Congressional Record, pp. 1-3.

¹⁴³Committee on Un-American Activities, Communist Training Operations, pp. 1327-1328.

In 1938 Khrushchev was appointed Communist chief in the Ukraine. He was appointed to that position as a reward for his previous ruthlessness. His task was to direct the great Ukrainian purge of that year. Authorities on Ukrainian history estimate that 400,000 men, women, and children were murdered under Khrushchev's over-all direction in that single year.¹⁴⁴

Regarding Mikoyan,

. . . 140,000 anti-Communist refugees in Western Europe. These people know Mikoyan as the man directly responsible for the murder of Hungarian freedom. He is the man who violated the safe conduct guarantee given Imre Nagy, Hungarian Premier, and Pal Meleter, chief of the Hungarian Freedom Fighters, both of whom were subsequently executed.¹⁴⁵

Both of these men were wined and dined at the expense of American taxpayers, who were thereby innocently enough spreading Communism.

The fact that Communist literature can be sent into our country is actually part of a program called "Cultural Exchange," which was negotiated in 1958. But what is "culture" to the Western mind is not culture to the Soviet man. To him culture is communism and propaganda.

In Godless Russia, art, like everything else, is a state monopoly. The artist either conforms or he is annihilated. He cannot be neutral or non-political. His work must glorify the regime, promote official propaganda.

The hallmark of Soviet culture, therefore, is not its beauty but its propaganda, not its originality but a

¹⁴⁴ Thomas J. Dodd, "The Danger of Playing Host to Khrushchev," Human Events, XVI (Sept. 2, 1959), p. 1.

¹⁴⁵ Angier Biddle Duke, "Letter from International Rescue Committee, Inc.," dated February 6, 1959. New York. p. 1.

slavish repetition of the party line.¹⁴⁶

In the cultural exchange program, artists are also brought to the United States, another way of bringing in espionage agents.

The primary activity of everyone of Moscow's cultural delegates while in this country is to promote the Communist world revolution Every Soviet football team, every athlete competing at an international sport event, Soviet scientists attending a Congress abroad, the Moscow Ballet performing in a western capital or a group of Soviet artists at a film festival are invariably accompanied by special agents of the Soviet secret police¹⁴⁷

Our own country, by public or private sources, has not spent money in the same measure that the Communist Party has in the cultural exchange program. But even if it might have, this feature would have been in most cases a "one-way street."

In the United States there are more than 52 million TV sets, mostly 21" screen, as compared with 2 to 3 million TV sets in the Soviet Union, most 10" screen. The radio comparison is equally overwhelming. In the United States there are 475 million radios, as compared with 40 million in the Soviet Union.

Again out of a population of 220,000,000 Russians there are only 8,000,000 card-carrying "Party Line" Communists. These 8,000,000 are the "elite" and it is reasonable to assume that they own all the TV sets and one-fifth of the radio sets. No good Yankee trader would buy this deal on an even exchange program basis.¹⁴⁸

¹⁴⁶"Cultural Exchange--Transmission Belt for Communism," Christian Economics (February 3, 1959), p. 1.

¹⁴⁷Duke, op. cit., p. 3.

¹⁴⁸Ibid.

No wonder the Party was agreeable to a cultural exchange!

The Communist Party operates with "front organizations" in its effort to influence public opinion and gain its objectives in countries it does not control.

It is impossible to realize the extent of Communist influence in American life without some knowledge of the "front" technique. Except possibly during the War period, everything labeled Communist is suspect to the average citizen. Accordingly, if public opinion is to be influenced, it must be done in an indirect and concealed manner. To do this, the Communists evolved the masterful strategy of the "front" organization. The setting up of a front involves two main steps. The first is the discovery of a proper cause and label. The cause is usually some form of alleged injustice or a proposed reform which will arouse the interest of the public.

When the issue is picked, the title decided, the case is presented dramatically to some "innocent," who is both prominent and willing to have his name used for a "good" cause. His name is used as the bait to attract others, until a rather impressive list is obtained. Then the organization is announced publicly, funds are raised, and propaganda and pressure activities are begun. Communists, not generally known as such, do the work for such groups and occupy the active, in contrast to the honorary offices. They determine policies and direct the front in accord with the Party aims.¹⁴⁹

Louis F. Budenz, now an anti-Communist, tells how he himself "captured" a well-known writer to head a front organization.

Later in 1942, Jack Stachel, in line with a party decision, called my attention to an article by a world-famous writer. Because he had once written favorably about me in a book about the labor movement, it was decided that I would be the best person to "educate" him and guide him into our preserves

¹⁴⁹Committee on Socialism and Communism, Communist Infiltration in the United States (Washington: Chamber of Commerce, September, 1946), p. 15.

We met in his room at a New York hotel. It didn't take much pressuring on my part to steer the man in the "right" path.¹⁵⁰

The Communist Party uses these "innocent" followers for their own purpose of influencing a nation, yet even the Party members are amused at "intellectuals" and "professionals" who bite on the party-line morsel of "liberality."

Certain of the celebrities were such easy marks for our schemes that they were the butt of contemptuous jests in leading party circles. I recall Daily Worker staff meetings, when I was its editor, that rocked with laughter at the expense of famous intellectuals who pretended to think for themselves yet goose-stepped on the line we drew.¹⁵¹

It is certainly advisable to mention some "fronts" which the CPUSA has used. Among the young people there is the "American Youth for Democracy,"¹⁵² "Youth Against the House Un-American Activities Committee," "Harlem Youth Congress,"¹⁵³ and the "Labor Youth League."¹⁵⁴ Other fronts are "National Negro Congress," "International Workers Order," "Independent Citizens Committee of the Arts, Sciences, and Professions (I.C.C.)."¹⁵⁵ One front is working right in the heart of

¹⁵⁰Louis Francis Budenz, "Capture of the Innocents," Collier's Magazine (November 27, 1948), p. 94.

¹⁵¹Ibid., p. 28.

¹⁵²Committee on Un-American Activities, op. cit., p. 1324.

¹⁵³Ibid., p. 1332.

¹⁵⁴Committee on Un-American Activities, Communist Activities in the Milwaukee, Wisconsin Area (Washington: U. S. Government Printing Office, March 28, 1955), p. 619.

¹⁵⁵Committee on Socialism and Communism, op. cit., p. 15.

Washington, D. C. among the congressmen! It is called the "Emergency Civil Liberties Committee."

A member of Congress who is approached, for example, by lobbyist Clark Foreman would learn from lobbying reports which are on file merely that this individual represents the Emergency Civil Liberties Committee, whose purpose is "protection of constitutional rights." The real significance of the pressures exerted upon Members of Congress by this organization and a number of others with registered agents in Washington is revealed only through such records as those compiled by the House Committee on Un-American Activities.

After extended investigation and hearings, the House Committee . . . formally advised the Congress in its annual report for 1958 that . . . the Emergency Civil Liberties Committee, established in 1951, although representing itself as a non-Communist group, actually operates as a front for the Communist Party.¹⁵⁶

Anyone seeking more information on Communist "fronts" can obtain it by writing to the Attorney General of the United States, for there are hundreds of such fronts!¹⁵⁷

This whole subject takes on a very real meaning when we realize that the sainted Dr. Walter A. Maier was attacked by a Communist front group called "Friends of Democracy." His sermons and articles published in the Walther League Messenger were called "pro-Fascist" and "divisive."¹⁵⁸

¹⁵⁶Com. on Un-American Activities, Communist Lobbying Activities in the Nation's Capital (Washington: U.S. Gov. Printing Office, Sept. 3, 1959), p. 3.

¹⁵⁷Carl F. H. Henry, "Air Force Training Manual Draws NCC Fire," Christianity Today, IV (Feb. 29, 1960), p. 29.

¹⁵⁸Gerald B. Winrod, "Editorial," The Defender Magazine, XX (October, 1945), p. 5.

While the work of the Communist Party in the field of front organizations is thorough, it is still limited and hampered in its operations. A more prolific method they found, was to enter into the thousands upon thousands of organizations that exist in free America. This is called infiltration.

Not to be confused with Communist fronts are the various infiltrated organizations. A front is organized by the Party and for the Party. An infiltrated group was organized for a legitimate purpose by citizens loyal primarily to the United States. Subsequent to its formation, Communists by various devices, have obtained some degree of control.¹⁵⁹

In nearly every sphere of our American life, Communist infiltration appears. The theme of the book, Witness Whittaker Chambers, concerns the way in which the Party has come to high positions in Washington D. C. Sad to say, much damage has already taken place by such infiltration. The Potsdam policy in West Germany is an example.

. . . American Communists . . . used their influence in government to force a harsh peace upon Germany. Through their control of certain influential officials in the Treasury Department at the time, they agitated for the Potsdam agreement The result has been an unworkable economic program.¹⁶⁰

This influence of the Communist Party in our government was noted again in the secret Yalta papers. At Yalta it was

¹⁵⁹Committee on Socialism and Communism, op. cit., p. 16.

¹⁶⁰Ibid.

agreed to surrender Poland to the Soviet Union without any election in spite of promises made to Polish government-in-exile; a huge section of Germany was to be given to Red Poland and the rest put under the Russian masters; Japanese and Chinese territory were promised Stalin if Russia would join in the war against Japan, when Japan was already almost prostrate! Who is to be blamed for this agreement at Yalta? Besides blaming President Roosevelt for his self-love, gullibility, and Russo-philism, the cause for American weakness rests with the presidential advisors who were under Communists, or under their influence!

Alger Hiss was brought to Yalta as an "expert" from the State Department. His influence there should not be magnified. However, James F. Byrnes saw him "frequently consulted by Mr. Hopkins and Mr. Stettinius" in the conference room, and Hiss himself later testified before a Congressional committee that "I helped formulate the Yalta agreement to some extent." Indeed he did. Some of his handwritten notes went back and forth between President Roosevelt and himself. At the plenary sessions, the three heads of state and the senior officials sat at a great round table. Where was Alger Hiss? He sat with Harry Hopkins behind the president.¹⁶¹

How much influence from the Party was exerted for the Korean truce is not known, but the influence of the Party is still considerable. The question is: If the CPUSA is working in the highest branches of government, in how many lesser actions taken by the government is there Communist influence and guidance? This paper will not go any farther into

¹⁶¹George N. Crocker, "The Shameful Summit," Human Events, XVII (January 28, 1960), p. 2.

this tremendous field. Yet a warning is in line to watch the United Nations, in which Communist influence is easily discernible,

The same lack of serious minded concern is reflected by the way Christians are being advised to eulogize the United Nations Organization on every possible occasion But these same Christians ignore the so-called "little United Nations Organization" which has established itself as the voice of the suffering nations who have no place in the UNO.¹⁶²

Communist infiltration in state and county governments, it can be assumed, is proceeding as the Party thinks it necessary. Ron Arnold, a former Communist, describes the local Communist subversive activity in the State of Washington,

The Communists deceptively registered as Democrats. Prior to the King County Democratic caueus, the Reds met to map strategy and select the candidate which they would push for the nominations. How well I remember assembling at the Senator Hotel with the comrades for the caucus itself. We carefully spread ourselves throughout the hall. At the proper time certain ones rose to laud fellow Communists as faithful Democrats qualified for the office under consideration. Quite a number of those recommended were nominated, and subsequently elected to city council, county officers,¹⁶³

Communist infiltration is general and far reaching. For this paper it is necessary only to point out a few places by way of example. Regarding newspapers and magazines,

¹⁶²Voobus, The Communist Menace, p. 80.

¹⁶³Ron Arnold, "My Five Years as a Communist," United Evangelical Action (November, 1960), p. 10.

There is no important magazine or newspaper in the country that is not Communist-penetrated to some degree.¹⁶⁴

Taking a look at Hollywood, it is evident that decency and patriotism still exist at this place in great measure, however, the following is included as a timely warning of Communist infiltration,

Kirk Douglas, head of Bryna Productions, has produced Spartacus, based on a novel by Howard Fast--a well-known American communist who left the party apparatus a few years ago but still clings to the same beliefs he had when an official member of the party; Douglas hired Dalton Trumbo to write the film script for Spartacus; Trumbo is one of the leading communists in Hollywood¹⁶⁵

An example of infiltration in youth organizations of our country is with the Girl Scouts. In February 1953 issue of "Leader" magazine the Girl Scouts were asked to read the works of Langston Hughes and Dorothy Canfield Fisher, whom the House Committee on Un-American Activities pointed out were associated with from 71-80 and 11-20 Communist Front Organizations respectively.¹⁶⁶

Examining the field of labor for Communist infiltration, Louis F. Budenz, former Communist leader, makes the following revelation back in 1948,

¹⁶⁴Chambers, op. cit., p. 475.

¹⁶⁵Dan Smoot, "Communism in Hollywood," The Dan Smoot Report, VI (April 11, 1960), p. 1.

¹⁶⁶Edgar C. Bundy, "Abusing the Girl Scouts," News and Views, XXIII (November, 1960), p. 3.

The Communists don't just get up in a union meeting and say forthrightly, "We're moving in." Their ways are dark and devious. They are masters of the smear, adept at worming into key offices and committees, unsurpassed at spreading dissension and confusion, and extraordinarily clever at manipulating stupid, gullible and power-hungry labor leaders.

In another paragraph he adds,

During the years in which I was a Communist party member, organizer, and editor, I helped develop this technique. I have seen it operate many times under direct orders from Moscow, to bring a labor union under the domination of Communists whose every act was motivated by a fanatical devotion to the interests of Soviet Russia alone. I know of no union in which the Communists comprise more than a small minority, but a minority that often is able to control thousands.¹⁶⁷

The above quotation is sufficient to prove the existence of Communism's influence among our working people, many of whom are members of the Christian Church!

Communist subversion is also real in the field of American education. The Daughters of the American Revolution have examined with the aid of the 1958 Report of the California Legislature on Teachers' Guides the whole field of education, history, geography, social science, arithmetic, biology, citizenship, civics, chemistry, economics, literature, music, guidance and personal adjustment. While in each of these branches Communist subversion is evident, a quotation from the Daughters' findings, in the realm of social science will suffice,

¹⁶⁷ Louis Francis Budenz, "The Red Web in U. S. Labor," Collier's Magazine, CXXII (October 23, 1948), p. 13.

It is characteristic of the social science approach to history that while the government of the United States is described as a "democracy" and seldom as a representative republic, Soviet Russia and China are scrupulously called "republics." Another quirk is the emphasis upon the Bill of Rights rather than upon the original instrument, the Constitution. While the First and Fifth Amendments are fully and frequently brought into discussion, little or nothing is said about the threat of internal Communist subversion and the misuse of these amendments for the protection of spies and traitors At the same time, there is no interest in the significance of the Tenth Amendment which guarantees the several states against Federal encroachment. The welfare state is not challenged in a single text. The student is never warned that the government does not "provide" anything except what it dispenses from the taxpayer's pocket.¹⁶⁸

From all appearances the most touchy field of Communist infiltration and subversion is the area of religion. From what has been written before, the reader is acquainted sufficiently with Communism to know that Communists have no hankering for religion, but will use religion as any other medium to accomplish their ends. The recent stir made by the Air Reserve Training Manual only brought to light the already known fact that Communist influence among religious people was real. The portion of the manual which was specifically objected to by the National Council of Churches of Christ in the U. S. A. was the following,

The National Council of Churches of Christ in the U.S.A. officially sponsored the Revised Standard Version of the Bible. Of the 95 persons who served in this pro-

¹⁶⁸National Defense Committee of National Society of the Daughters of the American Revolution, Textbook Study 1958-1959, (Washington: 1776 D. Street, N. W., 1959), p. 3.

ject, 30 have been affiliated with pro-Communist fronts, projects, and publications . . .¹⁶⁹

To this quotation the NCC made two charges: "To aver by innuendo that the National Council of Churches is associated or in any way influenced by the Communist Party is an example of irresponsibility at its worst"¹⁷⁰ In answer to this it is only necessary to hear Richard Arens, staff director of the Committee on Un-American Activities,

May I first say, Mr. Chairman, in view of the Secretary's repudiation of the information conveyed respecting the National Council of Churches of Christ in America, the Chairman issued a statement to the effect that the leadership of the National Council of Churches of Christ in the United States of America had hundreds or at least over 100 affiliations with Communist fronts and causes. Since then we have made careful, but yet incomplete checks, and it is a complete understatement. Thus far of the leadership of the National Council of Churches of Christ in America, we have found over 100 persons in leadership capacity with either Communist-front records or records of service to Communist causes. The aggregate affiliations of the leadership, instead of being in the hundreds as the chairman first indicated, is now, according to our latest count, into the thousands, and we have yet to complete our check, which would certainly suggest, on the basis of the authoritative sources of this committee, that the statement that there is infiltration of fellow-travelers in churches and educational institutions is a complete understatement.¹⁷¹

The second charge of the NCC was: "To imply some relationship between the Revised Standard Version of the Holy

¹⁶⁹Carl F. H. Henry, "Air Force Training Manual Draws NCC Fire," Christianity Today, IV (Feb. 29, 1960), p. 29.

¹⁷⁰Ibid.

¹⁷¹Committee on Un-American Activities, Issues Presented By Air Reserve Training Manual (Washington: U. S. Gov. Printing Office, 1960), p. 1303.

Bible and Communism is insidious and absurd." In answering this, verification will not come from a Lutheran monthly, which minimized the problem by saying,

He also sent him a booklet issued by Circuit Riders, Inc., a dissident Methodist group, alleging that 30 of the 95 scholars who worked on the Revised Standard Version of the Bible were Communist-tainted.¹⁷²

This gives the impression that a small group of complainers are possibly making an unjust statement. The proof which should have been given comes from such a reliable source as the Committee on Un-American Activities. Francis E. Walter said,

It merely states that of the 95 persons who served in the project which they sponsored, 30 have been affiliated with pro-Communist fronts, projects, and publications.

I think that is a great example to show a youngster.

I too, taught in military schools, in the Navy; naval aviation, actually. And I know that the only way to make these kids understand is to give them an example of something.

Here you are not charging this National Council with anything. I think you are depriving people who ought to know just exactly how these enemies of ours operate, just what kind of cloak they get behind.¹⁷³

What Circuit Riders, Inc., stated is true. "The charge that 30 out of the 95 people who collaborated on the R.S.V.

¹⁷²"Trace Origin of Air Force Red Charges Against NCC," Lutheran Laymen's Leader, XXXI (May 1, 1960), p. 4.

¹⁷³Committee on Un-American Activities, Issues Presented By Air Reserve Center Training Manual, p. 1308.

had front records was and remains documented beyond cavil."¹⁷⁴
 On the basis of the above information it is absolutely necessary to be careful of the R.S.V. Communist infiltration may be the reason why there are so many objections to this version by conservative Bible scholars. However, Communist infiltration should not be thought of as restricting itself to the NCC but in every church body one must be on the lookout for those espousing Red causes and spreading the false hope of a socialistic utopia.

The last method Communism uses to gain control of a country is the dangerous plea for more business and trade. How much our own country is trading with Russia is difficult to say, but we know that trade is going on to some extent.¹⁷⁵ And then, what of other countries? The danger of this economic trade is well-expressed by Dr. Robert Loring Allen, a specialist in international trade,

I think it plays a very important role. I think it may play even the most important role.

Several paragraphs later he continues,

I think that the Soviet Union may well be increasingly looking to trade as a way to carry influence where ideology cannot work, where military action is inadvis-

¹⁷⁴Edgar C. Bundy, "Smear Tactics of the National Council of Churches," News and Views (July, 1960), p. 1.

¹⁷⁵North Star, "Giving Them Aid and Comfort," The Minute Women of the U.S.A., Inc. (April, 1960), p. 3.

able, and where direct political pressure . . . is not feasible as a weapon of conquest.¹⁷⁶

When countries depend upon Russia or Red China for trade, they will naturally be inclined to follow suggestions and plans of the Communist Party in the United Nations Organization. And if the Communist Party should ever gain control of such a strategic group, world domination is comparatively simple. Dr. Allen also states,

A good example is, I think, the problem of the admission of Red China to the UN. This is a big deal to the Communist area. They think this is terribly important, and everywhere they can, they are emphasizing the importance of the People's Republic as opposed to the Nationalists in the UN. Over a period of years I think Soviet economic activities have influenced some countries.

Clearly Egypt has recognized Red China, and now favors the acceptance of the People's Republic credentials as opposed to those of the Nationalist Government. This is the danger, that a country unwittingly, perhaps unwillingly, will give up things in the field of international affairs that are harmful to the free world.¹⁷⁷

Another aspect of trade with the Soviet empire is the moral question posed by Dr. Arthur Voobus,

People, to be sure, get cheap materials from Communists, but all are the products of slavery. The people get corn, but it has been robbed from peasants. The people get many other wares, but these bear the traces of blood and marks of tears.¹⁷⁸

¹⁷⁶Committee on Un-American Activities, Communist Economic Warfare (Washington: U. S. Gov. Printing Office, 1960), p. 1.

¹⁷⁷Ibid., p. 2.

¹⁷⁸Voobus, Communism's Challenge to Christianity, p. 85.

The free world does well if it trades among its own kind. The Communist kiss of trade will only lead to the kiss of tragedy.

In summary, Communism, by reason of its godless philosophy, its corrupting influence on man, its militant attack on religion, and its sinister scheme for world control is the Christian Church's severest enemy today.

CHAPTER IV

SUGGESTED CHRISTIAN ACTION FOR THE FUTURE

The Christian's Determination

World War III has started! If Christians are to be aroused to the danger of the Communist Party as it wields the power of the beast of Revelation thirteen, each one must be convinced that this battle which Communism is waging is real.

Make no mistake about it, the struggle ahead is real. The Communists are determined, rugged and treacherous enemies.¹

Communism is not a mere dream which someone has conjured up and will evaporate upon waking. Communists are out for the kill!

Communist theory holds that the whole world is a battlefield upon which opposing forces are locked in a titanic contest of indefinite duration

The Communists are scoring victories in World War III because they know they are in it.²

In a world map prepared by the International Services of Information Foundation, Inc., small flags are placed wherever Russian and Soviet enterprises and operations have appeared. As one views the map it is apparent that the Communist Party has literally filled the four corners of

¹J. Edgar Hoover, "Soviet Rule or Christian Renewal," Christianity Today, V (Nov. 7, 1960), p. 11.

²Max Eastman, "World War III Has Already Started-- Part 1," Reader's Digest (Jan., 1961), pp. 36-37.

the world. Of this map Ulius Louis Amoss states,

Connect the points shown on this map with the net of Soviet embassies and consulates and the net of Communist Parties, and you can then visualize the entire plan of the Soviet plot against the Western World--a plot aimed at securing all necessary strategic positions and possibilities in order to overthrow at one stroke the unwary Western World lulled into a false sense of security by co-existence and peaceful competition songs.³

It must be emphasized that the Communist plan for world conquest obviously includes the destruction of America. For there is a Red plan for S-Day, a plan to take over America on Soviet-Day, which plan they have been preparing for thirty-five years. Stanislaw Mikolajczyk affirms,

In Russia today men and women of every nation are now being trained and schooled for the day when they will return to their native lands, which they know so intimately, to rule under direct command from Moscow. Stalin trains Frenchmen to rule France, Italians to rule Italy, Englishmen to rule England, Latins to rule the Latin countries, Japanese to rule Japan, Chinese to rule China, Indians to rule India, blacks to rule blacks and Americans to rule America⁵

And lest anyone think that Communist plans for the world and for the control of America could only happen at some far-away, future date, listen to the following testimony, revealing that the Communists have planned,

. . . that it would take two five year plans to consolidate their strength in the far east and two more five year plans to encircle and degenerate the United States,

³Ulius Louis Amoss, "Spreading Soviet Influence," Inform (March 4, 1960), p. 1.

⁴Louis F. Budenz, "The Red Plan for S-Day," Collier's Magazine (Nov. 20, 1948), p. 16.

⁵Joseph McCarthy, McCarthyism, The Fight for America (New York: Devin-Adair Co., 1953), p. 100.

resulting in their surrender without an Atomic Hydrogen War, making the tentative date for World Conquest ABOUT THE YEAR 1973.⁶

It is equally obvious that if America is once in the control of the Communist Party, no other nation will remain free. The result will be that the Christian Church will experience a persecution such as it has never known.

Can anything be done about the Church's deadliest enemy, the Communist Party? Is it inevitable that Communism will rule the world? How does the individual church member feel about this? As the Missouri Lutheran goes about his daily work, reads his evening paper, scans the weekly news magazine, what are his convictions?

The future could redeem the past or it could confirm it. But it will redeem nothing unless the question of the inevitability or otherwise of the developments of the immediate past is first squarely and honestly faced. For either you believe that these things were inevitable or you believe that they could have been helped.

If you believe that they were inevitable--that all these developments could not have been helped--then you are already a Marxist.⁷

The Communist Party passionately desires to be the philosophy of tomorrow. Should Christians rise up against it while it is still day? What suggestions should Christians give to their fellow Americans and to the free world?

⁶ Fred C. Schwarz, "What Can I Do?" Christian Anti-Communism Crusade Tract (Houston, Texas), p. 2.

⁷ Charles Malik, "Is It Too Late To Win Against Communism?" Reader's Digest (September, 1960), pp. 38-39.

Whittaker Chambers says of Communists,

Their power . . . because in a large measure the rest of the world has lost that power, is the power to hold convictions and to act on them.⁸

But Christians do have definite convictions, convictions which inspire them to defend their faith and Church, their nation and the free world, and all of mankind.

In the first place, Christians are convinced by the Word of God that the basic struggle in this world is spiritual.

Economics is not the central problem of this century. It is a relative problem Faith is the central problem of this age. The Western world does not know it, but it already possesses the answer to this problem⁹

And St. Paul says,

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Ephesians 6:12)

This struggle is especially between Christ and the devil.

It was discussed at some length in a previous chapter.

Secondly, Christians are convinced by the Word of God of the ultimate victory of the Lord Jesus Christ. While the Communist Party is at present the chief manifestation of the beast of Revelation thirteen, and it is true that a growing number of nations are coming under its control, thus ful-

⁸Whittaker Chambers, Witness Whittaker Chambers (New York, Random House, 1952), p. 9.

⁹Ibid., p. 17.

filling Revelation thirteen, verse seven: "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations," yet the final victory is Christ's! Revelation fourteen, verse fourteen tells of the coming of the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Revelation fifteen brings the triumphant song of Moses which is sung before the Lord Christ, saying in verse four: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." The victory of Christ is set forth also in Revelation seventeen, verse fourteen: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings" An overpowering vision of the ascended and ruling Christ is presented in the nineteenth chapter of Revelation, verses eleven to sixteen. The grandeur is so sublime and inspiring for all Christians that a complete quotation is faith-strengthening:

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-

press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.

In the twentieth verse of this same chapter we see the beast of Revelation meet his just judgment: "And the beast was taken and . . . cast alive into a lake of fire burning with brimstone." All the power of men which was used to harm the Church and Christians must finally be punished with eternal damnation. The Communist Party, using the power of this world against the Church and mankind during its rise and brief reign, shall come to an end. Christ is the Victor. Christ rules the nations and not the principle of the class struggle.

This ultimate victory of Christ is also taught by the Lord when he said, concerning His Church: ". . . the gates of hell shall not prevail against it." (Matthew 16:18) While persecutions will come against the Church, it shall endure!

Thirdly, Christians will not capitulate to Communism but will rather rise to defend their faith for they believe in the positive value of the Christian religion! This conviction stems from an inner assurance that the Bible is the Word of God. Behold, what strength this Word has given to Christians under the heel of the Communist Party!

Yet the East German Church leaders are confident that in spite of everything Verbum Dei manet in Aeternum!

. . . and they are fighting a good fight which is deserving of our prayers.¹⁰

From God's Word the Christian finds a correct view of man. Man is not a mere product of evolution, theistically or atheistically conceived, but the creation of God. Nor is man a being who merely exists, making some mistakes, and doing some things right; but man is a sinner. Original sin is the reason for man's contrariness and pride. Actual sins are numerous and varied and give proof of the sinfulness of man. And, man is more than a physical body; he has a soul. Whittaker Chambers ably describes the soul of man as he analyzes the words of a girl who could not understand why her father left the Communist Party.

A child of Reason and the 20th Century, she knew that there is a logic of the mind. She did not know that the soul has a logic that may be more compelling than the mind's. She did not know at all that she had swept away the logic of the mind, the logic of history, the logic of politics, the myth of the 20th Century, with five annihilating words: one night he heard screams.¹¹

But man, body and soul, has also been redeemed by the righteous acts and bitter suffering and death of the Son of God. More than that, in every Christian God's Spirit by the Word and through the Sacrament of the Altar strengthens him to lead a life of kindness, uprightness and sanctification.

¹⁰Walter G. Tillmanns, "In Lutherlands Today," Lutheran Witness (September 20, 1960), p. 10.

¹¹Chambers, op. cit., p. 14.

It is obvious that from the Bible the Christian has found his God. His God is not a collective group of people, as a Party; nor is He the governing body of a region, called the state; but his God is the God of heaven and earth, "greater than man, or state, or society, or the whole created universe," or "history."¹² This God is the triune God, Father, Son and Holy Ghost.

To eat, to breathe
to beget-
Is this all there is
Chance configuration of atom against atom
of god against god
I cannot believe it.
Come, Christian Triune God who lives,
Here am I ¹³
Shake the world again.

This is the God who satisfies the soul of man and grants an inner peace which passes all understanding. This God can lead Communists to the realization: "I could never be a complete man without God."¹⁴ To believe in this God does not stagnate or stupefy man, but elevates him to the high position of being a child of God. Contrast knowledge of God with what a denial of God does to man,

If one degrades God, one also degrades man. There is no moral worth or dignity for a man if he has evolved from some primeval slime. Separate man from God and you have only a beast. Deny God and you remove man from his Biblical background. Today's fundamental philosophy is

¹² Charles W. Lowry, Communism and Christ (New York: Morehouse-Gorham Co., 1952), p. 169.

¹³ Francis A. Schaeffer, "The Modern Drift: Is Nobody Home in this World?" Christianity Today (June 20, 1960), p. 6.

¹⁴ Chambers, op. cit., p. 489.

humanism by which we mean man without God. Remove God and you prepare the way for the religion of the state and then the state is ripe for conspiracy which simply intends to deify the state and enslave mankind.¹⁵

The triune God, whom Christians worship, shall inspire them to seek and keep the freedom of the nation and the freedom of all mankind.

Our only real defense against Communism, or any other form of tyranny, is God! Without Him we cannot keep our freedom. In fact, we will not even want to keep it, for without Him we will have lost the capacity for freedom.¹⁶

And faith in His Word is such that Christians know that in time Communism shall be a thing of the past.

There has never been a society or a nation without God. But history is cluttered with the wreckage of nations that became indifferent to God, and died.¹⁷

The Christian turns to the triune God in prayer. He is ever near and always mighty to help!

Worshiping God, the Christian knows how to handle the material aspects of this life. While he recognizes the needs of his body, the necessities of the family, his church, community, and country, he does not make a god of the earthly. He has found his God in the Trinity. In his economic plans he places the spiritual needs of men first and lays aside a

¹⁵Cameron A. MacKenzie, "Letter to Robert Maschke," dated May 8, 1960. Detroit, Michigan.

¹⁶Peter Eldersveld, "What Did He See?" Tract No. 1018 (Chicago, Ill., Christian Reformed Church).

¹⁷Chambers, op. cit., p. 17.

proportionate share of his time, talents, and treasure to spread the precious news of the only Savior. He also uses economic means to help the less fortunate in his community, nation, and throughout the world. In all this the Christian is happy--happy that God is first in his thoughts, happy that he is not a slave to things, happy that God has given him the sincere desire to help others rather than to hurt and harm his fellowmen.

Should life turn against the Christian, should persecutions arise against him, the Christian also knows how to take sufferings.

Merely to accept suffering is not sufficient to maintain stamina. You have to learn to use suffering. Some who had been brainwashed called it a "sense of mission," or "having a purpose."¹⁸

The Christian has the assurance that God governs all of life, even the amount of sufferings in his life. Nothing happens to the Christian by chance. Out of love for his Savior, the Christian willingly suffers, remembering what his Lord did for him to redeem him. The believer confidently knows the end of life, death, is not really an end, but a beginning of a better existence in heaven.

The Christian sees another value of the Christian Church in that it inspires man to act from love and not from hate.

. . . love, friendliness, compassion, neighborliness,

¹⁸ Edward Hunter, "Brainwashing," Facts Forum (December, 1956), p. 55.

tenderness These add up to a far healthier dynamic for life than hatred can ever be.¹⁹

As the Christian loves, he also has an affection for the individual, remembering that his God went out of the way for individual sinners. Communists are utopians, the individual is unimportant. The Party has a callous disregard even for the members' personal problems.²⁰ The Scriptures emphasize that each individual is to decide in his own mind and soul whether he will accept the Savior. To every Christian God bestows gifts and looks forward to the work which each believer will bring to further the body of Christ, the Church. Each Christian is also expected to make his own judgments on the basis of the Word of God and the Spirit of God in him as to what is right and wrong. The Christian does not pass this responsibility to others, to a church, or to a Party. When a Communist comes to see this inner need for decision in the field of morality, he will speak as did Whittaker Chambers,

It is just as evil to kill the Tzar and his family and throw their bodies down a mine shaft as it is to starve two million peasants or slave laborers to death.²¹

The positive value of the Christian Church on earth is so great that when Christians seriously think on these things

¹⁹ Harry and Bonaro Overstreet, What We Must Know About Communism (New York: W. W. Norton and Company, Inc., 1958), 298.

²⁰ J. Edgar Hoover, Masters of Deceit, (New York: Henry Holt and Co., 1958), 123.

²¹ Chambers, op. cit., p. 81.

the list of blessings becomes endless. Who can speak sufficient praise for the Church in its rejection of infanticide as well as rejecting "mercy killing" of "undesirable" elements of society, the sick, the aged, the minority groups! What blessings the Church has brought to the status of women! The abolition of slavery and slave labor is constantly on a decline where men are Christians! Monogamy in marriage is a blessing which the Church fosters. Then think of the work of the Christian Church and Christians in the "unprecedented developments in medicine, nursing, and hospitals, social services, the care of the aged, the incurable, and the mentally ill, and psychiatry, with its remarkable emphasis upon the individual, his problems, history, dignity, and worth."²² More credit should be given to those Christians in the field of science who have been blessings to this world. Surely the Church has been instrumental in

. . . the dawn of the age of reason, the birth and progress of modern science, the rise of democracy, and industrial and technical revolutions still in full swing.²³

The Christian is convinced of what a tremendous blessing the Church has been and will continue to be for all mankind.

²²Lowry, op. cit., p. 156.

²³Chambers, op. cit., p. 155.

Man cannot organize the world for himself without God; without God man can only organize the world against man.²⁴

The Christian is definitely certain that the Christian religion is not an opiate, neither a tranquillizing drug, but a vitamin and food for the soul of man, constantly revolutionizing life for the good of man. Faith in the Lord Jesus Christ

. . . is far more revolutionary than Communism. Communism seeks to reform man from without, by changing his environment, his economic setting. Christ's revolution begins within, changing society by transforming the individual.²⁵

There are sufficient reasons for the Christian to defend and propagate the faith he holds so dear and beneficial to mankind. Christians surely agree with Bishop Fulton J. Sheen's statement that "it takes a faith to conquer a faith."²⁶ The Christian has this faith, the true Christian faith, founded upon God's Word, the Bible, more dynamic and more meaningful than Communism. If this means death to the Christian, what then? Surely the Christian will not be "content to enjoy ice cream and watch a television set while the whole world staggers to destruction."²⁷ The Christian will

²⁴Chambers, op. cit., p. 83.

²⁵David V. Benson, "Reflections on Communist Atheism," Christianity Today (April, 1959), p. 16.

²⁶Lowry, op. cit., p. 1.

²⁷Arthur Voobus, The Communist Menace, The Present Chaos and Our Christian Responsibility (New York: Etse, 1957), 47.

demonstrate that his faith in Christ is as much value to him as the belief of a Communist.

A Stalinist anywhere in the world is ready to give his life at the drop of a hat if the Communist Party so orders. Are we as zealous about defending our heritage?²⁸

The mood of this age and the impression of many people in our world is that religion, and especially Christianity has lost its inspiring quality.

At the heart of the crises of our times lies the cold belief of millions, avowed or unavowed, that the death of religious faith is seen in nothing so much as in the fact that it has lost its power to move anyone to die for it.²⁹

The Christian will cherish in his heart the vision of the ascended and victorious Christ as portrayed in Revelation nineteen. He will also remember the words of a great American patriot, "But as for me, give me liberty or give me death."³⁰ The Christian will keep uppermost in mind that it is not important whether he lives or dies, but that the Christian Gospel may continue on this earth, that others may know the truth and comfort of the Christ. As the believer maintains and spreads his faith he will be giving others the strength needed to live and to die for God.

²⁸ J. Anthony Marcus, "What Religion Can Do To Defeat Communism," Fact Forum (Dec., 1956), p. 5.

²⁹ Chambers, op. cit., p. 700.

³⁰ Bertha Morris Parker, editor, "Patrick Henry," The Golden Book Encyclopedia (New York: Golden Press, 1959), 637.

That is why Communism is the central experience of the first half of the 20th century, and may be its final experience--will be, unless the free world . . . overcomes its crises by discovering, in suffering and pain, a power of faith which will provide man's mind . . . with the same two certainties: a reason to live and a reason to die.³¹

The sainted Dr. Walter A. Maier provides an example for the type of persecution which may occur immediately when a Christian rises to defend his faith. Note this man's courage!

A member of the Communist Political Association in St. Louis warned me that he and his comrades were taking down every word I uttered and that the time was coming when they would use every syllable against me. But I offered, and this holds for any of you, to send them a full copy of each message, and thus save them considerable trouble and expense. At the same time I told them that no minister of the Lord Jesus Christ could ever be intimidated by the threats or the practices of atheists.³²

The Christian is determined to defend the Christian faith against the schemes and atheistic propaganda set forth by the Communist Party, his deadly foe.

A Courageous Clergy and a Consecrated Laity

And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their

³¹Chambers, op. cit., p. 12.

³²Walter A. Maier, Rebuilding with Christ (St. Louis: Concordia Publishing House, 1946), p. 130.

enemies: and if any man will hurt them, he must in this manner be killed. (Rev. 11:3-5)

These words of the vision of St. John refer to all true witnesses of the Gospel, but how much more should they not refer to every Christian pastor. Christian people willingly unite into congregations for the purpose of edification through the Word and with the Word to evangelize the world. Christians look to their pastors for guidance and instruction. In the defense of the Church against Communism it is the responsibility of each pastor, and each professor at the schools of the church, to recognize the evils of Communism, to warn his hearers, and to do all in his power to encourage the spread of the Gospel of the Savior.

There is no place in the heart and mind of the Christian pastor for indifference towards Communism. The Communist Party "does realize that religion is its most potent foe,"³³ and hence, the pastor cannot treat Communism with aloofness and unimportance.

Nor can the Christian pastor permit himself to be even temporarily deceived into believing that Communism is a friend of the Church. One cannot afford to listen to the many liberal theologians in Europe and in America, who give the impression of independent judgment, but who have only succumbed from weakness or fear to the philosophy of Karl

³³J. Edgar Hoover, Masters of Deceit, p. 330.

Marx. Listen for example, to Karl Barth.

Das irrthümliche Selbstbewusstsein des zu spät gekommenen Volkes in der Mitte Europas ist noch nicht heraus. Ist aufgeräumt mit der These, dass Marxismus Antichristentum ist? Hat die Kirche eingesehen, dass im Materialismus des Marxismus etwas steckt von der Botschaft von der Auferstehung des Fleisches?³⁴

Christian pastors are being influenced to think that loyalty to Christ demands unity of action with the Communists. Pastors cannot consider Communism a form of "primitive Christianity,"³⁵ nor even an appearance of "liberal Christianity,"³⁶ neither "to see in Communism merely a 'Christian heresy.'"³⁷ Pastors must constantly be on guard, not merely for those who are known by all to carry the label "pinko" but for any voice which speaks in glowing or conciliatory terms about Communism. Listen to Hewlett Johnson praise atheistic Communism.

. . . an order which has for its goal the highest, most intimate and most subtle integration of man with man as a real brotherhood, of mankind based upon equality of freedom, that I am conscious of something splendid, heart-elevating and fruitful in the Union of Soviet Socialist Republics and see there not an enemy but an ally of all that is best in the religions of the world.³⁸

³⁴Voobus, The Communist Menace, p. 59.

³⁵"Is Communism Primitive Christianity?" Christian Economics, XI (April 28, 1959), p. 2.

³⁶Verne Paul Kaub, Collectivism Challenges Christianity (Winona Lake, Ind.: Light and Life Press, 1946), p. ix.

³⁷Fred C. Swarz, "Can We Meet the Red Challenge," Christianity Today, III (April 13, 1959), p. 14.

³⁸Arthur Voobus, Communism's Challenge to Christianity (Maywood, Ill.: Seminary Book Store, 1950), p. 60.

What does a Christian pastor do when a statement is issued from a religious source behind the Iron Curtain, or a public statement is made by a delegate from a church of a Communist-controlled nation? Remembering what was set forth in a previous chapter that heads of churches are also spies, or at least public propagandists for the Soviet system, the Christian pastor must look with suspicion upon what is said. Such Communist Party-appointed officials must follow the Party line or they--or their heads will be removed! Arthur Voobus reports what happened at the World Council of Churches which met at Evanston some years ago,

. . . the Soviets hastened to send their "churchmen," and these were received on an equal basis with the free churches of the West. These men appointed by the godless rule were gullibly accepted as brilliant Christian leaders! . . . Such cooperation between Soviet "churches" and Protestant Christianity opened new important channels for the Soviet conspiracy. Not only would it help to stifle eventual attempts for the awakening to alertness and Christian consciousness in the West, but would also guarantee a flow of dangerous propaganda and a subversive effort for the weakening of Protestant Christianity.³⁹

What of those Christians who have fled the Iron Curtain?

Did they have a voice at Evanston?

It must be mentioned that at this time when the Soviet clergymen were free to develop their activities and the schedule could be changed and time found for these communist delegates for their propaganda, time could

³⁹Voobus, The Communist Menace, p. 65.

not be found when the delegates from the churches in exile, who have felt the teeth of the Red Leviathan and had something serious to say, asked for the same privilege.⁴⁰

Regarding the Lutheran World Federation which met at Minneapolis in 1957 one cannot agree with the statement regarding the Lutheran leaders from Iron Curtain countries made by the Minnesota District of the Lutheran Church--Missouri Synod: "We further declare that we in no way harbor any suspicion that these delegates are supporters of the Communist ideology."⁴¹ Such statements not only dull the minds of the listeners, but discourage those who, as Christians, still live under the oppression of the Christians' most deadly foe.

. . . this activity is the surest way to discourage those people in the Soviet grip who still possess soundness of conscience and mind and as such constitute the greatest spiritual obstacle in the way of indoctrination. Such ones are thrown into a spirit of resignation all of which is in the interest of the Bolshevist cause.⁴²

It is not easy for the Christian pastor to stand alone against such a formidable enemy as the Communist Party. One is inclined to seek comfort in the monolithic Roman Catholic Church and in dubious alliances with other Protestant Churches. The Roman Catholic Church is certainly no example for the Christian pastor in his defense of the

⁴⁰ Ibid., p. 66.

⁴¹ Edgar C. Bundy, "What is Troubling the Lutherans?" News and Views, XXIV (January, 1961), p. 7.

⁴² Voobus, The Communist Menace, p. 71.

Christian faith. Milovan Djilas has had first-hand experiences in observing the Roman Church work against its enemies. He quotes from the words of a church prelate,

When its existence is threatened, the church is freed of moral edicts. Unity as an aim blessed all means: perfidy, treachery, tyranny, simony, prison and death.⁴³

Later Djilas comments on the above quotation: "These words, too, sound as if they had been uttered by some contemporary Communist."⁴⁴ While the Christian pastor is thankful for any "above-board" success the Roman Church has had in its opposition to Communism, he will not be inclined to go along with the following,

I have found consolation in the thought that the Protestant churches fortunately have not won all Christianity, so that there is at least one strong church, the Roman Catholic Church, which does not flirt with death.⁴⁵

The Christian pastor has seen enough proof from history to recognize the weakness of the Roman Church toward Communism.

Dr. Schwarz's view is more in keeping with the facts.

I presume you believe the Roman Catholic religion is the great barrier to Communism. Again, the facts contradict this. Italy, the home of Catholicism has the largest percentage of Communists in its population of any country in the world: larger than Russia or China.⁴⁶

⁴³Milovan Djilas, The New Class (New York: Frederick A. Praeger, Publisher, 1957), p. 150.

⁴⁴Voobus, The Communist Mensce, p. 150.

⁴⁵Ibid., p. 71

⁴⁶Fred C. Schwarz, "Can We Meet the Red Challenge?" Christianity Today, III (April 13, 1959), p. 12.

Should the Christian pastor turn to alliances and federations of Protestant churches with the thought that in unity there is strength, let him once again remember that in the struggle with Communism mere outward numbers is not the answer. Millions have fallen. The type of strength that is needed is spiritual strength which comes from the Word of God. Fear of Communism should not be a factor to drive a church body or individual pastors into the so-called "ecumenical movement" of Church unity.

Each Christian pastor must be convinced that he himself bears the first responsibility for the defense of the Church against the godless foe, Communism.

No group in America has a more key responsibility than the clergy. The answer to communism must be on a spiritual level. As representatives of a great tradition, the clergymen of America must light men's souls with deep enthusiasm for the teachings of Christ.⁴⁷

While the Christian pastor is willing to stand alone, yet in reality, he is not alone, for the ascended Christ and His Word, stands with him. Besides, he has the company of fellow pastors. Together with them he will study the Word of God for further enlightenment and courage. United in the bonds of Christian brotherhood, they can discuss the menace of Communism, its deceptive propaganda, its methods and plans and suggest actions for the church to take in the

⁴⁷J. Edgar Hoover, "Soviet Rule or Christian Renewal," Christianity Today, V (November 7, 1960), p. 11.

future. The work of anti-Communism must not only be done on a circuit level, but at District and National Conventions as well.

In addition, the Christian minister has the flock over which the Holy Spirit has made him an overseer and shepherd. The pastor realizes that not every member of his flock has the same degree of Christian conviction and consecration. He knows that his members face not only a foe called Communism, but the lower as well as sophisticated forms of materialism. As was said of the Church in the West Zone of Germany is true for the Church of America: "Im Osten wird der Materialismus gelehrt, im Westen wird er gelehrt."⁴⁸

The Church of Scotland reports,

In Europe, millions in our traditionally Christian civilization have lost any vital hold they ever had on the Christian Faith and Ethic. Astounding as is the advance of science and technology, rich and welcome as are the benefits we have reaped, there is no doubt that Secularism has swept like a plague across the continent. Spiritual values are swamped by secular interests in the daily life and thought of many, if not of most people, and this has led to an apostasy from the moral principles which, for the most part, have formed the basic structure of Western Civilization.⁴⁹

Dr. Alfred M. Reinhinkel describes Christians who have weakened themselves through worldliness,

Christians are not affecting the world, but have been affected by the world. They have learned to think, to speak, to act, and to hate like the children of this

⁴⁸Oswald C. J. Hoffman, "Letter from The Lutheran Hour," dated June 14, 1960. St. Louis, Missouri.

⁴⁹Church of Scotland, The Church Under Communism (New York: Philosophical Library, Inc., 1953), p. 6.

world. There is no noticeable difference between the ethical conduct of many Christians and the non-Christians, and, hence, the Church has lost its power to resist the evil forces that are rampant in the world today.⁵⁰

This then is the problem of the Christian pastor. To feed his flock so that it grows in sanctification, in conviction and in consecration, the Christian pastor has some God-given tools--the Word, prayer, and the Lord's Supper. The work of sanctification will not be easy. He is fighting against the flesh which is inclined to seek the easy way. Perhaps the number of those who, while they are in the Church, do not want the Church to be a very influential factor in their lives, is growing. A British Socialist describes the American church-goer,

The theology he expects from his religious leaders is, therefore, less dogmatic than pastoral in character. It is help in failure, comfort in trouble, the organization of a service on Sunday which makes him "feel good," or of social entertainment during the week which gives his family the opportunity for a modest pleasure, it is these that he expects his church and its pastors to provide. It is not a challenge to the worldliness of his daily routine so much as a compensation for activities that he assumes as the function of the church. The clergyman who is at war with the principles of an acquisitive society is not likely to retain his allegiance for any length of time.⁵¹

It is also important for the pastor as leader of the flock to stress the spiritual side of the Church. He, too, can easily succumb to an outward, materialistic concept of

⁵⁰ Alfred M. Rehwinkel, Communism and the Church (St. Louis: Concordia Publishing House, 1948), p. 134.

⁵¹ Ibid., p. 136.

the Church and think he is building the Church by simply making a "must" out of a new building program, securing a new and greater organ, or adding a few blinds and audio-visual aids to the Sunday School program.

The Church cannot be saved by . . . great cathedrals, beautiful liturgies, colorful robes or eloquent generalities. If the Church is to weather the present storm, it must repent of its secularism and its worldliness. It must translate the great principles of the Christian religion, and the teachings of Jesus into the lives of the people and again become a salt and a light in this world and a power to resist evil.⁵²

Yet, surveying the Lutheran Church in America and seeing its failings and weaknesses, the Christian pastor has this confidence that if he will speak up for the Church and the Savior and present Christian principles in their true light and beauty, many will rally to the cause of the Savior.

The message which the Christian pastor will bring from the pulpit as well as at meetings will be the Gospel of Jesus Christ. Dr. Robert M. Zorn, missionary to India said while visiting the writer: "The message of the Church is the Gospel, not Anti-Communism." No pastor can continually discuss facts or fictions of Marxism. There is a more important subject to speak about. What Bible-believing, truth-telling pastors must hold before their hearers is,

. . . the Scriptural Savior, God's Son and Mary's, who with a love that passes our understanding and description, suffered Himself to be nailed to the cross and

⁵²Ibid., p. 138.

there died to restore us, our sins removed, to His heavenly Father. Because only He can make better men, a better nation, a better world, America must go back to faith in His love, back to His cross, His blood, His atoning death, back to His Bible, His unbroken promises, and His sustaining Spirit. We need Him today more than ever before. Preachers of His Word, forget all side issues, point your people to the Crucified and lead them to declare, "Thine, O Lord, is the . . . victory."⁵³

A watered-down theology which makes little use of the Bible is no means for Christian growth,

A social gospel which blinks at sin and hence does not understand the grace of God in Christ can help to produce a situation which Communism finds most congenial.⁵⁴

J. Edgar Hoover, head of the FBI, agrees that the work of Christian pastors is to set forth Christ, the Savior. He says that our resource against Communism is "the tremendous power of God to turn men toward good" Then he adds: "Literally, the Gospel has the power to turn the world upside down. That should be your mission."⁵⁵ But he reminds pastors to preach sermons at times "describing the frightful challenge which Communism poses for the spiritual heritage of America."⁵⁶ Pastors ought to take this seriously. How can our people understand the difference between Communism and Christianity if they are not led by the shep-

⁵³Maier, Rebuilding with Christ, pp. 255-256.

⁵⁴Oswald Hoffman, "The Communist Challenge to Christianity," Lutheran Witness, LXXIX (December 13, 1960), p. 10.

⁵⁵J. Edgar Hoover, "Communist Propaganda and the Christian Pulpit," Christianity Today, V (Oct. 24, 1960), p. 7.

⁵⁶Ibid., p. 6.

herd of God? If the watchman on the tower does not cry a warning, those within shall continue as if there is no danger!

Besides preaching, the pastor will be an example to the flock and the community in his life. He will encourage worthwhile projects in his parish; he will be a Christian gentleman to all, in every walk of life.

The same thing happens constantly in the case of many a faithful parish minister . . . who with quiet integrity seeks to relate his faith to his profession and sphere of his personal relationships.⁵⁷

In recent years the Missouri Synod has gathered momentum in a Bible Advance movement. This is a distinct blessing of God. There is a growing recognition on the part of pastors that preaching the Word is not enough. The people must handle the Bible, study the Bible text, strive by themselves to come to an understanding of it, ever realizing that the Bible interprets itself.

Bible study means work for the busy Christian pastor. He is inclined to neglect calling his people together, or when they have been gathered, not to have spent sufficient time in preparation.

We may raise the question, are we working tirelessly enough to create these deeply-committed Christians? Are we training our members to buckle on the full armor of God, to commit their full lives to Christ?⁵⁸

⁵⁷Church of Scotland, op. cit., p. 72.

⁵⁸Hoover, "Soviet Rule or Christian Renewal," Christianity Today, V (November 7, 1960), p. 11.

The Christian pastor will quickly sense the urgency of such Bible study meetings. For one thing, how can Christian laymen recognize truth from error if the Bible has become a closed Book? Isn't it true also in the Lutheran Church, the Bible church, that its members need to deepen their familiarity of the Scriptures? Concerning Protestants in general, the need for Bible study is apparent.

The present generation, by and large, follow not the steps of their forefathers; know not the faith of their fathers, holy faith; could not defend one single Christian doctrine if put on a television quiz show and given an open Bible for a prop. They would not even be able to find the particular book in the Bible, let alone the chapters and verses!

Because they know not the truth, they cannot detect error when it is handed to them boldly and brazenly.⁵⁹

Dr. Oswald Hoffman, writing in the Lutheran Witness, is surely thinking of the need for Bible study for Lutherans when he says,

There are those who contend that the Christian Church, to meet the issues of our age, must forget its doctrine or, at least, modify it to suit the demands of our time. Actually, what is needed is a firmer hold than ever before on the teaching of the prophets and apostles and more resolute proclamation of the grace of God in Christ, which alone can revolutionize life.⁶⁰

Another reason for Bible study is the fact that young Christians are being called into the armed forces. In the Korean War captured American young men were confronted with

⁵⁹Bundy, "The Controversial Christ," News and Views, XXIII (December, 1960), p. 3.

⁶⁰Oswald Hoffman, "The Communist Challenge to Christianity," Lutheran Witness (December 13, 1960), p. 10.

the new weapon of brainwashing. Through repetition, continued discussion along a certain point of view, and torture, men who were unsure of their political and religious beliefs were easy victims. They soon "confessed" the error of their nation's ways and followed the Marxist.

How could a chap with only a few years of education and little or no Sunday School, who had gone directly into the military as a raw recruit, who found himself in Korea a few months later and in a p.o.w. camp a few months after that--all before his twenty-first birthday--see through such sleight-of-hand, while people at home were daily falling for card sharks, quack doctors, and Communist fronts?⁶¹

From the above it is obvious that the Christian pastor must develop post-confirmation Bible classes. If it is normal for students to attend High School, then High School Bible classes are an absolute necessity and a blessing.

Bible Study should also be started for this reason that the Word of God makes workers, not shirkers. Look at the Sunday School teachers! In Zion of Glenbeulah which has a comparatively small Sunday School, four men are teachers. Of these, one has served as president of the congregation for a number of years and now serves on the church council. The second is at present president of the congregation and another has recently been elected to serve on the church council. The fourth is active in the voters and the Lutheran Laymen's League. The women on the staff are active in

⁶¹Edward Hunter, "Brainwashing," Facts Forum News, V (December, 1956), p. 28.

the Ladies' Aid and Lutheran Women's Missionary League. All of them have been a part of the local missionary group which calls on prospects. This proves the Scripture: "My Word . . . shall not return unto me void." (Isaiah 55:11) With the people armed with the Word of God, they will rise to confess their faith and be a bulwark against Communism.

To encourage Lutheran people to make the effort toward more and larger Bible classes one can cite the example of other American Protestant churches which have large adult Bible classes. Then, too, the experience of the Church of Scotland is an encouragement.

The education of the adult membership of the Churches must be attempted with new aims and a new vigour. The success of the cell-technique makes it advisable to bring it again within the compass of the Church's activities. There was a day in the Church of Scotland, not so long ago, when this cell-technique was practiced in the form of study circles⁶²

The study of the Word should also include the memorizing of Bible passages. How long shall we have the Book in our hands? In times of persecution has not the memory of Christian truths been the inspiration of the afflicted? Dr. Fred Schwarz asks: "Are you regularly and systematically studying and memorizing God's Word, the Bible, as you would study physics, chemistry, etc.?"⁶³ Communists them-

⁶²Church of Scotland, op. cit., p. 74.

⁶³Schwarz, What Can I Do?, p. 4.

selves are spending time each week in the study of Marxist literature, to keep posted on the present propaganda line from Moscow. Their slogan is: "One night a week for Marxist study."⁶⁴ If they can do it for godless Communism, surely the Christian has an infinitely higher purpose to examine the words of his God.

Think how much more enriching, rewarding, and satisfying are the original sources of Christian belief than the writings of the bigoted minds of the Communist "master."⁶⁵

Another extremely powerful means to encourage sanctification among his flock is prayer. Christian faith cannot stop with the mind, with belief, but must express itself in prayer to God. The Christian not only believes that God is, but that He hears prayer. He knows that God is all-over, omnipresent, and therefore also near him, in him, in his daily life, guiding and blessing, protecting and providing. Christian pastors will teach their people to call upon the Friend of sinners, Jesus Christ, for their personal problems as well as for the expansion of the local church and the world program of the Synod. The pastor will often suggest to his people to pray that the church will defend itself, that He who rules in the heavens will also reveal His rule over the nations of the world today, and especially

⁶⁴Hoover, "Soviet Rule or Christian Renewal," p. 10.

⁶⁵Ibid.

that the Triune God will inspire the individual Christian truly to live his faith at all times and in all places.

Beyond all this, in the days ahead we are especially urged to pray for the Church of Jesus Christ Never was there a clearer call for prayer that God would send a true revival. Never was there more keenly evident the Church's need for brokenness, for confession of flagging zeal and lovelessness. May God melt us, forgive us, then stand us on our feet and let His spirit speak to and through us to the world.⁶⁶

The Sacrament of the Altar brings the Christian forgiveness of sins. Recognizing his past failings in living the Christian life, the Christian will need a new insight into the blessedness of Holy Communion. The pastor will point his flock to the grace of God, especially as it is received in this Sacrament. So intimate, so loving is our God that He not only died for all our sins, not only tells us that our sins are forgiven through absolution, but with the bread and wine of Communion gives His very body and blood for the forgiveness of sins. Where in all of Communism's coldness and aloofness can one find any comparable fact? Oh, what strength lies in this God-given weapon!

In the study program of the congregation the pastor must also include some sort of anti-Communism program.

The pastor is the God-appointed watchman on the walls of Zion, and it is his duty to sound the trumpet of warning when danger is near

⁶⁶Sherwood E. Wirt and Robert O. Ferm, "Prayers and Presidents," Decision, II (January, 1961), p. 2.

Once the pastors have been aroused to the full realization of this danger, they must channel down to the rank and file of their people what they have learned. There are many ways by which such information could be disseminated⁶⁷

Is there a need for such information on Communism? Every Christian pastor can be thankful that more information is on the market than ever before. But much of this needs to be digested by the pastor and discussed from a Christian point of view, making the needed applications to his own flock. Arthur Voobus laments about the need for more information on Communism for American Christians,

It is tragic that those who have no possibilities, possess knowledge; and those who have possibilities have not knowledge.⁶⁸

Below is a pictorial formula demonstrating that Christian congregations need information regarding Communism.

P = People
K = Knowledge
M = Motivation

P + K - M = Pessimism

P - K + M = Fanaticism

P + K + M = Victory

Action without knowledge
breeds confusion and chaos.⁶⁹

What J. Edgar Hoover reports of America generally, may also be true of Lutherans to some extent,

⁶⁷Rehwinkel, op. cit., p. 118.

⁶⁸Voobus, Communism's Challenge to Christianity, p. 98.

⁶⁹Schwarz, What Can I Do?, p. 2.

In our nation one of communism's most potent allies is apathy toward and lack of knowledge of communism. Very strangely, many citizens will be highly conversant about the disease of azaleas, the weathering qualities of automobile paints, the latest ways to play a new card game--yet know nothing about communism, that deadly plague which threatens to extinguish our way of life. That is one of the anomalies--and tragedies--of modern-day America.⁷⁰

If someone objects that the anti-Communism program of a congregation appears loveless, let them remember the Proverbs of the Old Testament and exaltation of wisdom. Or, hear this illustration,

If a mother spends all her time kissing her child and fails to have it inoculated against polio, has she shown love towards it?

Love without knowledge is blind, and knowledge without love may lack dynamic power. We need a synthesis of love and knowledge. Then truth shall prevail.⁷¹

For the pastor to secure information on Communism is relatively easy through the public library or bibliographies in an anti-Communist book. Occasionally he may secure a speaker on the subject. This can be a project also of the circuit, Zone Lutheran Laymen's League, Lutheran Women's Missionary League, or the Walther League. Credit should be given to the Lutheran Laymen's League of the Missouri Synod for its past motion pictures relating to the dangers of Communism. Question Seven, a film depicting the struggle of Communism.

⁷⁰J. Edgar Hoover, "Communist Propaganda and the Christian Pulpit," p. 7.

⁷¹Fred C. Schwarz, "You Can Trust the Communists," Grit (February 19, 1961), p. 4.

against Christianity in the East Zone of Germany is now ready.⁷²

What is needed in the Lutheran Church--Missouri Synod is an organization with the specific purpose of anti-Communism! Some may think that it is better for those who believe so strongly on this subject to form a general group among all Protestants; however the following argument must be considered.

A commonly held view is that unity is the great need in this organized anti-Communism program but that view is wrong. When groups submerge their differences, they frequently submerge their motivating forces and the organization so formed is like an automobile without gasoline⁷³

Whatever such a local program or a national anti-Communism organization might develop, the purpose will still be to inspire the individual Christian to think and to act. One good speaker appearing before a thousand people a night might only contact 365,000 people a year, but what of the other tens of millions?

If on the other hand, I were to speak to one person a week and could convince, inform, and instruct that person, and if we each convinced, informed and instructed another person the following week, and the four of us each enlisted another the following week, by this process everyone in the world could be reached in less than 12 months.⁷⁴

⁷²"Question Seven' Title of 'Luther' Successor," Lutheran Layman, XXXII (January 1, 1961), p. 2.

⁷³Schwarz, "You Can Trust the Communists," p. 4.

⁷⁴Ibid., p. 3.

The Christian pastor with God's help will be a courageous witness of the Gospel of Christ to his people. He will use the divinely-given tools for sanctification that his people may be Christians truly committed to the Lord's work, informed of the dangers and deceptions in Communism, and working for the welfare of mankind.

The only hope for the world, then is a revitalized, virile, and functioning Christianity. What we need is not more destructive engines of war or greater atomic bombs, but genuine Christian men and women in every walk of life who will function as a salt in their respective environments and counteract the corrosive influence of godless materialism that has engulfed our world and who will be a light to show the way out of the abysmal darkness created by the blindness of unregenerate man.⁷⁵

Specific Action for Christians Today

"They did what they could with what they had"⁷⁶ is the description of the freedom efforts by the early American colonists. God is ready to bless all the efforts of Christians against today's chief manifestation of the beast of Revelation, the Communist Party.

The Christian pastor with his people will not only work to maintain the local congregation, but will organize a specific mission group for doing evangelistic work in the area of the church. An important part of this witnessing will be giving young people reasons why there is a God.

⁷⁵Rehwinkel, op. cit., p. 140.

⁷⁶Bruce Lancaster, From Lexington to Liberty (Garden City, New York: Doubleday and Co., Inc., 1955), p. 114.

More should be done in the way of foreign mission work. Where the doors of a nation have not been closed by so-called "Nationalism"--frequently a trumped-up charge by the Communist Party--there all speed must be made to send more missionaries.

Meanwhile, the Soviet Union alone is purported to have placed 400,000 communists in South America, Africa, and the Middle and Far East The moral and spiritual forces of America, on the other hand, have less than a fourth as many missionaries working to influence the peoples of underdeveloped countries toward the Christian alternative to communism.⁷⁷

At the present an immediate change in Synod's plans could be made regarding man-power and the use of funds. After all, the Communist Party isn't spending precious funds in erecting all types of structures.

The apostle Paul guided and taught the Church, but expected it TO MAKE ITS OWN DECISIONS. He didn't feed it, clothe it, and build its buildings. Nor did he settle down as its pastor. Until recently that is what missionaries have done.⁷⁸

Another specific aid for bringing the Gospel to foreign lands is a greater backing of a free or low-cost literature program. Praise should be given to Concordia Publishing House for its book stall in Kerala, India, in 1960.⁷⁹

⁷⁷Edward W. Greenfield, "A Message to Fellow Christians," Spiritual Mobilization (April, 1960), p. 5.

⁷⁸Arthur O. Kaul, "Communism," Worldwide Evangelist (December, 1960), p. 13.

⁷⁹L. F. Blankenbuehler, "Stall 62 At The 1960 All-India Exhibition," Lutheran Witness (April 5, 1960), p. 12.

Such projects are ways of informing people of what Christian literature is available. The work of the Concordia Tract Society, St. Louis, must be developed as a more intimate part of the Synod's foreign mission program. Congregations must be made to see the need for sending Christian literature.

In the United States television is common; around the world, due to meager economic means, the radio is most popular. The Lutheran Church--Missouri Synod can be thankful to God for The Lutheran Hour and the work of KFUD. The latter sponsors "Portals of Prayer" in over 600 radio stations throughout the nation and the world.⁸⁰

It is necessary to think of mission work among the nations in the Communist orbit. There, the easiest and cheapest way is to use radio. Following are two illustrations showing Lutheran Hour coverage and coverage of two European stations behind the Iron Curtain.

⁸⁰Report, Radio Station KFUD (St. Louis: n.p., 1956-1959), p. 4.



Figure 4. Map Showing How Two European Stations Reach Behind the Iron Curtain.
Lutheran Hour's League, How Large Is the Lutheran Hour? The Lutheran Hour News Sheet, 1961, p. 4.



Figure 3. World-wide Coverage of The Lutheran Hour*
 * Tract, "25 Million People," The Lutheran Hour (1960), p. 3.

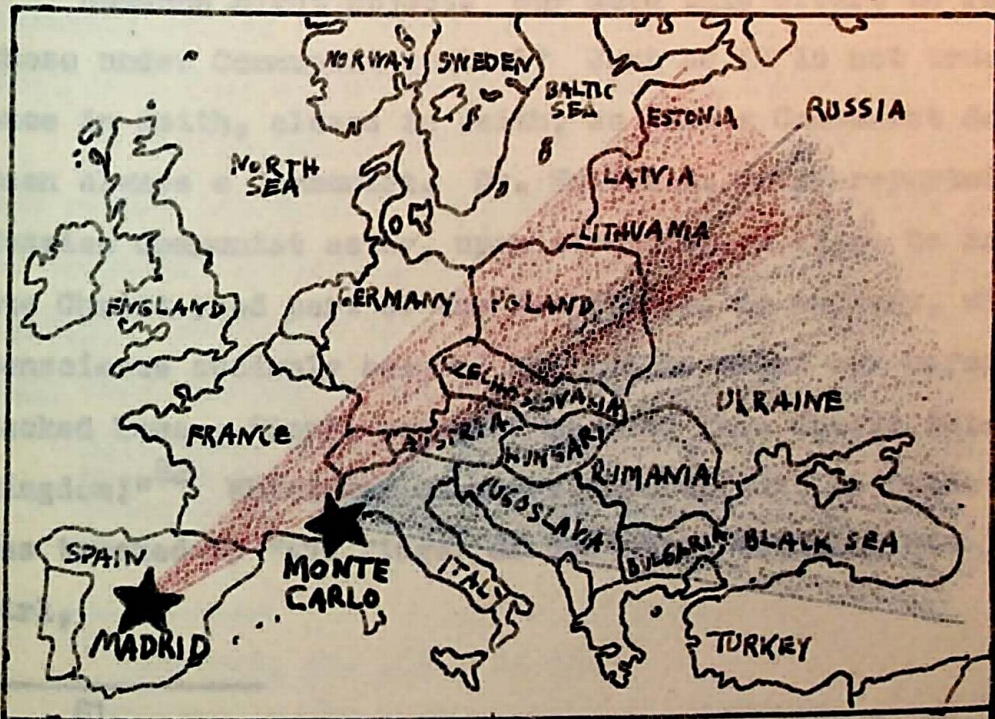


Figure 4. Map Showing How Two European Stations
 Reach Behind the Iron Curtain.*
 * Lutheran Laymen's League, "How Large is the Lutheran
 Hour?" The Lutheran Hour NEWS (Lent-Easter, 1960), p. 8.

The purpose of reaching through the Iron and Bamboo Curtain is to strengthen those who are in Christ and to win others for Christ.

The conflict, in the last analysis, is not between people under Communist rule. It is between God and Satan, both of whom have followers on both sides of the Iron Curtain. It is our business with God's Word to break⁸¹ through the curtain on both sides of the Iron Curtain.

What can be done to give literature to those being influenced by Communism and under their control remains to be developed. Also an attempt should be made to make some contact with the Christian Church that is underground.

Someone might object. Why make this effort to reach those under Communist control? Just as it is not true that once in faith, always in faith; so once a Communist does not mean always a Communist. Dr. Walter A. Maier reported how a Russian Communist actor, upon strutting on stage to impersonate Christ read part of the Beatitudes, in mockery, when his conscience suddenly accused him and he cried out before a packed house, "Lord, remember me when Thou comest into Thy kingdom!"⁸² Whittaker Chambers reports that he believes he was touched by "the finger of God" upon watching his little girl,

⁸¹ Oswald Hoffman, "The Communist Religion," The Lutheran Layman, XXXII (Feb. 1, 1961), p. 9.

⁸² Walter A. Maier, Rebuilding with Christ, p. 279.

My eye came to rest on the delicate convolutions of her ear--those intricate, perfect ears. The thoughts passed through my mind: "No, those ears were not created by any chance coming together of atoms in nature (the Communist view). They could have been created only by immense design." The thought was involuntary and unwanted If I had completed it, I should have had to say: Design presupposes God.⁸³

There is a soul in the Communist whether he believes it or not. It can be stifled, suppressed, but the hunger and need of the soul can be answered only by the precious Gospel. However, the Communist Party will attempt to make it as hard as possible for those who defect, instilling in its followers the fear of police, fear of being a "stool pigeon," fear for personal safety and reputation, fear of disgracing their families, fear of not being accepted by other citizens.⁸⁴

If the Church of Christ is to be successful among its own people and toward those that are without, there must also be developed a program in each congregation called social welfare. Hence, it is a forward step that Synod has urged each congregation to organize a Board of Social Welfare.

Only those who stay very close to Christ can help others who are far away. Only those who prefer him to everything else, even to the call of the needy world, can be used by him for the need of the world.⁸⁵

⁸³Chambers, op. cit., p. 16.

⁸⁴Hoover, Masters of Deceit, pp. 126-127.

⁸⁵Charles Malik, "Faith in Christ and World Crisis," Christianity Today, IV (June 20, 1960), p. 7.

Christians must strive for a deeper social consciousness, which will be a more genuine, true, helpful "concern for the needs of mankind than do the Communists."⁸⁶ Arthur Voobus presents a powerful appeal for social welfare,

We know that the responsibility which Christians have towards all people is not based upon sentimental or romantic grounds which can be overlooked if disturbing. The Church of Christ knows that it is God Himself who protects the right to live for the humblest human beings. Moreover, these victims are members of the Church we believe to be one, namely, the body of Christ. Therefore, they are part of us all. That means that their wounds should be our wounds and their pain our pain. That knowledge makes the situation of the Church tremendously serious. What follows is clear: when there is injustice, persecution, and cruelty anywhere it is the concern of the Church of Christ. An American congregation cannot be indifferent to the things which happen in Baltic countries, Poland, Hungary, Germany, Bulgaria, Rumania. A Church at peace cannot look upon suffering or injustice and do nothing about it.⁸⁷

The work of the Wheatridge Foundation in its new world-wide program is also commendable. Missionaries of the Church should be encouraged and supported to give greater medical and economic aid to those in their area. An expanded mission budget must include a growing amount for foreign social welfare. As individuals, Christians will also seek out such avenues of mercy as the International Rescue Committee,⁸⁸ which aids escaping refugees, and the Project HOPE,

⁸⁶Thomas O. Kay, "The Christian Answer to Communism," United Evangelical ACTION (November, 1960), p. 4.

⁸⁷Voobus, Communism's Challenge to Christianity, p. 84.

⁸⁸Leo Cherne, "Letter from International Rescue Committee," dated June 7, 1960. New York.

a "privately sponsored program to share this country's modern medical knowledge and skills with the newly developing countries."⁸⁹

A discussion on social welfare needs the reminder that it is still the Gospel which alone will change man and save his soul.

To feed the hungry and the poor is a Christian act. To assume that as a result of being fed, clothed, and housed they will automatically think the right thoughts and feel the right emotions is Marxism, not Christianity.⁹⁰

God has given Christian citizens two spheres in which to exert their individual or combined influence. These spheres are education and government. What can Christian citizens do today for the sake of their country?

We still have the possibility, here in America, of building a civilization . . . where the importance of an enterprise is judged less by its financial profits than by the kind of community it creates; where the measure of a man is his own character, not his power or his wealth.⁹¹

In the field of education, due to separation of church and state, Christians will not be able to set forth Bible doctrine, but they can work so that high ideals and the gift of freedom are cherished. The work will not be easy. It has been said by Communists that the average American is

⁸⁹PROJECT HOPE, Tract, (Washington D. C.), p. 1.

⁹⁰Schwarz, "You Can Trust The Communists," p. 4.

⁹¹Charles Lindbergh, "Challenge," This Week Magazine (May 15, 1960), p. 2.

"intellectually lazy, intoxicated with entertainment, limited in his horizon and inherently selfish."⁹²

Christians will strive to inspire others with love of country, the country which gave to its citizens freedom of speech, of press, of assembly, and of worship. The idea of "one-world" may not have such an appeal that Christians lose sight of the freedoms won by the fathers of the country.

Where is there another country which has taken into her family tens of millions of men and women from every corner of the globe and given to them an opportunity to share in the greatest abundance, in the highest standard of living, in the greatest free institutions to develop themselves in freedom?⁹³

Christians can also point their fellowmen to God. They will teach their fellow Americans that faith in God is a greater determining factor for human action than "economic determinism."

It is also important that Christians stress the need and respect for law based on Christian morality. The law of the Communist is changeable, depending upon the will and whim of the Party. To appreciate the laws of America, every American must study the basic documents of American history and republican government.⁹⁴ The growing observance of "Law

⁹²Schwarz, "What Can I Do?" p. 7.

⁹³J. Anthony Marcus, "What Religion Can Do To Defeat Communism," Facts Forum, V (Dec., 1956), p. 52.

⁹⁴Hoover, Masters of Deceit, p. 334.

Day is also a healthful sign and Christians will back this movement.⁹⁵

Equality is a word loved by Americans, yet prejudice rules in a great number of places. Communists point to the American race problem as a proof of the lack of interest in minority groups. The Vanguard, a Christian periodical, states,

America's continuing inability to resolve her interracial problem with dispatch is beginning to weigh more heavily in the international field.⁹⁶

Americans need also a re-education in the value of private enterprise. There is a propensity on the part of some for a socialistic government. They must remember that the only difference between Socialism and Communism is one of method rather than results.

Modern Communism, as developed in Russia, differs from Socialism more in the procedure of attaining the state of collective ownership and management than in the objective itself. Present-day Communism is more suggestive of a method of action, namely, direct revolution by means of force, than it is of any specific resulting form of economic organization.⁹⁷

The average American apparently has little knowledge of economic theory. A poll taken in Indianapolis showed that only six out of one hundred people could give a correct

⁹⁵Alex Wiley, Alex Wiley's Newsletter (April 28, 1960).

⁹⁶David S. Schuller, "A Look Around," The Vanguard, VII (May, 1960), p. 1.

⁹⁷Wm. H. Kiekhofler, Economic Principles (New York: D. Appleton-Century Co., 1936), pp. 920-927.

answer to the question: "WHAT IS CAPITALISM?"

Four teachers answered: "I don't know." Two citizens said: "That is something like communism." A store owner said: "Capitalism is only for big business." Another teacher said, after long and profound cogitation, "Money." A machine-shop foreman said: "It is a system in which big money men have control." A businessman said: "Capitalism is money, that is, only the wealthiest people run the business." A grocer said: "The evil behind the large businesses that are trying to drive smaller businesses off the market." A worker said: "Capitalism is big business and big money." A drugstore owner said: "I don't believe in it; it's the money man in control A grocery manager said that it is "a gouging to see who can make the most money." All of them should have known the simple facts of life, as Carroll Reynolds, director of the Indianapolis Economic Education Department, knows and says it: "Ownership of a share of stock, of an insurance policy, of a time deposit in a bank, makes anyone a capitalist."⁹⁸

And if some condemn both capitalism and communism as evils, how can they explain the following?

And thousands of eyewitnesses . . . remember . . . when the Russians who were prisoners of war in Germany, and Russian civil workers deported from Russia by the Germans, sought refuge before the American police and army men in their churches and chapels, and knelt day and night, holding their divine services continually, insisting that they preferred to be killed rather than to be returned to their own home country under Communism. In the face of such facts the decision to name Communism and Capitalism together is more than an incredible careless handling of the truth. It is deception.⁹⁹

Boris Pasternak testifies to the same when he has a character named Kostoid say about the peasant,

⁹⁸E. Merrill Root, "The Quicksands of the Mind," Educational News Service, (March, 1960), p. 4.

⁹⁹Voobus, Communism's Challenge to Christianity, p. 75.

When the revolution woke him up, he decided that his century-old dream was coming true--his dream of living on his own land by the work of his hands, in complete independence and with no obligations to anyone. Instead, he found he had only exchanged the oppression of the former state for the new, much harsher yoke of revolutionary superstate.¹⁰⁰

Sputnik did not prove the superiority of the Marxist economic system, but rather that in one particular branch of science one nation has forged ahead.

Should the Christian speak out against socialism as being only slightly different from Communism, he will discover that he has touched a very sensitive spot. That was Whitaker Chambers' experience.

The simple fact is that when I took up my little sling and aimed at Communism, I also hit something else. What I hit was the forces of that great socialist revolution.¹⁰¹

Private enterprise is a prize Americans must reappraise in order to appreciate its value.

It is also obvious that Americans in general need information on Communism.

While an increasing number of individuals have come to know, by responsible study or direct experience, exactly why they regard Communism as a gigantic threat to human well-being, these are still very far from being a majority¹⁰²

¹⁰⁰Boris Pasternak, Dr. Zhivago (New York: Pantheon Books, Inc., 1958), p. 223.

¹⁰¹Chambers, op. cit., p. 741.

¹⁰²Overstreet, op. cit., p. 27.

Possibly study groups with one's fellow citizens in the community or where one works could be arranged. This idea was tried by Walter Lange, a repatriated Protestant prisoner-of-war in the Opel works of Germany.¹⁰³ Another idea is for Christians with their fellow Americans to attend a School on Anti-Communism, such as conducted by Dr. Fred Schwarz.¹⁰⁴ Books dealing with anti-Communism can be bought or secured from a library and shared with others. The government booklet "Lest We Forget,"¹⁰⁵ presenting a pictorial summary of Communism, should be examined by every American. It's gruesome photographs will long be remembered!

As Americans are made alert to the ever-present and immediate Communist danger, they will with a critical eye judge the motion pictures and T.V. shows they see and the books, magazines and newspapers that they read. When they find subversive ideas, Christians will write to the responsible sources stating their objections. On the other hand, where Christians see or read works written by loyal Americans, they will also write encouraging letters.

There is a specific need to inspire the youth of America with love of country, the need of God, respect for law,

¹⁰³Church of Scotland, op. cit., p. 77.

¹⁰⁴Mrs. Walter K. Graham, Letter, The Milwaukee School of Anti-Communism (January, 1960).

¹⁰⁵House Committee on Un-American Activities, Lest We Forget (Washington: U.S. Gov. Printing Office, Jan. 13, 1960).

racial equality, the maintenance of private enterprise, and anti-Communism. After all, the youth also is America!

Throughout the school years there is nothing as excellent as a Christ-centered education. This can only be done by church-related schools, whether elementary, high school or college.

The child should be taught to look at the world through the eyes of God. A spiritual philosophy should permeate all the secular subjects. Obviously, that can be done only in the Church School¹⁰⁶

Much can be done in the public schools to direct youth to God. Captain Eddie Rickenbacker says,

I feel compelled to say there is something archaic about public school systems all over the nation, which fail to clarify to our young people the ever-present availability of God's creative power. For the most part our education in the public schools proceeds as if there were no God. God was an active partner in the making of this wonderful country.¹⁰⁷

A return to the McGuffey's Readers would bring moral reading material to elementary school pupils rather than the amoral anecdotes. A Lutheran School in Detroit now uses the McGuffey's Readers. The pastor, the Rev. C.A. MacKenzie says,

One of the most important assets of McGuffey's is that they teach the old virtues: honesty, perseverance, obedience, respect, thrift, cleanliness, and manliness. They are also a treasury of American culture¹⁰⁸

¹⁰⁶ August W. Brustat, "Return Christ to the Classroom," American Lutheran Magazine (June, 1956), pp. 1-2.

¹⁰⁷ August W. Brustat, "Antidote to Secularism," Educational News Service, VI (April-May, 1960), p. 15.

¹⁰⁸ Dan Smoot, "It Can Be Done . . . in Churches," The Dan Smoot Report, VI (March 21, 1960), p. 91.

Courses on economics, government and history in high schools and colleges contain references to Communism. It is important that teachers who present these subjects be anti-Communist.

If it is presented without moral direction, it appears simply as an alternative economic system with certain superior virtues. This has frequently been done in the past and instead of opposing Communism, it ends to recruit to Communism.¹⁰⁹

Such teachers with a deep loyalty to American principles would also be an aid to foreign students who are studying here.¹¹⁰ When they return they will stand up for liberty. Likewise, American students upon going to Europe to study would reveal that they are acquainted with the world's greatest menace.¹¹¹

Christians will also examine textbooks used in schools. Like the Westchester County Committee on Un-American Activities,¹¹² they may come across some surprising ways in which the children are being prepared for socialistic dictatorship. Paul Harvey, news analyst, recommends,

After the youngster has heard a little star-spangled conversation around the house, it's time for the par-

¹⁰⁹Fred C. Schwarz, "Will You Be Free To Celebrate Christmas in the Future," Allen-Bradley Reprint (1957).

¹¹⁰Eugene Lyons, "World War III Has Already Started," Part II, Reader's Digest (Jan., 1961), p. 44.

¹¹¹J. D. Ratcliff, "Let's Trade Teenage Citizens!" Reader's Digest (January, 1961), p. 168.

¹¹²Westchester County Committee on Un-American Activities, "Scarsdale High School and the Haughty School Board," The Westchester Spotlight, I (Feb., 1956), p. 3.

ents to attend PTA meetings and to take an active, intense, personal interest in what the school is teaching . . . and what it is not teaching.

If you don't . . . others will.

If you figure you can stay home and play cards on PTA night and "let George do it," you'd better expect the worst because George doesn't always agree with you.

The FBI has established that the Communists in the United States, under orders from Moscow, are making a concerted effort to work through respectable forums including PTA groups.¹¹³

It will be noticed by an observing Christian that even such subjects as art can be used by Communist sympathizers.

Of course, the political doctrine of Communism is based upon the atheistic creed that there is no God. Therefore man has no dignity as having been made in His image, and so the individual is of no importance, but is to be regimented to serve the state¹¹⁴

An examination of the art work in schools today reveals many figures such as the "UNESCO BROWN MAN" which represents "all of us, everyone on earth," given a "typical robot treatment," with "complete lack of individuality or feature."¹¹⁵

Christians will also be watchful of the National Education Association. No American organization is willingly spreading socialism or communism, but it is necessary to keep in mind that infiltration is real, not fictional. Back

¹¹³Paul Harvey, "UNESCO---Communism's Trap for our Youth" National Reprint Service Tract.

¹¹⁴Joan Bellaire, "Our Future As Revealed By 'Modern' Art," Educational News Service (March 20, 1960), p. 3.

¹¹⁵Ibid.

in 1934 a committee reported at the annual NAE meeting,

. . . the credit agencies, the basic industries and utilities cannot be centrally planned and operated under private ownership.¹¹⁶

How well this agrees with William Z. Foster's words,

Among the elementary measures the American Soviet government will adopt to further the cultural revolution are the following: the schools, colleges and universities will be coordinated and grouped under the National Department of Education and its state and local branches. The Studies will be revolutionized, being cleansed of religious, patriotic, and other features of the bourgeois ideology.¹¹⁷

Christian youth should also be advised that especially at secular universities they may be confronted with leftist teachers. "Thirty per cent of all the top collaborators with the Communist front movements have been college and university professors."¹¹⁸ When appealing for Federal aid, Christian youth should be willing to take the loyalty oath. If they are asked to attend meetings on campus, they will realize that a few Communists can easily control a meeting. A Christian youth must think for himself and not be led by "personalities" nor hesitate to speak for fear of unpopularity.

Government is the second sphere in which the Christian citizen can let his influence be felt.

¹¹⁶Rosalie M. Gordon, What's Happened To Our Schools? (New Rochelle, N. Y.: America's Future, Inc., 1956), p. 9.

¹¹⁷William Z. Foster, "Bearers of the Grey Shroud," Educational News Service (April-May, 1960), p. 7.

¹¹⁸Voobus, The Communist Menace, p. 41.

Therefore, if we are to be realistic, we must train ourselves to take a far more active role in the affairs of our government than heretofore. Reactionary Protestantism must be replaced by a Protestantism thoroughly re-activated by the God-inspired sense of its moral responsibility for a just and free nation under God.¹¹⁹

The Communists have blamed the Church for not speaking out against the sins and evils of society, yet in a right-about-face movement, they demand the Church to be silent when they are in control, or only give consent to their actions.¹²⁰

In this country, the Christian Church can and must influence the government.

At every point, religion and politics interlace, and must do so more acutely as the conflict between the two great camps of men--those who reject and those who worship God--becomes irrepressible. Those camps are not only outside, but also within nations.¹²¹

As a Christian Church body, the purpose of the Church in the field of government will neither usurp power, nor attempt to govern. It is not suggested that the Church make special pronouncements upon every piece of legislation, but rather that the Church body through responsible leaders and literature set forth the principles which can guide the individual Christian.

¹¹⁹ Stuart P. Garver, "Cabinet Maker," Christian Heritage, XXII (February, 1961), p. 16.

¹²⁰ Church of Scotland, op. cit., p. 29.

¹²¹ Chambers, op. cit., p. 449.

Once Christians have the guidance and insight into problems confronting the Church and the nation, they will vote accordingly. They will go to precinct and caucus meetings and be part of political action; and be willing to take office. In Kerala, India, where the populace had voted the Communist Party in, and after disappointing experience voted them out, it was a Jacobite Christian who won the election and "will now head Kerala's capital and chief city."¹²²

Christians need the reminder to contact in person or write to State and Federal legislators. So many things are happening so fast in the field of politics that letters should constantly be in transit between Christian citizens and their representatives. Christians will certainly encourage their representatives not to bribe the Communists, thinking this will appease them.

Plans were discussed to pay \$50,000,000,000 to the Soviet Union for peace. These plans found much support. The Secretary General of the United Nations, Trygve Lie, praised "the bold and creative spirit that animates this plan."¹²³

Neither does the Christian want his representatives to follow the advice of Mr. Khrushchev in his telegram to President Kennedy,

We hope that while you are at this post the relations

¹²²"Kerala City Has Christian Mayor," LXXIX (Dec. 13, 1960), Lutheran Witness, p. 20.

¹²³Voobus, The Communist Menace, p. 85.

between our countries will again follow the line along which they were developing in Franklin Roosevelt's time.¹²⁴

In Roosevelt's time Communist infiltration into government reached a record high and the concessions this man made to Stalin¹²⁵ should not, and must not be repeated.

If a Christian is led to believe that his representative or his government considers "peaceful co-existence" a sincere peace move on the part of the Communist Party, he should remind the authorities what the word "peace" means to a Marxist; it means anything that leads to world Communism. The "Spirit of Camp David" can only lead to future "Paris pyrotechnics." Lenin said that capitalism "cannot co-exist with the Soviet republic; conflict is inevitable."¹²⁶ The Christian is not satisfied merely to contain or hold the line with reference to Russia.

. . . a merely defensive or containing attitude means that all you wish to achieve is to save your own skin and thus you have no vision, no concern for the rest of the world.¹²⁷

While the Christian does not want war, is no "warmonger" he knows that there are things more horrible than war. To

¹²⁴"Friendly Nik Already Angling for Summit," Sheboygan Press, XIII (November 10, 1960), p. 1.

¹²⁵George N. Crocker, "Shameful Summit," Human Events, XVII (Jan. 28, 1960), p. 3.

¹²⁶Voobus, The Communist Menace, p. 82.

¹²⁷Charles Malik, "Is It Too Late To Win Against Communism?" Reader's Digest (Sept., 1960), p. 40.

the objection that Communism cannot be defeated by armies, but only by ideas, the answer is that ideas must include action.

I have seen how all Christian means, better ideas, all moral and religious forces, justice and good have failed before divisions, tanks, bombs, and machine guns.¹²⁸

An important deterrent of Communism, humanly speaking, is the military strength of the free world.

In many places all the conditions exist save one. There is at present no chance of Communists exercising that physical force which is a necessary feature of their seizure of power.¹²⁹

Special military forces should also be organized, made up of Communist refugees of all nationalities.

It follows that an active policy of liberation is the essence in any sound Western program for the coming years. Only a believing, active, sustained and bold looking-forward to a free Eastern Europe, a free Russia and a free China is worthy of the gigantic world struggle. A radical distinction must be made between the great peoples of these countries and their Communist governments.¹³⁰

Information and inspiration must be put into the hands and ears of those now living in Communist countries. A more judicious use of material now going over the Voice of America would help. Radio Free Europe can be used. Senator Alex Wiley suggests,

¹²⁸ Voobus, Communism's Challenge to Christianity, p. 88.

¹²⁹ Church of Scotland, op. cit., p. 55.

¹³⁰ Malik, "Is It Too Late To Win Against Communism?" op. cit., pp. 40-41.

. . . be far more effective in getting across the "story of freedom" to dominated people of the world.

Then he explains,

. . . assist in increasing the utilization of the ingenious mass media, which our free enterprise system has developed, for spreading a foundation of free ideas upon which to build a better world--translated into language easily understood by people of other lands.¹³¹

Christians will back their representatives in granting military, economic and technical aid to underdeveloped countries. Whether men like Tito should receive our aid can be seriously doubted. Gradually this thought must come to Christians that all official recognition of Communist nations and all dealings in any way with them must come to a halt.

Realism points to the conclusion that to have cultural relations with a regime which recognizes no culture is inadmissible; to conduct business relations with a regime, which has destroyed all private enterprise is impossible; to have religious relations with the victims of a gangster regime is a sin; to carry on educational relations with a system which denies children the moral teachings which alone can differentiate them from the beast, a system which enslaves children in order to de-humanize them for murder at home and abroad is unbelievable.¹³²

As far as our internal governmental problems are concerned, the Christian will back the Connally Reservation which,

¹³¹ Alex Wiley, Alex Wiley's Newsletter (June 2, 1960), pp. 1-2.

¹³² J. Anthony Marcus, "What Religion Can Do to Defeat Communism," Facts Forum, V (Dec., 1956), p. 49.

. . . permits the US to determine for itself whether disputes involving this nation are domestic matters, or matters which could appropriately be submitted to the International Court for judgment.¹³³

Possibly a Federation of Free States would prove much more satisfactory and profitable than the present United Nations arrangement. The U. N. is used by Red Russia and its satellites as a sounding board for Communism and a source of espionage and subversion.

It is necessary that internal defense against espionage and underground activity continue under the F.B.I.

J. Edgar Hoover reminds each citizen,

The FBI is as close to every person as the nearest telephone. See the front page of any telephone book for the FBI's number.¹³⁴

Also vital for internal security is that both the Senate and the House of Representatives continue their special committees investigating subversive and un-American activities.

"They did what they could with what they had." Christians will do all in their power, under God, to defeat the Communist conspiracy, the Christian's deadliest enemy and America's most powerful foe.

¹³³Frank C. Hanighen, ed., "The Connally Reservation Must Stand," Human Events, XVII (Sept. 1, 1960), p. 392.

¹³⁴Hoover, Masters of Deceit, p. 311.

CHAPTER V

SUMMARY

The Book of Revelation teaches that the power of the nations will be used against the Church of Jesus Christ. At this present time the powerful beast of Revelation thirteen has been identified by this paper as the Communist Party. It has also been shown that because of the godless teachings, the evil influence on man, the ruthless attack on religion, and the plan to control the whole world, including America, the Communist Party is the most deadly enemy of the Christian Church today.

In any struggle it is necessary to know who the enemy is, and where he may strike. A future paper could show specifically how Communism has infiltrated into our society. In a struggle one must understand how to defend oneself and retaliate. This particular paper has suggested some of the means of defense Christians can use in the church, in education and in the field of government. Surely the ideas were not exhaustive; many more could be listed and developed. Special thought should be given to increasing anti-Communism work in circuits and Districts of Synod. The Church must be ready to go back into China, to increase its work among the Moslems, and to be ready for mission work in Russia--for God may be using Communism as a purgative to clear away that which hindered its reception.

At the same time Christians must continue to be penitent and sorrowful over the past neglects and failings in mission work.

The rise of Communism could very well be the judgment of God on the Christian Church and upon Christian people who have failed to make clear their Christian concern for the grinding poverty of their fellowmen and have failed to proclaim the Christian hope in its full glory.¹

The Christian will prayerfully ask the Savior for forgiveness and zeal to speak and work in these last times. As the Lord answers this prayer, the Christian should remember that it will cost him time, energy, money and possibly his life.

If the facts about communism advance are true, it is perfectly reasonable and intelligent to be prepared to pay any price and spend any amount of time and money to try and avert the threat.²

For inspiration, the believer must recall the early Christians and what they did immediately after Pentecost.

They didn't know that it cost money to carry on worldwide missions; they didn't know that they might be put to death--all they did know was Christ and that repentance and remission of sins should be preached in His name and among all nations. And they told their story. They were fools for Christ. And the church grew.³

¹Oswald Hoffman, "Communist Religion," The Lutheran Layman, XXXII (February, 1961), p. 9.

²Fred Schwarz, "You Can Trust The Communists," Grit, LXXIX (February 19, 1961), p. 4.

³H. F. Eggold, Jr. "Hearing and Telling the Word," A Symposium of Essays and Addresses Given At the Counselors Conference, Valparaiso, Indiana (Sept. 7-14, 1960), p. 76.

The believer has just cause to hope that the ascended Christ in His mercy shall cause Communism to come to an end. However, the Savior said: "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:7) In answer to the Christian's prayer regarding Communism, the Lord may compel the Church to go underground. But the Lord has given the promise that the Church cannot be destroyed.

Or, the Lord may end the world and therefore also the conflict between the godly and the godless. But one thing is certain: Communism shall come to a most inglorious end.

From the study of history it is also evident that,

When a civilization tries to eliminate Christ and to create some other climate than that of freedom, it does not thereby liquidate the Christian Church. It simply signs the death warrant of the civilization. The blood of martyrs, as Tertullian wrote, is the seed of the Church. Karl Marx' unholy war of extermination will be fruitless.⁴

Another testifies,

To turn around Karl Marx's famous comment on capitalism, communism is digging its own grave. It cannot survive because it is anti-God and anti-man.⁵

While we trustfully wait to see what God will do, let us rise and join the ranks as Christian soldiers.

⁴Sherwood E. Wirt and Robert O. Ferm, "Prayers and Presidents," Decision, II (Jan., 1961), p.2.

⁵Chambers, op. cit., p. 331.

As children of God we have signed up as soldiers in the army of Jesus Christ. We are marked with the red mark of His blood. We have made our choice on His side. We must discover where the battle is. Let us learn who the enemy is. And then let us fight the good fight of faith with the weapons which God has provided in His Word. Christ, the great Captain of our salvation, will lead us to eternal victory.⁶

The Christian then strives, knowing that whatever the outcome in this struggle against the Church's deadliest enemy, the final victory is the Lord's. Marx gave his deceptive call to the workers of the world to unite; Christians hear the sincere appeal of their Lord and respond to the glory of God and the welfare of mankind.

Christians everywhere and of all persuasions, therefore, arise! Gird yourselves with the sword of the Spirit for the life-and-death struggle with this sinister, ruthless, anti-Christian and godless enemy of our Lord Jesus Christ and His Church.⁷

⁶Gerhard E. Nitz, "Who Is On The Lord's Side?" Portals of Prayer, XXIV (January, 1961), p. 44.

⁷Rehwinkel, op. cit., p. 140.

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