

The Communist Use of the Churches

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"Beware of false prophets which come to you in sheep's clothing" (Matt. 7:15).

The Communists are making more effective use of religion today than at any time since the tactic was devised by Josef Stalin. The Reds have deliberately concentrated upon the use of churches for their peace propaganda. The whole conspiracy is directed in its world-wide ramifications from Moscow. The Reds are perpetrating a colossal hoax upon the Western world in the use of many religions, particularly Christianity; their agents and secret police are accepted as genuine ministers of religion.

Yuri Rastvorov, lieutenant colonel of the secret police, who defected to the United States, testified under oath before the Senate Internal Security Subcommittee in Washington, D.C., April 11, 1956, that Stalin had placed in charge of all religion in the Soviet Union and behind the Iron Curtain a major general by the name of Georgi G. Karpov. Rastvorov explained how Karpov directed the world-wide conspiracy. Karpov had even opened theological seminaries in Moscow and had sent his young secret police agents there to study theology. They graduated to become bishops. The magnitude of this conspiracy and the effectiveness of its operation throughout the world is giving to the Reds a propaganda triumph.

The line dictated by Moscow and used throughout the

churches of the world includes: (1) peaceful coexistence; (2) ending nuclear testing without inspection; (3) total disarmaments; (4) recognition of Red China and her admission to the United Nations; and in addition, in the United States, the abolition of the House Committee on Un-American Activities. These are Communist tools and weapons in the drive to conquer the world and win the minds of men.

So successful has been Georgi G. Karpov that he has been retained in his position by Nikita Khrushchev and sits among the council of ministers of the USSR today.

This conspiracy operates on two fronts: (1) Under cover and (2) in broad daylight, openly, as bishops, priests, and ministers.

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The undercover operation is secret and works in connection with the Communist Party and espionage agents.

Our information concerning the undercover operation comes from three main sources.

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FIRST, FORMER AGENTS OF THE FEDERAL BUREAU OF INVESTIGATION. These men have been living and oper-

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moved the "opiate" which Communists claim had drugged the people (pages 331, 332).

COMMUNIST DICTATORS MAKE USE OF THE CHURCH

After World War II, apparently realizing that they had not been successful in stamping out every trace of religion in Soviet Russia, Communists adopted the policy of making the Russian Orthodox Church serve the government and the Communist Party. Since they controlled all church property in Russia and the clergy could function only at the whim of the government, the Communists were able to use the church as a powerful propaganda agency to back up the false claim that they were seeking world peace. The Soviet government permitted hand-picked delegations of Russian priests to attend international peace conferences, under instructions to spread the propaganda that Communist Russia is a peace-loving nation.

The Soviet Government also deliberately tried to create the impression among foreigners that religious freedom exists in the Soviet Union. For instance, in 1955, for the first time since the Bolshevik Revolution, the Communists allowed a small edition of the Bible to be printed. They also allowed a few churchmen from the West to visit Russia. To mislead these and other Western visitors, they repaired and redecorated several famous churches, including some near the Kremlin, center of the Communist government in Moscow (pages 336, 337).

Have our religious leaders become so blind that they refuse the testimony of history as well as the documentary evidence produced by Dr. Carl McIntire concerning the Communist activity of Dr. Zhidkov?

—W.P.B.

UNDER ORDERS

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tant consideration is that we had a better sense of community as we came to understand each other's positions than we had had when we attributed positions to sheer obstinacy or perverseness. The distinction between understanding and agreement is highly important.

Despite all doubts and the feeling of distance at many points, we came to share in common testimony to the sovereignty and the saving grace of God. We acknowledged together our faith in the leadership of the Holy Spirit. We engaged in common worship. We joined in the adoration of God in their services in their churches. Genuine piety and sincere profession of faith in the face of an atheistic totalitarian and pervasive governmental power were unquestionable. There were manifestations of authentic Christian commitment in the churches.

Being convinced of that fact, we were challenged and inspired. We hope that our presence among them was used of God to confirm their faith and strengthen their testimony.

When a group of those with whom we had associated in the Soviet Union came to the United States three months later to return our visit, our conviction of basic Christian fellowship was confirmed and deepened. Disagreements on many points persisted, but we were increasingly certain that God had given us a unity in Christ on the basis of which we could build understanding.

A bridge had been built. Some dangerous people who live by their antagonisms, confusing hatred of people with loyalty to principle, resent the bridge and seek to destroy it. It is only a footbridge, but we hope that as God strengthens the faith of those on both sides of the chasm a structure adequate to carry heavier traffic can be built. There have been numerous other exchanges of visits between church leaders from other countries and those in the Soviet Union. The Russian Orthodox Church has been studying the World Council of Churches.