

Russia to the Polish army in an hour when Russia has her back to the wall, fighting for her very life. No such concessions were ever made, and we doubt if ever thought of in the days before Germany attacked Russia. Religious persecution carried on in Russia is comparable only with the bloody persecution under Nero, the arch-monster of cruelty of ancient Rome. The sickle and the hammer stand for the most cruel, relentless and uncompromising religious persecution of the modern age. If the movement for which the sickle and the hammer stand becomes the dominating factor in the life of the world, religious freedom, justice and democracy will be swept from the earth. Any aid that is given Russia should not be on the basis of any fraternity whatsoever between the ideologies of the two countries, but upon the basis of an emergency to protect ourselves against the terrible scourge of Naziism, which is pressing the gun against our breasts.

It is characteristic of both Communism and Naziism to advance their propaganda by promises that are never fulfilled. They say one thing and do the opposite thing. Russia promises religious freedom in her Constitution, and then proceeds to tax the churches for more than their value, so that they are forced to close, and the tax on ministers amounts to more than the total of their salaries, so that they must cease preaching. The Soviets promise religious freedom in their Constitution, and then thrust religious leaders into prison, or banish them to Siberia by the tens of thousands. The Soviet government promises religious freedom and freedom in anti-religious propaganda in her Constitution, and proceeds to major in anti-religious propaganda, strangling religious freedom to death. The anti-God Movement has the blessing and the favor of the Soviets, and a fundamental requirement of full membership in the Communist party is to be an atheist.

The cross of Christ stands in direct opposition to the sickle and the hammer. The fundamental tenets of Communism is anti-religious. It includes all religions in the scope of its persecution and highly organized and world financed opposition to religion under the approval of the Soviet government.

The swastika is the symbol of an equally antagonistic movement against the cross and the freedom for which the cross stands. Hitler has pursued exactly the same tactics as Stalin in making promises regarding religious freedom, which have never been fulfilled. When Hitler was struggling for a rise to power in Germany he made alluring promises to the churches. In January, 1931, Hitler addressed seventy of the Protestant clergymen in Berlin, at which time he said: "I have asked you to come here because I want to persuade you that I—just as much as you—am working for a reconstruction of the German people. Since the last war Germany has been in need of more and better Christianity, more churches. A stop must be put to the spread of atheism. What we need is a more profound inner faith in order to preserve ourselves as a people. I am a Catholic but I am asking you to help in my great task."

Martin Niemoeller was present at that meeting, and in describing the promises made to the church by Hitler he says: "Hitler then asked us to propose ways and means of cooperating with him. He promised us that as soon as he obtained power the church would not only retain all its rights, but would be entitled to a greater support from the State, and would have control of the schools. In

brief there would be a better understanding between the government and the church than had been in the case of the Weimer Republic. I must admit that we all had a very favorable impression from the conversation with him."

This conference of Hitler with the leading Protestant clergymen of Germany was reported in the Liberty Magazine in the issue of September the 20th, by Leo Stein, former University of Berlin law professor.

Naziism, like Communism, promises one thing and does the opposite. Martin Niemoeller, one of the Protestant clergymen in the historic conferences with Hitler, has been behind prison bars for four long years, because he would not compromise his religious faith, and bow the knee to Adolph Hitler. Hitler promised religious freedom, and then straightway started religious persecution almost comparable to that which had been carried on by the Soviet regime since 1918.

The swastika stands in opposition to the cross, and not only to the cross, but to all religious faiths except the near pagan which deifies the German race. In the last interview Martin Niemoeller had with Hitler, in an effort to bring Hitler to a more conciliatory attitude with the church, Hitler said: "If the Christian Church wants to fight me, I shall annihilate it as I have crushed, and will crush, all my other enemies. I don't mind walking over corpses as long as I reach my goal. I need no Christianity. Whoever won't obey will be destroyed; and that goes for you, too. You are a deserter, and you know that for desertion there is only one punishment—death."

Neither Communism or Naziism fulfill their promises. They promise one thing, and they do the opposite. Jesus Christ, who is represented by the symbol of the cross, has never made a single promise which he has failed to fulfill. One of the promises which Jesus made to his disciple was: "Lo, I am with you always, even unto the end of the world." This promise of Jesus is proving to be true in this day of broken promises on the part of the destructive ideologies of the world. Hitler has kept Niemoeller in prison for four years on account of his religious faith. Now after four years of great suffering and hardship Niemoeller gives testimony to the fact that the promises of Christ have not failed. After four years of imprisonment he says: "During the last four years of my imprisonment I have never had any cause for regret. As long as I have my cell where I can pray I am still happier than Hitler, the promise-breaker and incorrigible liar, who hardly dares to go out alone for fear that a bullet might hit him from behind. To the people of the world over I send the message: 'Keep the faith.'"—Pentecostal Herald.

SOMETHING TO THINK ABOUT

Since 1932 the income of the United States has increased 77%, and during that same period gifts to the Christian Church decreased 19%, to Christian missions 28%, and to Community Chests 22%.

During that same period the expenditures of the people of the United States for jewelry have increased 24%, for the theatre 41%, for automobiles 188%, for whiskey 100%, for beer 602%, for steel production 275%, for radio sets 220%.

In 1939 we devoted 8.2% of our national income to recreation and 1% to organized religion.

This applies equally to Canada.—Sel.

A SOLILOQUY

I am a pastor. I am in good standing in my conference and have been these many years. I admit that I do not seem to be a great success. I suppose that part of this is because the people do not appreciate me and my preaching as they should. I do not study much. And I do not do much calling. In the first place, I do not like to study and call. This all seems like making a hard job of the ministry. Another reason I do not do these things is because I must do secular work to help to support my family and to pay for my new automobile.

(Some people think that I ought not to have bought this last car, but should not the preacher have good things, too? My other one was two years old. I was going to have to get repairs on it soon. The salesman offered me \$400.00 for it on a new car. I could hardly hope ever to have such an offer again. So I bought this one. Payments are large. Can't pay my tithe and pay for this car. But then it is all for the work of the Lord, you know.)

"I realize that some preachers have opened appointments in neighboring towns or on the other side of the city. Possibly that is the way this church was started. But I never started a Sunday school or a cottage prayer meeting in a new community. Brother Thompson, the man who was pastor here before I came, opened a preaching appointment at Smithville. I went there a few times after I came here—not always, sometimes it was not convenient to go. The audiences were small and the collections small, too. So I just gave it up.

"This is a good property here—church and parsonage. But there is a debt of \$1500.00 on the church yet. I have grumbled about that. I am not doing anything about it. I am just going to let it ride. It isn't my obligation. I wonder why it is that some preachers will undertake a project like this and not finish paying for what they do. I never did anything like that. Fact is, I never built anything. And I have never been much on fixing up the property. Plenty of grief connected with it, you know.

"Perhaps some preachers have really built their appointments, making them every way stronger than when they found them. I suppose that that is how First Church and Akronville came to be large and flourishing charges. As for me, no third-class appointment was ever raised to second class while I was there. And no second-class appointment was ever raised to first class while I was there.

"There was a time when I had great zeal for the work and carried the burden. But now I have the sermon outlines that I have used before. And I know how to handle the service and the people. I do not have the passion that I once had and I do not pray as I once did.

"I do hope that the new district elder appreciates me and the stationing committee will appoint me to a place somewhat according to my talents and my experience. A man has his rights."

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"I am a pastor. I know that I have no outstanding gifts, and besides this my training is deficient. I should have stayed in school longer and made the best of my time while there. But school days are past. Study days are not. Though I learn more slowly than many, I still

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