

simple reliance upon Him. Instead, there is constant discussion of what the churches must do to improve the social conditions of the world. In the course of many books written shortly after the Korean War, it is quite natural to find some opposition to communism expressed. Here it is expressed, however, mostly in the form of a few little wrist-slaps on communism, while the main thrust of the book is support of a dynamic which is very close to the dynamic of the communist leaders.

If further proof were needed of the fact that this religion is actually still the dominant one in the minds and hearts of many of the leaders of the World Council, an immediate answer would be found in their insistence on bringing to this country men from behind the Iron Curtain to be prominent spokesmen at their rallies in the USA. No one, of course, would object to giving men from behind the Iron Curtain a chance to express their own ideas fully and freely. We would be only too glad to hear free expressions of the opinions of thinking people. But anyone who knows the tyrannical system of communism realized that the men who come to any conference as delegates from behind the Iron Curtain come with their families kept in Russia as hostages. Such men are well aware that if they say anything not thoroughly in line with the desires of their home ruling class, they themselves will go to prison on their return, and their families will be cruelly tortured. These men come not as free agents, but as prisoners of the Kremlin, under compulsion to say exactly the party line propaganda. They are like the victims of purge trials, who, with fixed eyes and a glassy stare, confess the most terrible crimes, hoping against hope that their families might not be subjected to the torture which they knew would otherwise await them. Some speakers may be of this type; others may be men whom the communists have forced upon the church as