

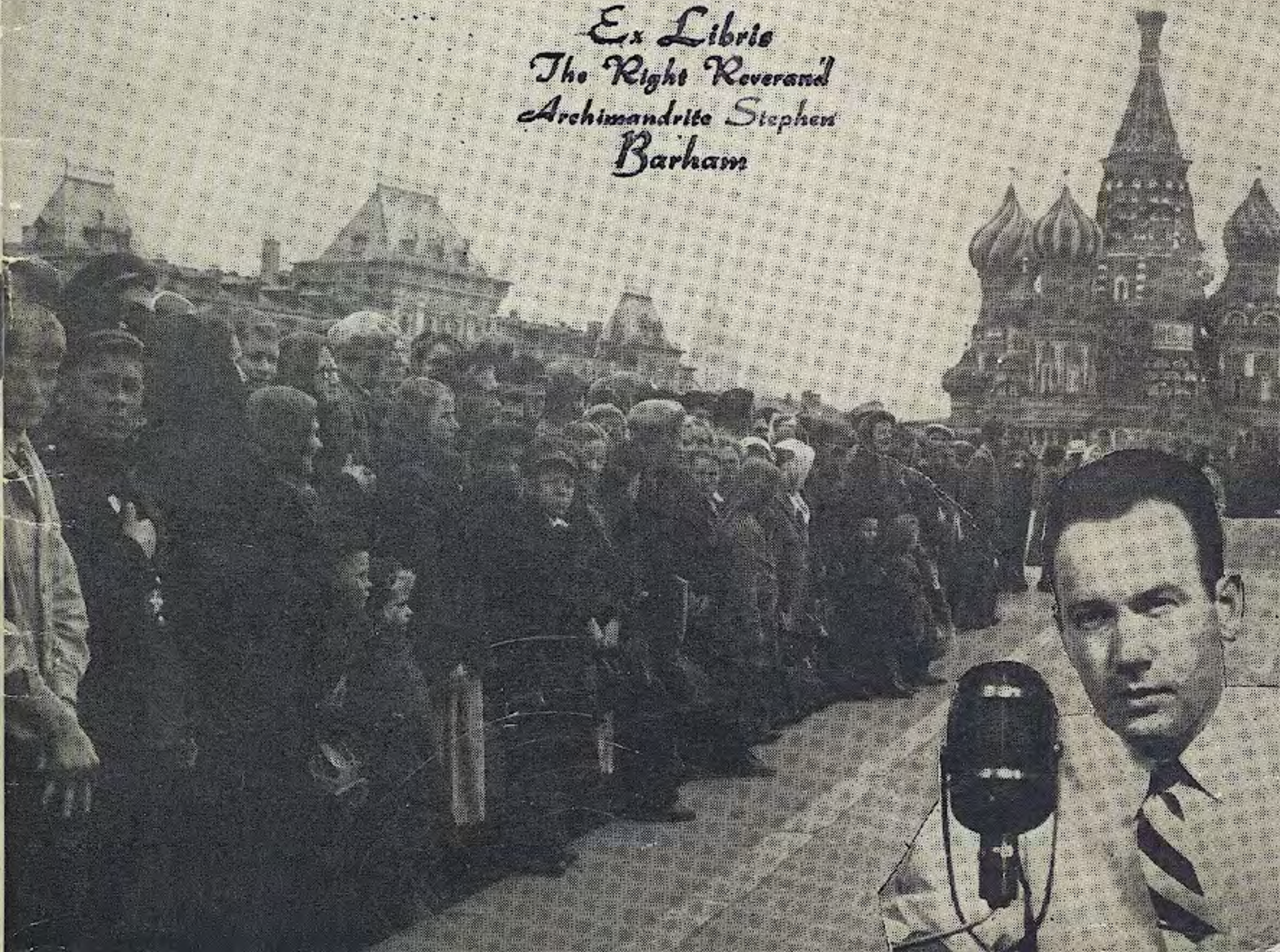
TO THE MILLIONS OF EUROPE, NORTH AFRICA, MIDDLE EAST AND BEHIND THE IRON CURTAIN WITH THE GOSPEL

REACHING

RUSSIA

By
PAUL E. FREED

Ex Libris
The Right Reverend
Archimandrite Stephen
Barham



REACHING

RUSSIA



REV. PAUL E. FREED, President

VOICE OF TANGIER

354 MAIN STREET • CHATHAM, N. J.

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INTRODUCTION

In the fall of 1956 I went to the Soviet Union for the purpose of seeing what could be done through Gospel broadcasting behind the Iron Curtain from the Voice of Tangier. The fact was established that we are getting into Russia and the Iron Curtain countries with a strong signal and that it was most important to go ahead with the task of a full scale program of broadcasting the Gospel into the Iron Curtain countries and the Soviet Union. At that time I heard both our regular programs and test programs clearly in several places.

After returning from the first trip into Russia we put into effect a number of programs in fourteen Iron Curtain languages into that part of the world.

Two years later, accompanied by Rev. B. L. Armstrong, our Deputational Secretary, I once again went behind the Iron Curtain for the purpose of finding out what had been done through these Gospel broadcasts. The results were indeed most thrilling. We heard our broadcasts clearly in places such as Prague, the capital of Czechoslovakia; Warsaw, the capital of Poland; Minsk, the capital of White Russia; Kiev, the capital of the Ukraine and Moscow itself. This booklet is largely a report of this second trip taken late in 1958 into the Soviet Union and some of the Satellite countries such as Czechoslovakia, Poland and Hungary.

As this booklet is being written we are thankful to God for the daily programs into Russia as well as one or two programs a week into every one of the Iron Curtain countries. However, we know that much more must and will be done. It is not only the matter of evangelical programs, but Bible study programs, devotional programs, young people's programs and also there is the extreme need of children's programs especially in the light of the fact that there are no Sunday Schools in Russia.

As a result of this second trip it is more obvious than ever that we must beam many more programs into this area where there are millions of people who will never hear the Gospel any other way. With God's help we will do exactly that.

Paul E. Freed
Voice of Tangier
354 Main Street
Chatham, New Jersey



Paul E. Freed in front of Kremlin, Moscow

MY VISIT TO RUSSIA TWO YEARS LATER

Two years ago when I visited Moscow in the Baptist Church I particularly noted the dearth of young people. At that time I do not believe that there were a dozen young people in the entire audience; but I was quite impressed this time by a definite increase in the number of young people. I asked the pastor of the Baptist Church in Moscow how many young people were members of his parish. He said that 20% of the congregation were young people. Recent photographs which I have taken in the Moscow church will bear out the increase in this figure.

Personally, I feel that this increase in young people has a lot to do with the tremendous emphasis on education and the desire of young people to find out the things from which they have been kept heretofore. I feel that in this regard the extreme emphasis on the search for knowledge has been a real help in causing the young people to desire to find out more about Christian and religious matters.

Not only are the people interested in the broadcasts which originate in the Soviet Union such as the very strong voice of Radio Moscow but also foreign programs are intriguing to them. They seem to know that much that comes across is under a very rigid censorship. Therefore, they are not too happy to listen constantly to the Communist line. Many of the Russian people listen to the foreign broadcasts despite a certain amount of jamming by the Soviet Government of the British Broadcasting Corporation and the Voice of America. It is this common practice of the people behind the Iron Curtain in listening to foreign broadcasts which interests us a great deal. The broadcasts from the Voice of Tangier come into the cities of Russia very clearly. I tuned into the radio every night at 11:30 while I was in the Soviet Union and listened to the Voice of Tangier very clearly. I discovered that many Christians I talked to in the various Russian churches had already heard the broadcast. Others promised to listen.

It is against the law of the Soviet Union to publicly announce these broadcasts. However, it is possible for people to listen to them privately in their own homes although even this is illegal. No enforcement is made of this particular law provided people confine their listening in their own homes. For the entire fifteen day period that we were behind the Iron Curtain we heard the broadcasts every night. Not one broadcast was jammed.

Transmitter Building in Tangier



A RUSSIAN HOME

John Gunther in his recent book, "Inside Russia Today," said, ". . . only twice did we see the inside of a Russian home. But this is par for the course. Russians simply do not admit foreigners to their homes as a general rule—partly out of fear and partly because they are ashamed of their cramped quarters and poverty." On our trip one of the most amazing facts was that we were able to get into twelve to fifteen homes. This first hand contact with people proved invaluable in many ways.

With two Christian leaders we wended our way through the streets of the city reaching a row of dwellings which looked identical. Walking through an archway into a small little court, we noted about a dozen doors to different homes. We were taken quickly to one. One of the men knocked at the door and explained the purpose of our visit, telling them we were Christians.

The mother smiled and with a nervous gesture of her hand motioned us in closing the door behind us. It was about four o'clock when we found ourselves in a tiny hall with scarcely room enough to turn around. We were ushered into a 12 x 15 room which served many purposes: living, dining and bedroom, all rolled into one. In fact this was their entire home with exception of a small communal bath and kitchen used by four families. The room was dimly lit by an old fashioned chandelier hanging from the ceiling. In one corner stood an old tattered red plush sofa, two cane bottom chairs and a small marble-top side table. In the center of the room we found a large oval table covered with linoleum around which the family gathered for meals. Across the opposite wall were three little cots for the children. In the corner, slightly separated by a curtain from the rest of the room, were the parents' bed and one chest of drawers beside it. Situated near the sofa was the prize possession of the family—an ancient piano. In the far corner we discovered an item which perhaps interested me more than anything else—a small radio.

After a few reassuring sentences from the pastor and his assistant the Christian mother smiled and said:

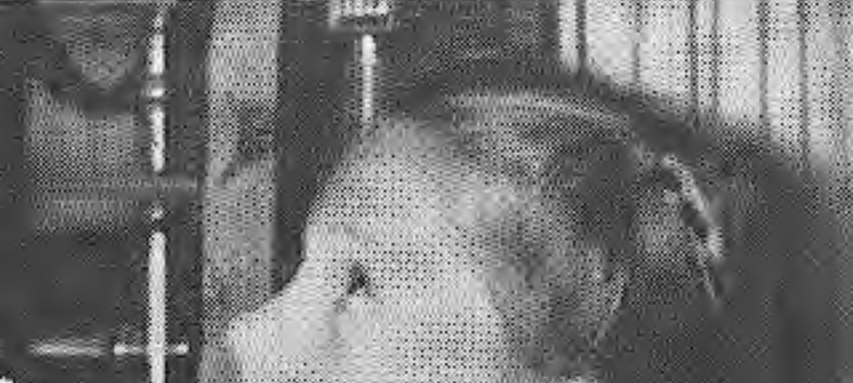
"I am so glad that you are Christian friends. Won't you please be seated."

I asked her what her faith in Christianity meant to her and she said simply, "Everything! I go every Sunday morning to my little Baptist church. At 10 o'clock every night we listen to the evening broadcasts from the Voice of Tangier."

"Will I meet your husband?" I asked.

"Yes, but not here. He will be at church. He works in a factory from early dawn until 6:30 at night. When there is a meeting at the church he goes directly from work."

"How many services do you have at the church a week?"



"We have three during the week and three on Sunday. You will never know what it means to meet with my Christian friends and believers. Of course, if you want to get a seat at the church you will have to go two hours before the service begins. Services usually last about three hours, but after all that is a very short time to spend in God's house."

Suddenly the front door flew open. Three children just returning from school ran in. I will never forget the expression of fear on their faces as they looked at me.

"Who is he?"

When the mother told them that I was an American their fear seemed to turn to terror at the sound of the word "American." Quickly she added that I was a Christian friend and the anxiety seemed to vanish away as a smile came to their little faces.

I looked them over. All three were dressed in school uniforms. The oldest girl was about twelve, the second girl about nine and the little boy about five.

I asked, "How do you enjoy school?"

Immediately they were deadly serious as the older girl said, "We don't go to school to *enjoy it*. We go so we can learn how to work."

Then I recalled my visit a few days earlier in a 10-year Russian school. I remembered the extremely stern look of the principal and her domineering personality. The instant she or any of the teachers entered the room all the pupils stood to perfect attention. It seemed to me that they were making machines out of these youngsters. I remembered as we walked into the first grade room how the youngsters moved slightly. With a laugh and the sweep of her arm the principal said, "They have only been here for a few weeks. They laugh now, but they will soon learn."

Study is serious business in Russia. Before the youngsters had completed a 10-year school, somewhat comparable to completing an American high school, they will have completed five years of Physics, four years of Chemistry, five years of Mathematics beyond Algebra and one year of Astronomy.

I turned to the little nine year old girl and said, "Aren't you glad you are at home?"

"I am," she said. "It seems I'm in school all the time. I go to school 10 hours a day, six days a week and even during the school vacation I have to go to a work camp for half of the time to learn more."

Again I asked, "Why do you go to school?"

She answered exactly the way I had heard it before throughout the Soviet Union. "So we can learn how to work."

Olga at the piano
Olga and sister
Mr. Freed with Christian leader
In prayer

Incidentally, there is the distinct possibility that these little girls will have to work at hard labor such as masonry and road building because the women often have to work as hard as men in the Soviet Union.

The younger girl and little boy were very bashful about saying anything. However, Olga—the older girl—was really glad to be able to talk with a Christian from another country. I will never forget the radiant smile on her face when she talked about the Savior.

It touched my heart when she showed me how she and her little sister and brother knelt down by their bedside every night to pray. I asked her what she said when she prayed.

“I talk to Him just like I talk to my Daddy and Mother; God always hears me.”

Turning to her lovely Christian mother I said, “You must surely enjoy reading the Bible to these kiddies.”

She answered, “Mr. Freed, I am not able to do that because we can't find a copy of the Bible. Of course, their father and I teach Bible verses to them and this way they learn some parts.”

I asked Olga what she enjoyed more than anything else.

“Playing the piano. My Daddy was able to get an old one three or four years ago.”

“Do you know any Christian hymns?”

“I enjoy them more than anything else.”

She went to the corner and picked up a music book.

“These are very fine, but over here in a special place are my favorites.”

To my amazement she pulled out about thirty sheets of paper on which were handwritten notes. With joy in her voice she said, “These are my collection of hymns.”

“Why are they hand-written?”

“Mr. Freed, don't you know that it is impossible to get a Christian hymn book with notes in my country. We only have two in our entire church and our choir director let me borrow one of the books long enough to copy some of the hymns. This is what all the others do in the choir when they want to sing.”

No Christian hymn books have been printed in the Soviet Union since 1921 with the exception of 15,000 permitted by the Minister of Religious Cults in 1956. These were without notes. She sang and played a number of hymns for us. All of us joined in. I, of course, had to mix English with some Russian.

I noticed that while we were listening to Olga her mother had slipped out of the room. She returned later with a bag of fruit in her hands, put it on the table in a large bowl and asked us to gather around. The Russian pastor led in a word of prayer. As he was praying I thought of the heartfelt love these people had for Jesus Christ.

The pastor looked over at the little radio and with a quiver on his lips said, "You will never know what the daily broadcasts of the Voice of Tangier into the Soviet Union have meant to my people."

Suddenly the dear Christian mother looked at the big old-fashioned clock on the wall and with a startled exclamation jumped up and hurried to the kitchen explaining that she had only a few minutes of her allotted time left to fix supper. At first I could not understand what she meant; then it occurred to me that she had to do all of her cooking in a communal kitchen on a strict time schedule. In this case the kitchen was shared by four families. Their tiny communal bathroom was also used by four families.

She invited us to the kitchen, but there was not enough room for all of us. We stood at the door and watched. She lit the tiny gas stove to cook rice and tomatoes and began to clean some fish. In an apologetic tone she said, "Please excuse me for leaving you so suddenly, but I must prepare supper for the children and must leave for the evening service by 6:30 at the latest. It takes a full half hour to walk to the church."

"But what about your husband? When will he eat?"

"He always eats when he gets back from church."

After she prepared the supper we returned to the room before leaving. Then I thanked the dear mother and told her what a privilege it was to be with them in their home.

She said, "Please remember us in prayer."

"I will and I am looking forward to seeing you and your husband and children again at the service."

Entrance to small Protestant Church



I realized at once the mistake I had made. I remembered that virtually none of the children could go to church. There isn't room for them in the churches because they are completely filled to capacity. They save what little space there is for the adults and pass on to the children what they have heard when they reach home. By Soviet law there are no Sunday Schools in the Soviet Union. All Christian training must be done in the home. Realizing all this I thanked God with all my heart for this Christian home I had been visiting and prayed that as our broadcasts reach into Russia that many hearts might come to know the Lord both young and old alike.

That night as I looked down from the platform of the filled little church I could see the beaming faces of the dad and mother. As I spoke to them at the end of the service they thanked us for visiting with them in their home. They reminded us to remember them and their three children in daily prayer.

Olga's mother (r) in front row of Church

Mr. Armstrong with Olga's father





Inside Baptist Church in Moscow

Mr. Freed with Dr. Jacob Zhidkov and assistant pastor



BAPTIST CHURCH IN MOSCOW

In Moscow there is only one Protestant church referred to as the Baptist Church. Two years ago I asked the Moscow Baptist leaders why they did not build additional churches. They answered that it was because they had not been able to complete their plans. I suggested that additional space was desperately needed and other churches were an extremely urgent matter. They, however, continued to insist that the only reason why other churches were not readily available was because of the time involved in making plans for these churches.

Two years later as I stood in the front of two of the same men and two other outstanding leaders in Moscow, I asked the same question.

They very simply answered, "When you in America plan to increase your facilities or build a new building you take plenty of time to figure out just what is the best style and the most adequate for the situation. We are doing the same thing."

There is still only one Protestant Church in Moscow, a city of at least 5,000,000 people. Incidentally, the Russians say that it is 7,000,000.

While this church is referred to as the Baptist and while it is true that it is largely Baptist yet it also includes other Protestants. It's interesting to note that there are a number of services throughout the week. The Baptists meet at certain times. There are other designated times when this one church is made available to the Seventh Day Adventists. The Baptists meet on Tuesday and Thursday nights at seven and Saturday night at six. Then on Sunday there are three services at 9:00 A.M., 1:00 P.M. and 6:00 P.M. It might be noted that I have never been in a service in Russia that lasts less than two and a half hours and usually three and a half hours in normal. The Seventh Day Adventists meet on Wednesday at 7:00 P.M. and Saturday morning at 10:00 A.M. There are several assistant pastors, choir directors and secretaries.

Every time I have been in this church it has been absolutely packed long before the service began with people standing jammed solidly through the aisles, into the hallways, up the steps and in the balcony. When thus filled the building will hold about 2,500 people.

The devotion of these Christians is overwhelming. It is an example of the polarities we find in the Soviet Union. On the one hand, there is complete dedication to Christ on the part of the believers. On the other, we find total commitment to atheistic communism by members of the party.



Members of
Baptist Church
in Moscow



THE BAPTISTS IN RUSSIA

Dr. Jacob Zhidkov, president of the Baptist Union in the U.S.S.R., told me there were 5,400 Baptist churches in Russia with a membership of 530,000 numbering about 300,000 in families. He said that there were only a small number of other Protestant denominations in Russia. The fact that there are more Baptist Churches by far than any other Protestant group is because of the fact that the government looks upon the Baptist Church as an indigenous National Church not supervised by foreign leadership such as is the case with the Roman Catholics and other such groups with a foreign base. The Salvation Army would be included in this group also.

SUNDAY SCHOOLS IN RUSSIA

There are no Sunday Schools as such in the U.S.S.R. The Communist Party prohibits religious instruction for anyone under the age of 18 in schools or in institutions. This was forbidden in 1929.

The philosophy behind this treatment of Sunday Schools is based upon the beliefs of Lenin. Lenin said that the most important years of a child are the first seven. When a youngster reaches the age of seven he is pressured to join the organization called the Octobrists. They must wear a red scarf. At the age of nine children are influenced to join the Young Pioneers wearing a red neckerchief. I noted the fact that in the public school I visited between 90 and 95 per cent of children of this age were members of the Young Pioneers. The Young Pioneer organization is directly under the guidance of the Comsomol, Young Communist League. At the age of 14 the children of the Young Pioneer organization graduate to the Comsomol.

The philosophy of the Communist Party treatment of the churches is that they believe that the church cannot exist or grow if its young people turn away from it. No education is provided

Russian children in a State School



within the churches and even the education of priests and ministers is made very difficult. The Protestant churches in Russia do not have a single seminary, the last one being closed in 1930. I did hear of a correspondence Bible School in the Republic of Estonia, but there is not a seminary as such in all the U.S.S.R.

They have apparently discovered that the Christian faith cannot be stamped out by persecution and violent repressive measures. They are still anti-God, but they have adopted a non-violent procedure for snuffing out the Christian faith.

The State has the child through the formative years. Indoctrination in atheism is thorough, and the penalties of non-conformity, through ostracism and discrimination, are severe, not only on the child, but also on the parents.

The key feature of the government's program to starve out religion is the limitation of public worship to existing church structures.

THE COUNCIL OF RELIGIOUS CULTS

In a conference with the Director of the Council of Religious Cults, Moscow, we learned that the Council operates under the jurisdiction of the Council of Ministers and is directly responsible to them. All of the Protestant, Jewish, Moslem and other religious bodies are under the province and jurisdiction of Religious Cults. The Russian Orthodox Church is not included in this group.

The official claimed there is complete separation of church and state in the Soviet Union. The function of the Council of Religious Cults has to do with issues between these various religious groups and the government. All of the buildings of the churches belong to the government and are given to the churches for use within certain prescribed limitations. The Council has authority concerning the publication of religious literature, the repairing of churches

Mr. Freed outside of Council of Religious Cults





and relations between the church groups and the government. The three kinds of literature published for the Baptist Church by the Soviet Government are the Bible published in 1956, a hymnal published in 1957 and a periodical which has recently appeared published bimonthly entitled "Brotherly Messenger." It bears the publisher entitled "All Council of Evangelical Christian Baptist" but is printed by the U.S.S.R.

In answer to a question regarding the number of Protestants in the Soviet Union the official explained that the population was not registered by religion so there is no official counting. Therefore, any such question must be put to the individual group concerned. The official stated that no church has privilege over another. Any citizen may believe whatever he likes so long as he does not interfere with the beliefs of someone else. It is understood that the government has the right to propaganda and is avowedly anti-religious in its official position. The official noted that the government persecutes anyone who occupies any position of privilege in the matter of religion.

I asked the minister whether or not he thought that the fact that the government has an official position against religion would in time mean that religion would disappear in the Soviet Union? He

answered that there was no way for him to say. "Wait and see," he said. My impression was that the official in the Council of Religious Cults was in no way religious and did not seem to be concerned with the future of religion in the Soviet Union personally. He took a rather detached view of any problem which should arise on the part of the evangelicals of Russia. In answer to the question regarding the existence of Sunday Schools in the Baptist Churches the official stated that there has been no request for the opening of Sunday Schools and that he had never heard of Sunday School in the Soviet Union. It is to be pointed out that in a number of ways these official answers received do not always agree with the facts as I have found them.

AN ALL-OUT EFFORT

One of the most startling impressions the visitor today receives is the tremendous pace in education.

Of course the children receive no religious training whatsoever. In fact, religious instruction of children and young people under 18 years of age is prohibited.

On the other hand, by the time a Russian public school pupil has finished what we would call the tenth grade he has mastered the mathematics required in America for a college degree. I hold no brief for this intense concentration on science at the expense of the liberal arts and the humanities which we recognize as essential to a well balanced social order. But it is startling to walk into a classroom of pre-teenagers and see them juggling equations and symbols that would be incomprehensible to the average American college student.

To understate my own reaction, I found it extremely sobering to witness this intense, nation-wide, single-minded drive to achieve over a minimum span of years world supremacy in scientific achieve-

Russian jet fighter



ment. There is a desperate urgency about it. And Russia has made it abundantly clear that her primary objective in this race is to implement her march to world conquest.

A VISIT TO A SOVIET SCHOOL

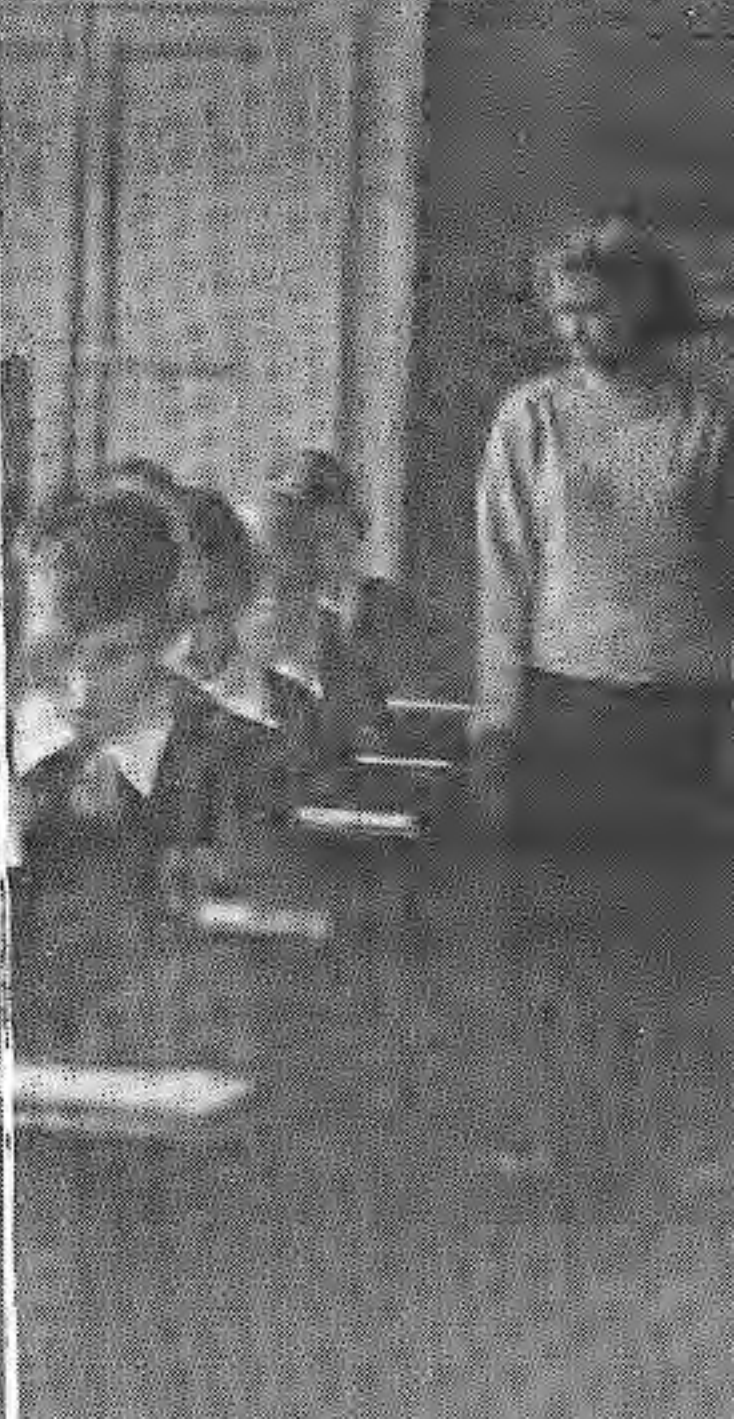
At ten o'clock we arrived at a typical ten year school. After the formalities of introduction to the Principal, Madame Timothevda, she gave a half-hour lecture on the excellencies of her school. We were told that this school was completely reorganized in 1952 into thirty classes with a total of 1,150 pupils. Beginning with the fourth year a new polytechnical plan is introduced, a distinguishing feature of many of the schools of the Soviet Union. In addition to the subjects of general education, lessons on the subject of labor are given from the first grade through the tenth grade. From the first to the fourth year the pupil studies one lesson a week on labor. From the fifth to the seventh year, the pupil spends two hours a week in the manual training room learning how to use wood and metal. Beginning with the eighth year the pupil studies three lessons a week on machinery.

The organization of industry is studied the ninth year. In this particular school the specialization is textile industry. Four hours a week are spent working in an actual textile factory associated with the school. In the tenth year automobile and electrical techniques are studied. No less than ten hours are spent on these subjects.

During the summer vacation an integrated polytechnical plan has been introduced so that as the pupil moves from the first grade through the tenth grade he experiences actual practice in various phases of industry, farm and factory. For instance, during the eighth year in the summer the pupil spends twenty-four days during the month of June on a collective farm learning various farm techniques. During the fifth and sixth year the pupil spends one week in the summertime working on a garden located near the school. In the ninth year the pupil spends twenty-four days during the month of June in a factory. In addition to this, the pupils in general spend ten to twenty days a year on house construction, planting trees, collecting paper and trash in the city parks, etc.

During the regular school year a considerable emphasis is placed on the extra-curricular activities such as photography, stamp collecting and other hobbies. The director said that the basic principle involved in this endeavor is that the children are respected and trusted. They are urged to participate in each class, particularly as their activity relates to the practical aspect of life under a Communist government. Each class has personal belongings held in common so that the emphasis is not upon what each pupil owns but upon what the class owns collectively. Thus it is seen that there is early training in the basic principle of Communism.

The director gave us information relative to the regular curriculum studied by pupils in the school. For instance, the subject of



physics is begun in the sixth year, chemistry the seventh year, languages which include English first and German second (English is taken by 70% of those taking languages in the fifth year, German is studied by 30%), mathematics, algebra and geometry are begun in the fifth year as well, history and geography are begun in the sixth year, astronomy is studied in the tenth year.

Emphasis is placed on the technical fields such as physics and chemistry which are begun much before the students in our country who do not take these subjects until high school. The director told us that the ten year school is normal for Soviet Union, obligatory for all pupils in cities and towns. A seven year school is obligatory in the rural areas.

Taking us on a tour the director showed us the pupils in their respective classrooms being taught by various teachers. The moment we entered the room each pupil stood to perfect attention. Silence reigned throughout the classroom. We noticed that the pupils were dressed exactly alike in uniforms—gray uniforms with a red neckerchief signifying membership in the Young Pioneer Movement, similar to the Boy Scouts of America. We learned that the major difference between the Young Pioneer Movement and the Boy Scouts of America is that in Russia this movement is a political one, the leadership being taken by the Comsomol. The Comsomol is a political organization made up of young people 15 through 26 years of age. The Comsomol is not only in charge of the Young Pioneer Movement but also is the organization which is a feeder to the Communist Party. Young people graduate directly from the Comsomol to the Communist Party.

As we moved through the various classrooms we were impressed by the students. They seemed eager to learn and were dressed exceedingly well. The small boys wore white soft collars with dark gray or brown suits. The older boys have a kind of military uniform with a belted tunic. The girls wore black pinafores and, if they had been admitted to the Young Pioneers, wore bright red kerchiefs around their necks. The boys had their hair closely cropped; the girls were pigtailed.

We understood from our conversation with the principal that tuition is free; however, the children have to pay for their textbooks although the expense is very small. She told us that about 150 students were graduated last year and of these about two thirds passed their entrance examinations to the university. She told us the extreme necessity of a graduate from her school, or any school in the Soviet Union, to pass the examination to the university. Those who do not pass this examination are forced to do manual labor on the farm, in the factory, or in some other line of physical work. There is no possibility of advancement for those who fail in the entrance examination. Some actually go to the mines of Siberia. Thus, to pass this examination is the major event in any young person's life in the Soviet Union today.



University of Moscow—side view

UNIVERSITY OF MOSCOW

After visiting the public ten year school, we were taken by our guide to the famous University of Moscow officially known as the M. V. Lomonosov State University. It is the largest building of the city, a giant skyscraper 790 feet high. The University boasts of 1900 laboratories, 15,000 rooms, 113 elevators and 110 kilometers of corridors.

It was interesting to note a very significant fact. The overriding emphasis of the University of Moscow is on pure science and research. They are not so much concerned to train people in the liberal arts as they are to train specialists in the fields of Physics, Chemistry and Biology. In the main building there are 13,000 science students alone. The curriculum established by the government through its Ministry of Higher Education lasts five years. The Ph. D. degree is awarded to those who successfully carry through their scientific research for three additional years added to the five basic years. As we walked through the various corridors of the university we noted the presence of a number of Chinese, Poles, Hungarians and Indians. Upon inquiry we learned that there are no Americans and just a few foreigners of other countries in the student body.

There is no economic problem for the student who passes the entrance examination or for his parents. He receives a regular salary from the State starting at 300 rubles per month; and this increases from year to year to the sum of 500 rubles by the time he is in his last year (fifth year).

In summary let us see what this tremendous educational system is doing and has done for the Russian people. First of all, with the emphasis upon science there has been a new increase in the number of scientific inventions and achievements in the Soviet Union. One

has only to consider the Sputniks which have created such a stir throughout the world. Secondly, illiteracy has been all but wiped out. With the emphasis upon education, more than 100,000,000 people have been taught to read and write. Education has been given to the entire nation, even the smaller Republics which had little or no education previously.

Of course, this does not mean that the people are educated in the sense in which we know it in the United States. There seemed to be a definite limitation upon what the student studies. Certain realms of inquiry are completely outside the curriculum of the average student. He knows a lot about certain areas but nothing about many other areas in the broad liberal arts studied by every student in the United States. In other words, it is doubted that the average Soviet student is a well rounded human being in the sense in which we know the student in the United States. Virtually no emphasis is placed upon the development of the individual and his personality.

Mr. Freed points to Lenin Stadium from the summit on Lenin Hill



WE VISIT A LIBRARY

While in Moscow we had the opportunity of visiting the Lenin Library composed of 17,000,000 books (nearly twice as many books as in the Library of Congress) which are housed in a number of buildings scattered through the city. We inquired as to the location of the card catalogue. Since our interest is in the field of religion we asked to see the drawers of the card catalogue devoted to this subject. We were taken through a maze of card indexes coming at last to a drawer marked religion. In all, the drawers on religion totaled five. Looking through the five drawers we could not find more than one or two books representing the belief in theism. Most of the books we could read (naturally not knowing the Russian language we could not identify most of the books) were atheistic.

The following is a random sampling of the books in English, French or German.

Atheism A Religion—Karl Marx

L'Atheisme—E. Mauris

Religion Is the Opium of the People—Karl Marx

Marxism & Christianity—Emil Fuchs

Sexual Obsession of Saints and Mystics—Wm. J. Fielding

L'Anticlericalism—E. Faguet

History of Free Thought—John Robertson

Necessity of Atheism—P. B. Shelley

An Atheist Manifesto—J. M. Lewis

Bankruptcy of Religion—James McCabe

A Philosophy of Religion—Edgar Sheffield Brightman

Library in Moscow





Red Square and the Kremlin

Russian Orthodox Church in the Kremlin—now a museum





Russian believers

Inside Baptist Church, Moscow — Mr. Freed speaking



HOME IN AN UKRAINIAN VILLAGE

Tuesday night, September 16, I was in a little home in an Ukrainian village. It was an extremely simple two room house, but I will never forget the warm welcome of the Christian father as I sat down in his very humble living room. Suddenly I looked at my watch as I noticed that it was about ten o'clock.

I said to him, "Let's see if we can hear the Russian broadcast over your radio set." (According to the best figures that we were able to secure, there are at least 15,000,000 such sets in the Soviet Union.) He had told me that he and his family had fully committed their lives to Christ through the broadcasts from the Voice of Tangier. We walked to the radio and he turned it on. I started to tune in to our station.

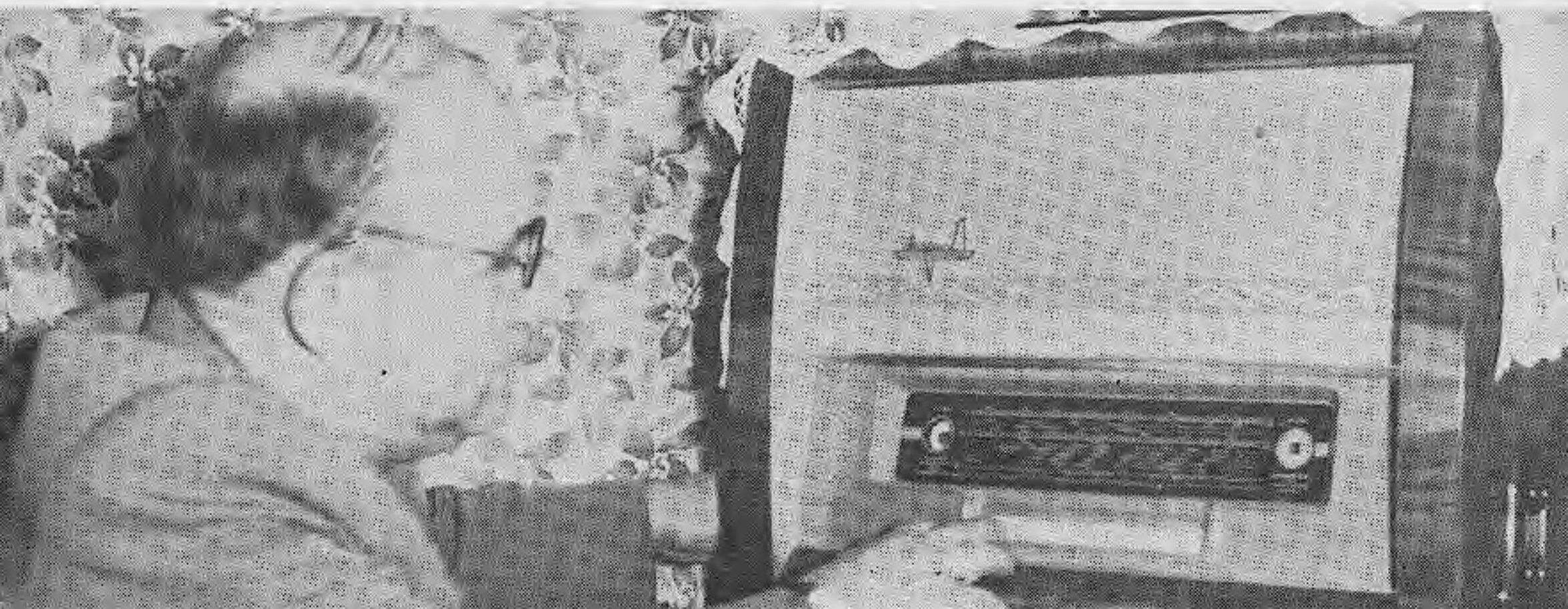
Immediately, he grabbed my arm and said, "Wait! Let me show you how to get it."

He was really excited about showing me how to do it. To my amazement, he flipped the selector to the 31 meter band and tuned in the dial instantly to the Voice of Tangier. The thing that was so thrilling about it was that I could see that it was something that he had been doing regularly and knew exactly how to get the station. The station came in very clearly. I remembered listening to our broadcast right in Tangier itself and heard it hardly any clearer than I did there in Russia that night!

My first impression of the program was the thrill of beautiful Russian singing. His eyes lit up as he said, "That is exactly the kind of music we love so much!"

Sitting next to him was his wife with their twelve year old son by her side and on his knee was his little nine year old girl. In the corner of the room was his invalid daughter unable to leave the house because of spinal meningitis. I could see the glow in her eyes as she listened to the gospel broadcast.

When the music was completed I heard a clear compelling Russian voice. I cannot tell you how much it thrilled me when I realized that it was our dear co-worker, Nick Leonovich, from Tangier. This was a great moment for me as I listened to a clear simple gospel message. They told me of the many others in their village who listen regularly.





On this tiny range four Russian families prepare their meals
in a cubby-hole communal kitchen



Russian women



IRON CURTAIN COUNTRIES

LISTENING TO RADIO IN PRAGUE, CZECHOSLOVAKIA

A major objective was to find out how well our signals were getting through from the Voice of Tangier behind the Iron Curtain. Arriving in Prague, Czechoslovakia, about 8:30 in the evening, we were taken to our hotel and shown to our room. The first thing I noticed as we stepped into the room was a small radio set on the table in front of the window. It was an ordinary one, having no antenna. I looked at my watch and noticed that it was time for the evening broadcast from Tangier to begin. Quickly I turned on the radio set turning the dial to the 31 meter band. I was thrilled to hear the Voice of Tangier as clearly as a bell. The program was the "Old Fashioned Revival Hour." I had heard Charles E. Fuller many, many times down through the years, and have always considered the "Old Fashioned Revival Hour" as a wonderful program, but I cannot express how stirred I was to hear Dr. Fuller's voice coming over the air in the heart of that Godless country behind the Iron Curtain. "Heavenly Sunshine" never sounded as wonderful as it did that night. Soon we were deeply engrossed in the marvelous message of the Lord Jesus Christ in the midst of a communistic country. Words cannot describe what it meant to hear a Gospel broadcast in this country steeped in Godlessness.

As the broadcast was ending, I lifted my eyes and looked out the window by chance. Suddenly I realized what a great mistake I had made. I had not taken the precaution to close the blind. When I looked out of the window I saw a man's face pressed against the glass, watching intently. As he saw me look up, he instantly backed away. A moment or two later the curtains were pulled. There was no question but what we were being followed and watched continuously in these countries.





Mr. Freed (r) talks with Professor J. L. Hromadka (c) and an Executive Secretary of the Church of the Czech Brethren (Presbyterian) (l)

CHRISTIAN LEADERS IN PRAGUE, CZECHOSLOVAKIA

We had a number of addresses with us which we thought would be helpful in contacting Christian leaders in Czechoslovakia. However, for certain reasons none of these addresses could be used. Finally, we learned of a place where Christian Protestant leaders could be contacted. The one who suggested this advised us to be quite careful in making this approach, but he felt that it could be done.

About two hours later we found the address. Cautiously, we ascended the flight of steps to the second floor. We knocked on a door which was opened by a woman appearing to be a maid. She wore an apron and had a broom in her hand. At first she looked at us questioningly and didn't seem to want to let us in. We told her that we were Christians and that we were anxious to talk with some other Christians. A faint smile came on her face as she motioned for us to come in. Closing the door behind us and not saying a word she walked across the room and opened another door. We followed her into the room. She motioned for us to sit down. There we sat for quite a long time. A man stepped in, looked at us and simply said, "Are you Christians?" We said, "Yes." A big smile came over his face as he said, "I, too, am a Christian."

We realized that we were in the presence of one of God's Christian leaders in Czechoslovakia. We talked with him for about two hours about the situation in Czechoslovakia. Then we told him that we were connected with the Voice of Tangier, and he was thrilled. Among other things he impressed upon us was that we must increase our programs in that country. He said that many of his people were listening to the broadcasts of the Voice of Tangier, but that we must have additional programs not only of an evangelistic nature, but of Bible teaching and for the young people and children as well. Before we left he put us in touch with other Christian leaders.

CHRISTIAN LEADERS IN WARSAW, POLAND

At eleven o'clock the first morning in Warsaw we went to find a building where Christian leaders meet. After knocking at the door we were ushered in by a young man. An older man greeted us. We mentioned the names of the Christian leaders in Prague. He recognized immediately that we were Christians. He seemed delighted to see us. To our amazement he said, "You could not possibly have come at a better time. In the next room there are thirty leaders from all over Poland who have come to meet together today. In a few minutes we're going to have lunch. Won't you join us?"

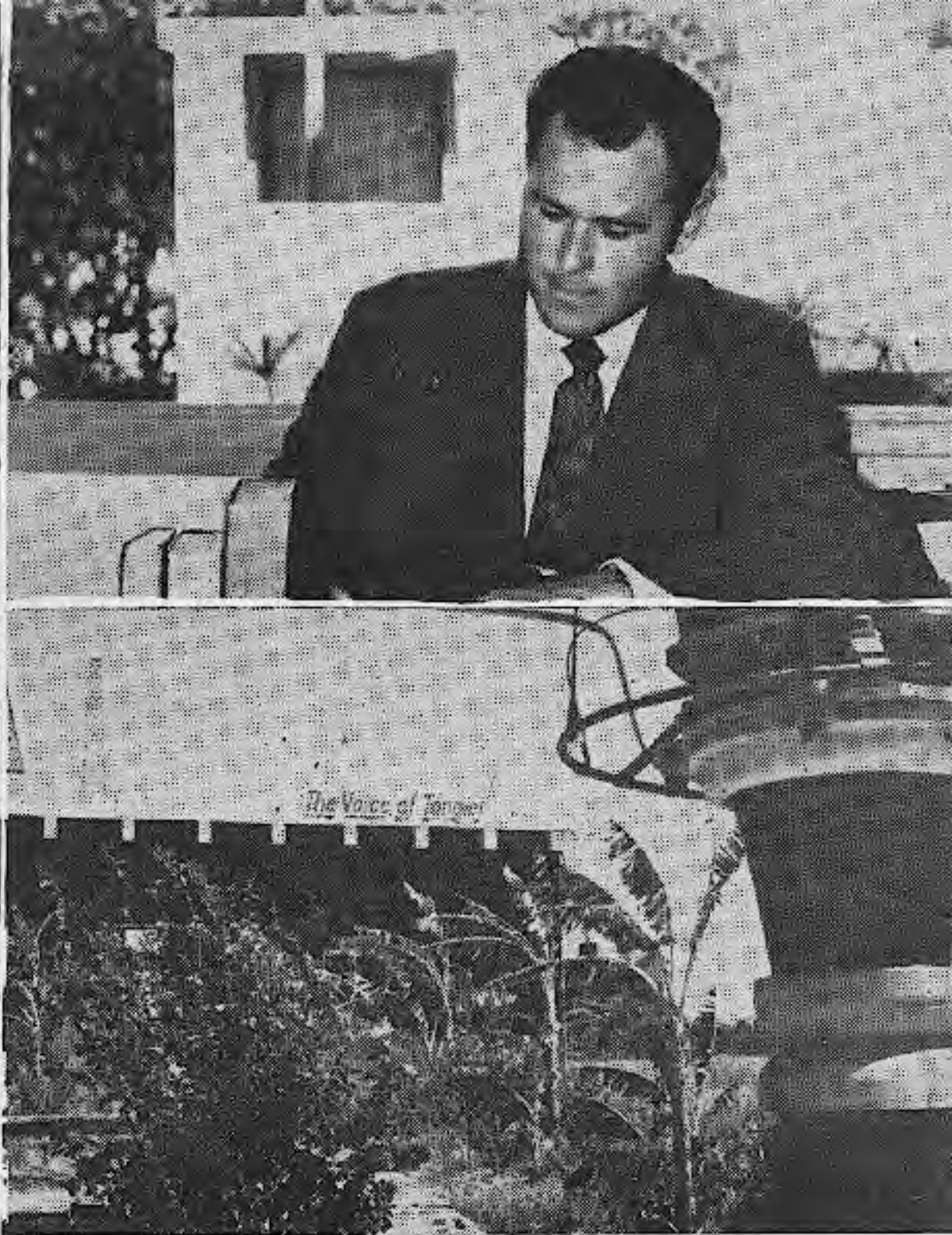
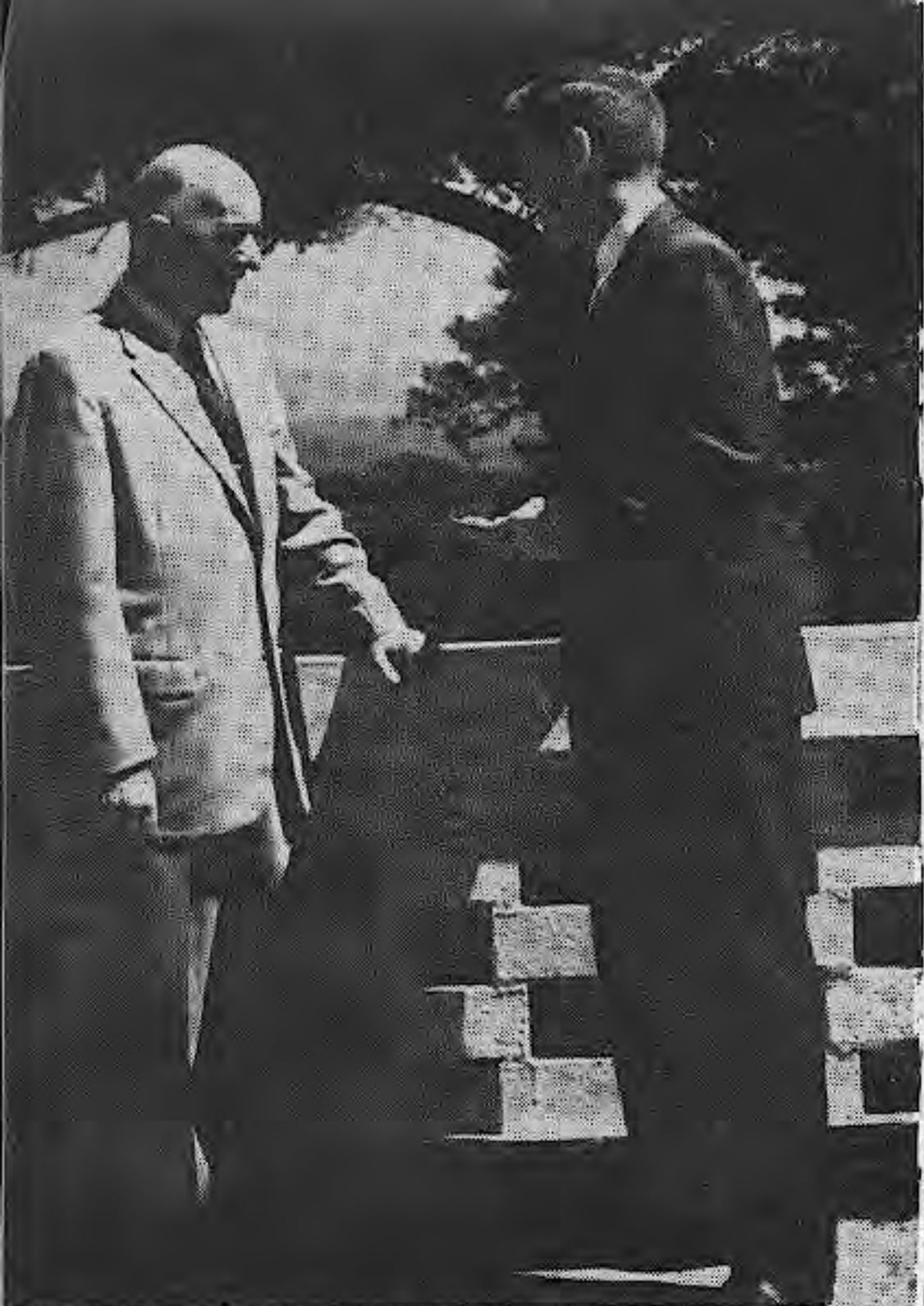
If we had planned for a year to attend such a meeting we could not have accomplished it better. We came upon it in such a providential way. God seemed to be arranging it for us.

The next two or three hours were wonderful beyond words. We talked with the leaders from all over Poland and discussed the needs of the country. We asked about the most suitable hours for Gospel broadcasting to the Polish people. We inquired about the kind of programs that would be effective in reaching them. The contact was absolutely invaluable. As a result we had many invitations to speak Sunday, the next day, in churches.

Sunday morning I arrived at the little Baptist church where I was invited to speak. The place was completely jammed long before the service started. One of the things that particularly impressed me was that fifteen minutes before the service the people got down on their knees and asked God to be with them in the service to follow. So many times throughout the Iron Curtain countries I noticed people who would stop in the daily routine and pray for God's help. We had a wonderful time together. They sang "Tell Me The Story of Jesus." I sang it in English along with them as they sang it in Polish. How thrilling it was to hear them. It seemed almost like a challenge to me as we sang. Each one seemed to be saying "Tell me the story of Jesus. Write on my heart every word. Tell me the story most precious, sweetest that ever was heard." Wasn't this our purpose in broadcasting?

Conference in Warsaw, Poland of Christian leaders





Right top: Rev. Nick Leonovich, chairman of Russian Department
Left: Rev. Ralph Freed, Field Director of the Voice of Tangier (l) and
Rev. Paul J. Pietsch, Assistant Field Director (r)
Right bottom: Transmitter building (l) and bottom of giant antenna

TYPICAL EXCERPTS OF LETTERS FROM RUSSIAN LISTENERS

"I and many many others here listen often to your programs. I am here in the northern-most part of North Russia where it is not allowed to preach the Word of God. As hard as the climate so are the people here. Send me some parts of God's Word for I have nothing from Holy Scripture, only that which I have in my heart."

"My heart rejoices when I hear of Christ, the wonderful message of salvation and the cry against sin. For the sick there are hospitals where they have hope for recovery. For the sinner and the fallen man walking in the grip of evil is a God for the salvation of souls and cleansing through Jesus Christ, that is through His blood shed on Calvary's cross. We rejoice when listening to the radio, hearing the message of salvation and also the singing of hymns. We are very grateful for your work in the Lord's vineyard."

"We heard your radio broadcasts from the Voice of Tangier. We are joyful and grateful. Very clearly we heard the hymns, 'Wonderful Jesus' and 'Come to The Fount of Life.' With our whole hearts we give thanks to the Lord for His grace coming to us through this work. We will pray for you, that the All-powerful Lord will bless His Word and that many will be saved."

WE MUST REACH RUSSIA WITH THE GOSPEL

Be a Missionary Radio Partner

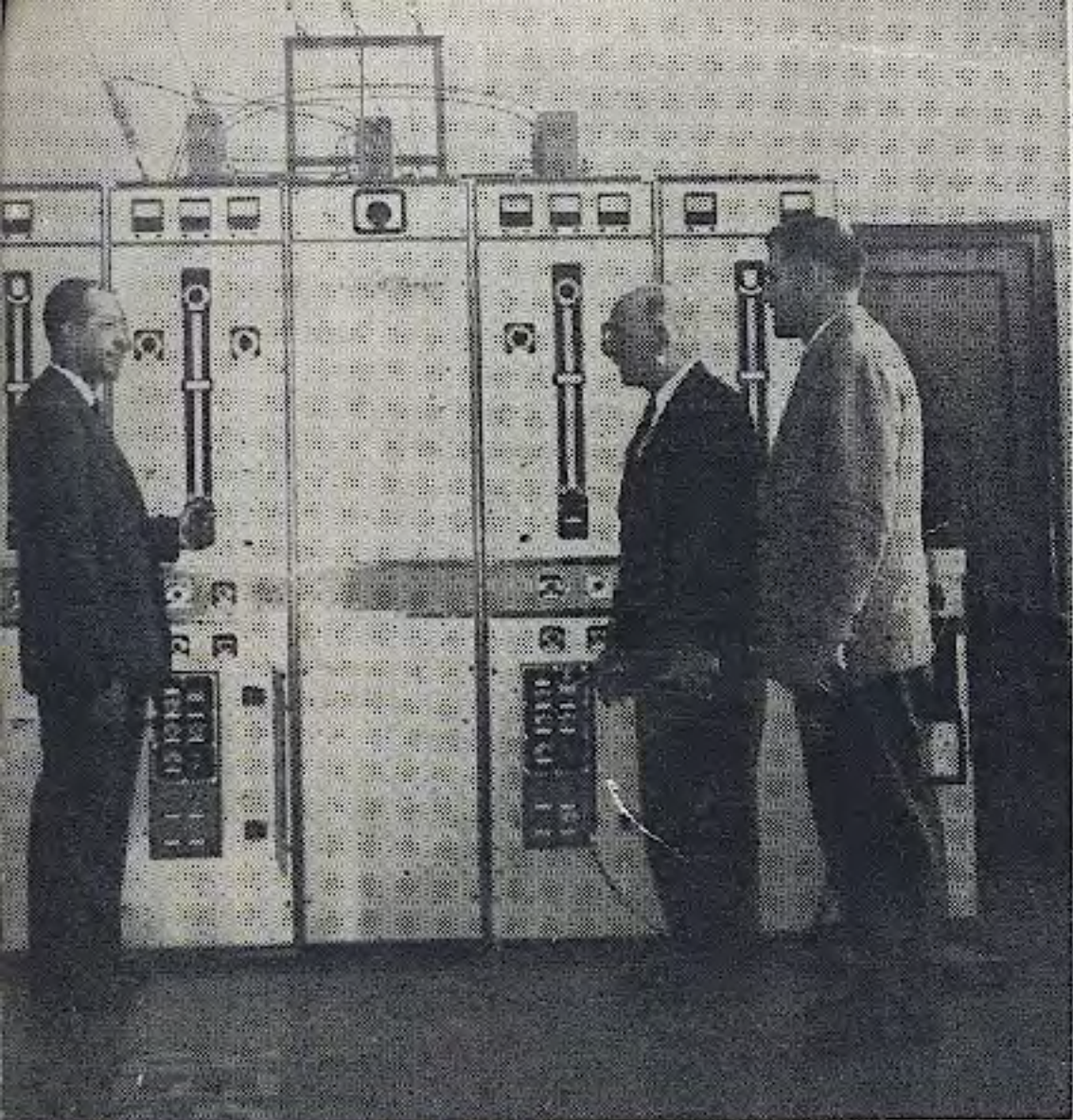
Send Your Name, Address and First Monthly Gift

(A Radio Partner Sends A Gift Each Month)

To reach Russia and the Iron Curtain countries with the Gospel message the *Voice of Tangier* is presenting this crusade to enlist 1000 Radio Partners who make regular monthly contributions of \$1.00 or more. We estimate the cost of a single radio program to be \$15.00. Thus, you can sponsor an entire program for a regular monthly gift of \$15.00 (or a partial program for less).

Voice of Tangier

354 Main Street, Chatham, N. J.



Voice of Tangier

MISSIONARY RADIO STATION

TANGIER, MOROCCO

The Station

The Voice of Tangier under the direction of International Evangelism, Inc., is an interdenominational Radio Station maintained by free will contributions and the regular support of churches and individuals. The station, located in Tangier, Morocco, North Africa, broadcasts on three powerful transmitters equipped with directional antennae systems into 5 specific target areas: Central Europe, Spain, North Africa, the Middle East and countries behind the Iron Curtain such as Russia, Hungary, Poland, Czechoslovakia, East Germany and Rumania.

Its Location

The city of Tangier is strategically located — the gateway to three continents: Europe, Africa, and Asia. From the Hillside Heights of the Voice of Tangier above the blue Mediterranean, Spain can be seen clearly. The Voice of Tangier, nearest missionary radio station to Russia, is heard throughout the Soviet Union.

Listening Audience

There are more than 90 million radio sets in Europe according to recent figures of U. S. Information Agency, Washington, D. C. There are 15 million radio receivers in Russia. In fact nearly one-half of the existing radio sets in the world outside of North America are in easy reach. This shows the magnitude of the potential listening audience of the Voice of Tangier.

*English
French
German
Spanish
Portuguese
Norwegian
Swedish*

*Czech
Polish
Yiddish
Esthonian
Lithuanian
Slovakian
Finnish*

*Russian
Hungarian
Yugoslavian
Bulgarian
Roumanian
Ukranian
Dutch*

*Latvian
Italian
Albanian
Greek
Armenian
Hebrew
Catalan*