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THE
COMMISSION



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THE CHANGE IN SPAIN



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FOR YEARS the columns of *The Commission* have reported from time to time on the status of religious liberty, or the lack of it, in Spain.

In 1959, for instance, an article by Mrs. Charles W. Whitten told of effects of a Spanish ruling forbidding permission to marry for anyone baptized in the Roman Catholic Church who had left the church. Another report described events leading to the demolition of interior partitions in the Baptist church building in Elche, by order of local authorities. A 1961 photo showed the government seal barring the doors of Second Baptist Church, Madrid.

In early 1963, announcement was made that the Spanish foreign minister had proposed consideration of a law governing the nation's Protestant minority. Later that year government permission was given to reopen the Elche Church, closed for seven and a half years, and Second Church, Madrid, closed for nine years.

Further reports chronicled the debate over the proposed religious liberty law, its eventual passage in June 1967, and the reactions to, and appraisals of, the law.

To explore the current health of religious liberty in Spain, Leland Webb, managing editor, last October talked in Madrid with Mr. and Mrs. Whitten, now the senior Southern Baptist representatives in Spain. The Whittens, appointed missionaries in 1947, went to Spain in 1953 from Argentina, where they had served 1948-52 after a period of language study. As treasurer of the Baptist Mission in Spain, he has had close contact with legal situations affecting the churches.

As they talked, the Whittens (who began an eight-month furlough in December) sat in the living room of their third-floor apartment—the usual type of abode for residents of Spanish cities. Individual houses are few and expensive. Signs of construction seem almost everywhere in Madrid; more often than not, the building going up is to be another apartment complex.

The day of the conversation, October 17, had been somewhat unusual. On that Tuesday afternoon, Baptists in Spain had what is believed to have been their first audience ever with a designated head of state. Whitten had been one of four Baptists at an interview with Crown Prince Juan Carlos de Borbón, designated successor to General Francisco Franco (now 80) as head of state in Spain. Two Spanish Baptists present were Juan Luis Rodrigo, pastor of First Baptist Church, Madrid, and José Borrás, president of the Spanish Baptist Union. Also present was

Left: Missionary photographer captured a fireworks display in La Coruna, Spain.

W. H. (Dub) Jackson, Jr., a former Southern Baptist missionary to Japan, who now heads an independently financed, U.S.-based, Baptist evangelistic organization.

Whitten, a long-time observer of Spanish life, has a perspective from which to offer a balanced interpretation of events. Still, the interview with the Crown Prince had made an impression on him.

The visitors were surprised by the appearance at the interview of the Crown Prince's wife, Princess Sofia, who, it was said, wanted to meet the Baptists. Whitten described the audience, held at the palace known as Zarzuela, as being informal and open. The Crown Prince and Princess showed warm interest. Princess Sofia asked about Baptist beliefs, differences between Catholic and Protestant Bibles, and denominational points of view.

Among the gifts Jackson presented the Crown Prince was a copy of the Bible of the Bear, an early translation of the Bible into Spanish, reissued in 1971, the 400th anniversary of the translation. The men apologized for not having gifts for the Princess, since her presence was unexpected. She replied simply, "But I have this Bible of the Bear which you brought. That pleases me."

Too much significance should not be attached to one such contact with Spanish leaders. But the contrast with the stand-

ing of Baptists as little as ten years ago is striking.

(Further changes in the religious picture in Spain may be in the making. In mid-January a wide majority of the bishops of the Roman Catholic Church of Spain approved a document supporting separation of the church from the state, except for financial aid. The document calls for a revision of the 1953 concordat that regulates relations between the Vatican and the Spanish government. The bishops specifically asked an end to the government's right to share in the process of naming bishops and the withdrawal of members of the hierarchy from government bodies. The document also asked that special legal privileges enjoyed by priests be ended; for instance, priests now cannot be arrested on ordinary criminal charges without approval of their bishop, and trials are held in secret. The bishops denied, however, that government money received by the church constitutes a privilege; the assistance, they said, "is directed toward the service of God and the salvation of men." Present state aid is estimated at \$10 million a year and includes small monthly salaries for priests; the document did not mention the salaries.)

The Whittens have watched the barometer of religious liberty in Spain register the shift from a stormy period to the relatively fair climate of today. Many of their observations are shared in this interview.



Cross beside
highway near
Valencia, Spain.

• *Leland Webb: Apparently there have been many changes—social, economic, and religious—in Spain in the past ten or fifteen years. What were conditions like when you first came to Spain?*

Charles Whitten: When we came in 1953, Spain was still recovering from civil war, in which more than a million persons died. The economy was weak, the standard of living low. Often people did not have enough food in their homes. I remember eating in a pastor's home shortly after coming to Spain. Meat was served only to the pastor and me. You can imagine how I felt, trying to swallow that meat while looking around at his children who had none.

With the passing years the economic situation has greatly improved. There have been many social changes, and, of course, the religious situation has changed.

• *What were some of the factors leading to the changes?*

Whitten: The year 1953 is important in many respects. In August a treaty was signed between Spain and the United States to allow location of U.S. air and navy bases in Spain.

Also, within a month, Spain signed a concordat with the Vatican. Both actions greatly affected our situation.

The pact with the American government brought many Americans into Spain. For instance, the air base near Madrid usually has had about 10,000 men stationed there; most are married, and many bring their families to Spain. The treaty came at a time when very few tourists traveled to Spain, and there was little foreign investment. With the coming of Americans and other foreigners, Spain began to see what tourism could mean to its economy. The country began to relax many of its regulations. The coming of foreigners into Spain is one factor that has helped alter the religious situation. The tourists also brought in a lot of money. This was the beginning of a better economy.

With the improved economy, Spaniards began to travel abroad. The country had been almost com-

pletely isolated, with little contact with other countries. In fact, shortly after World War II most of the western nations withdrew their ambassadors from Spain to protest what was called a totalitarian system of government. But this isolation has gradually changed and now has been reversed. Spaniards who traveled began to see how the rest of the world lived, and they were not satisfied for their country to be closed and isolated.

Many other people left Spain to find jobs. Most did not plan to stay away; they left to make more money, but they wanted to return home. Many of these people, coming in contact with more liberal atmospheres, were converted to evangelical faith. When they returned to Spain, they formed family worship units in their homes, and this sometimes helped Baptists start new works [mission congregations].

The fact that Spain wants to enter the European Common Market is helping Spain to open its doors even wider. The country realizes it must live in the community of nations.

Another factor in change was Vatican II. We often say that Pope John XXIII opened a door that Pope Paul VI has not been able to close. Aside from the influence of Pope John XXIII, just with the movement of history the Catholic Church is beginning to feel a need for some type of renewal and restructure—a new approach. This is being felt in Spain as around the world. Of course, there are opposing factions in Spain; a conservative line within the Catholic Church opposes what some of the young priests are trying to do. But there certainly is more interrelation now between the Catholic Church and evangelical Christians.

In today's interview with the Crown Prince, my pastor, Juan Luis Rodrigo, mentioned that next week he would take part in an interfaith group to include Greek Orthodox, Roman Catholic, and all evangelical groups in Spain.

Our situation has moved from a time when Baptists were merely tolerated, without legal standing, to

today, under the new religious liberty law. While we do not have complete religious freedom, we enjoy a tolerance that enables us to do much more than we are doing.

Mrs. Whitten: One change that comes to mind is the emergence of a middle class that was practically non-existent when we first came. At that time there were a large group of poor people and a small group of wealthy people. Now many people are buying apartments and small cars on the installment plan, going on a vacation every year, and sending their children to good schools. This is the rising middle class. Baptists formerly reached a lot of the poor people and not many professional people. Now we are beginning to reach the middle class.

- *In the States we have seen reports over the past few years about the formulation and adoption of the religious liberty law in Spain and of varied reactions to the law. Just how much has the situation for religious liberty changed in Spain?*

Whitten: When we arrived in 1953, one or two Baptist churches had been closed and officially sealed by the Spanish government. The situation later became worse. In 1958, I believe, a total of eight

Baptist churches were closed by the government. Other evangelical groups also were affected, of course. But Baptists consistently have been very evangelistic, and for that reason a number of our churches were closed. In fact, one of the officials once said to some of the Baptists, "Why aren't you like [a certain other denomination]? They sit in their church buildings. They don't get out and cause trouble, and they don't have their churches closed." We considered that a compliment.

The limitations on freedom were not confined just to the closing of churches. According to Spanish law at that time, we were not permitted to make any public manifestations of our faith. We couldn't have a church building look like a church on the outside. We couldn't use newspapers or radio. We were not even supposed to talk to anyone on the street about the gospel. It was against the law to hand out a tract.

Still, evangelicals did all these things all the time, from person to person, which was really hard for the government to control. It was more like the New Testament pattern of witnessing—from person to person in homes and on the job, at factories and in offices.

A gradual change began to ap-

pear about 1961. At that time Dr. Eric Rudén, European secretary for the Baptist World Alliance, visited Spain. He and I were able to arrange interviews in the Ministry of Foreign Affairs. Our first breakthrough came through the Foreign Ministry, because pressure from the outside world was being felt.

We were able to put officials in touch with some of the Spanish Baptist leaders. Until then, the government would not even admit there was Baptist work in Spain. We were able to introduce officials to people like Juan Luis Rodrigo or José Cardona, who later became head of the Evangelical Defense Committee. When officials contacted men of this caliber, they began to see that Baptists stand for something. Officials used to associate Baptists with subversive groups like the Communists, but when they got to know us, they quit fearing us.

During the period 1960-63 all the sealed Baptist churches were reopened. From 1963 to 1967 the Evangelical Defense Committee worked with people in the government to propose elements for the new religious liberty law. Finally, in 1967, the "Law of Religious Freedom for Spain" was passed. The title is a misnomer, because there



is not complete religious freedom. But the law does grant much more tolerance.

• *Where do Baptist churches stand now in relation to registration under the new law?*

Whitten: We went through a stormy period in this regard. At first, the new law was greatly misunderstood. First, it does not go nearly as far as had been hoped. Second, the people had been restricted for many years and had faced outright persecution, so they were naturally suspicious of the government. Of course, there is such an intertwining of government and church, it is hard to tell where one ends and the other begins.

The law does contain some troublesome clauses. One is a requirement that churches maintain financial records, which must be stamped by the government at the first of each year. Government officials could scrutinize these books if they chose.

Mrs. Whitten: In actual practice this has not happened.

Whitten: Government officials must see the book once a year and put the official stamp on the first page. In no case that we have been able to verify have officials even looked in the book.

Second, churches are required to maintain a book listing all members. This book also must be stamped. In some respects the government has forced some of the churches to do what they ought to have been doing all along—that is, keep orderly books on finances and membership.

What the churches feared at first, and what some few still fear, is that the government might control

‘While we do not have complete religious freedom, we enjoy a tolerance that enables us to do much more than we are doing.’

church finances and membership by putting pressures on members. Churches felt this was internal interference. Thus, at first the Spanish Baptist Union voted to recommend that churches not register. Later Second Baptist Church in Madrid registered, and one or two others also registered.

Some leaders had hoped all churches would hold out so they could pressure the government for a better law, more favorable to Protestants. Any leverage was lost when some churches registered,

and, of course, other evangelical churches were registering also. Increasingly, more of the churches complied.

At one time it appeared the disagreement might divide the Baptist Union. But at the convention in 1970 the union voted to allow churches to follow whatever course they felt led to take. Now probably more than half of the Baptist churches have registered.

The Baptist Mission, the organization of missionaries, has also voted to register. It has become almost a necessity in order to have legal standing. We feel there is nothing in the registration process to hinder the missionaries. Argentina had a type of registration very similar to this. The Executive Board of the Spanish Baptist Union voted to support the mission in whatever decision it reached on registration, and the Executive Board itself is now considering registration.

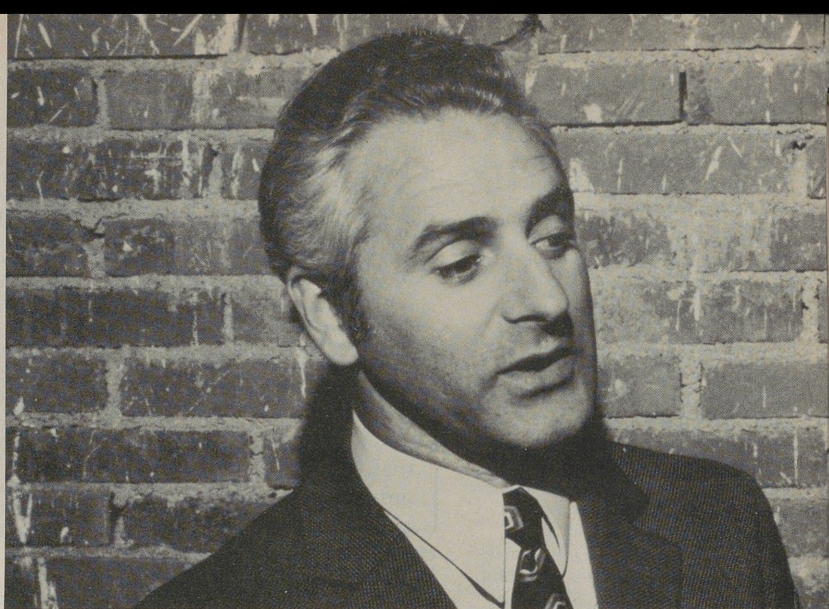
• *According to what I have heard, Spanish Baptists have recently had some firsts in activities they have been able to carry out.*

Mrs. Whitten: During the evangelistic crusade in 1971 Baptists used radio for the first time. And we used newspapers for the first time to any degree; there had been



Spanish scenes—Left: Children feed pigeons in Plaza Cataluna in Barcelona. Above: Woman doing laundry in stream near Vigo. Right: Man at Las Palmas in Canary Islands in the Atlantic.

Rafael Bustamante, pastor who works with two congregations in Madrid, stands in unfinished building for Baptist congregation in Barrio del Pilar and talks of the additional space new quarters will provide. Bustamante for a time ministered to some of the 150,000 Spanish migrant workers living in Germany.



isolated references earlier, but the Baptist name was always spelled wrong—*Baptistas* instead of *Bautistas*. And there has been permission for open-air meetings.

The Baptist convention in 1971 in Alcoy was held in a public place, in the best hotel. A concert was given in Baptist honor in the town hall, and public officials were represented in greetings. Also for the first time we could fly the Christian flag alongside the Spanish flag. I think there have been more firsts for Baptists in the last two years than we have seen before.

- *Is it now possible for churches to secure permission to build?*

Whitten: A church that was allowed to function before the religious liberty law was passed can continue so long as it stays inside the four walls of its building. But a church cannot expand unless it has registered. So if Baptists do not register, we are doomed to disappear, because we can't evangelize. If the churches register, they can start missions and can receive permission to build. Permits can be granted for special kinds of services, although these must be planned ahead of time, and there is still some difficulty in making arrangements.

People remain a bit suspicious about non-Catholics. But as we Baptists feel our way cautiously, we

are finding that what we can do under the new law is almost unlimited.

- *What do you expect the remaining churches to do? Will some continue to hold out on registration?*

Whitten: A few may hold out a long time, but I think that within a year or two 95 percent of the Baptist churches will be registered.

Mrs. Whitten: Most of them need to do some type of building for expansion.

- *I have been told that with these two major changes—a higher economic level and the increase in religious freedom—Baptists are beginning to see indifference among church members.*

Whitten: Secularism has set in. In some respects it is harder to win people to Christ now than it was during the time of persecution. In those days some people would not come to church due to fear, but to many others the conditions provided a challenge. Even when the largest number of church buildings were closed, people kept on meeting in private homes or elsewhere, and new people would attend.

We are reaching new people now, and we are grateful for the opportunities to evangelize. But we're experiencing in Spain what is being felt in many places—materialism is expressing itself in

such a way that people are showing indifference toward religious matters.

- *In the approach to expansion, are Baptists in Spain becoming less dependent on missionaries from abroad? Where does the leadership come from?*

Whitten: There are some outstanding Spanish Baptist leaders, and one-third of the Spanish Baptist churches are completely self-supporting. That does not necessarily mean they came to self-support without help. In most cases Southern Baptists helped provide the church building and often a pastor's home. But with that beginning, one-third of the churches now pay all their expenses.

Much new work is being started, and much money from Southern Baptists is being put into this work. But increasingly the leadership is in the hands of the Spanish Baptists. Missionaries are still finding plenty to do. Spanish Baptists, in fact, are at the point of recommending that missionaries start more new works and nourish them until the congregations can become self-supporting churches. Spanish Baptists are trying to do mission work on their own, but they are limited in finances.

- *Are there enough pastors being trained?*

Whitten: No, there are not



'In some respects it is harder to win people to Christ now than it was during the time of persecution.'

enough pastors for the churches. However, we are trying not to over-extend.

• *Is there any foreign mission outreach by the Baptist Union?*

Whitten: No, but this was brought up again in the recent convention. Such outreach would keep Spanish Baptists from focusing inward. Even though the Baptist Union is still small—a few more than 6,000 Baptists in Spain—we feel that if the union could carry on some work outside Spain, this would be a great help. The Woman's Missionary Union of Spain sponsors an offering in the churches each year designated for some particular mission field.

Mrs. Whitten: In 1971 it was for Ethiopia, in 1972 for Yemen.

• *Earlier you spoke of the first use of radio by Baptists in Spain in 1971. What is the present situation?*

Mrs. Whitten: Local Baptist radio programs are now being carried in Albacete and in Alcoy, and there has been a shortwave program for years over Trans World Radio, Monte Carlo. Joseph W. Mefford, Jr., the missionary who is chairman of the committee on radio, has helped start the local programs. A number of other churches are making plans for radio ministries.

• *You have mentioned changes in*

atmosphere between Catholics and evangelicals. Could you list some of the changes?

Whitten: There is now a committee working on a Bible that will possibly be accepted by both Protestants and Catholics.

Mrs. Whitten: The big change was when the Catholic Church began having its masses in Spanish instead of Latin. And the Catholic Church is urging people to read the Bible.

Whitten: There was a time when the vast majority of people in Spain had never even seen a Bible. Of course, many people still have not seen one, but there are newspaper advertisements about Bibles, most of them Catholic Bibles. Ten years ago such advertising was unheard of.

Mrs. Whitten: Another change is that people now are generally willing to go into an evangelical church. They have overcome their superstitious attitudes growing out of some of the outlandish tales that were told about Protestant churches.

• *What other changes among evangelicals would you point out?*

Mrs. Whitten: One of the most notable is the rising consciousness by the Spanish people of their stewardship responsibility.

Whitten: They feel the work of the Spanish Baptist Union should be carried out by money the Spanish

raise. They would like missionaries to continue to work in Spain, to branch out into areas that Spanish Baptists right now are unable to touch. They will ask missionaries to do types of work that the Spanish Baptists do not have personnel or finances to support.

• *Isn't this part of what the strategy study by the Baptist Mission and by the Spanish Baptist Union is about?*

Whitten: Right. Each group has a strategy committee. This afternoon these two committees met together to determine how their separate studies will relate. I have seen both studies, and they are amazingly similar.

As a missionary I have a dual relationship. Ever since I came to Spain, except for furlough time, I have been treasurer for the Baptist Mission. I work all over Spain in this connection.

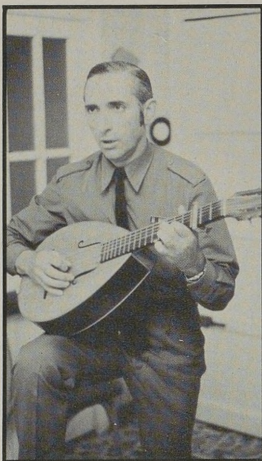
But another part of our work is that we are members of First Baptist Church, Madrid. The church has asked us for the fourth time to help start a mission. We began one that met in a beauty shop, where the owner at night pushed back the dryers and put in chairs.

After this was constituted as a church, we moved to the Vallecas area of Madrid, where we helped start a mission in a machine shop. Later they were able to rent their own building. This congregation is still a mission but will soon become a church. After it was able to secure a Spanish pastor, we moved to the Barrio del Pilar area to help begin a work. Next we moved to the San Blas area to do the same thing.

In all of this we are working under First Church. Pastor Rodrigo is my pastor. He asked us to do this work, and we report to him. We like this relationship.



Antonio Alcón,
Madrid bus
driver, plays
the laúd.



GOSPEL IN HIS BRIEFCASE

In their Madrid apartment the Alcóns show Antonio's bus driver's leather briefcase to Missionary Charles W. Whitten.



SIX DAYS a week, Antonio Alcón goes to work in Madrid, Spain. He dons his uniform—gray trousers, a quiet blue shirt with the badge reading, "Conductor Autobuses," and a thin black tie—picks up his driver's case, and begins his seven-and-a-half-hour shift as a bus driver.

During that shift Alcón is also a Christian witness, perhaps one of the most active in Madrid.

Sitting at the wheel of his bus, he doesn't have to seek people out. They come to him, by the score, all day long.

It's traditional, of course, that, by the rules, passengers are not to talk to the driver while the bus is in motion. But, as Alcón points out, it is not prohibited for the driver to talk to the passengers.

"The Lord opens the opportunities for me to witness," he declares. "When he sends somebody by my side that I should witness to, I can almost feel it ahead of time."

The bus officials should not mind, anyway, for Alcón does more for passenger good will than many other drivers. It's not uncommon for other drivers, when they are behind schedule or driving a bus nearly full, to pass up people waiting at a bus stop. Alcón never does that. He always stops, if there are people waiting to board.

Passengers, not always accustomed to such courtesy, sometimes come to the front of the bus (in addition to a driver, Madrid buses also have a ticket collector who takes up the fares; passengers do not pay the driver) to thank him for stopping. "That's my opportunity," says Alcón, "to tell them why."

Sitting in his living room on the top floor of a Madrid apartment house, Alcón brought out his driver's "briefcase," its dark leather now well worn.

"Here are my tools," he said to his visitors, pulling out a wrench and a screwdriver.

"And here are my other 'tools,' "

he added, bringing out of the briefcase a New Testament, some gospel portions, and some Christian tracts.

Alcón received one order of 15,000 tracts in Spanish from the Baptist Spanish Publishing House in El Paso, Texas. He has already distributed all of them. He also carries tracts in English and French to give to foreign visitors, and tracts with large type for people with vision problems.

"Since there are always new people on my bus line, I have an inexhaustible opportunity to witness," he says.

"He doesn't find it hard to strike up a conversation. 'I like people, and I like to talk,' he admits. 'Anything can be used to begin a conversation—the crowds in the street, the difficulties in finding jobs, pollution in the air, the rush of people.

"When people start complaining about these things, I point to the reality that we were all created for a purpose, and try to direct them toward a purpose in life."

Alcón's bus line runs near three different hospitals. This sometimes opens the way to inquire of a passenger about who in the family is sick. He often sends a gospel portion or tract to some patient.

Sometimes a boarding passenger will be so cold he is shivering.

"You are cold in the body," Alcón may comment to him. "Well, you are also cold in your spirit. Take one of these tracts—it will help warm you up!"

It is easy to see how Alcón, a vigorous, friendly, outgoing man, could easily strike up a conversation.

"I am an open person, and I like to meet people," he acknowledges. "I may make a little joke with people and talk with them, and the first thing you know, I am giving them Gospels."

When people respond, he tries to direct them toward a church. He has seen some remarkable fruits of his witness. Several individuals have

made professions of faith, and some have become baptized. One neighbor to whom Alcón witnessed is now a Baptist pastor in Barcelona.

Results are not always lasting. Some people Alcón has taken to church have made professions of faith and never returned. But he is still working with others, and a number are showing interest in the gospel.

"I don't get very discouraged," he says, "because I feel the Lord wants me to sow, and I'm not putting emphasis on the reaping. I'll never know what kind of fruit the tracts have had, but I have put them in the hands of people."

Yet one of the factors that makes Alcón unusual is his plan for follow-up. He maintains a file on persons he has contacted. Despite his claim that the file is unorganized, he keeps a card on each individual, including name and address when available, what transpired in the conversation, the individual's attitude, and whether a tract was given or accepted. On another sheet Alcón records professions of faith and church membership.

ALCÓN HAS BEEN a bus driver 23 years, but a Christian for only ten years or so. His interest in witnessing follows the pattern of the man who led him to Christ. Also a bus driver, that man, appropriately named Andrew, was persistent in his discussions and would not let Alcón alone until he faced the decision of accepting Christ. Andrew moved to Australia shortly afterward, and does not even know the result of his witness.

"As Andrew gave the message to me, somebody had given it to him," says Alcón. "And so I feel I have a tremendous responsibility and privilege to share this message with others. And these people I've witnessed to are also sharing the message with still others."

Alcón insists that his wife share in any attention paid him. "We are

a team," he declares. She has encouraged him in his witness.

Alcón's Christian service is by no means limited to his workday. He is a deacon in First Baptist Church, Madrid. During the year he was the church's Bible Society representative, more Bibles were sold through that congregation than through any other church in Spain. He sold Bibles to his friends and to people on the street, but his special emphasis was in convincing other church members that they ought to take Bibles to their friends who had not accepted Christ.

Several years ago the living room of his apartment was the meeting place for a congregation that now has become an organized church in Barrio del Pilar, an area not far away.

Alcón is also a musician. He sings in a rich baritone voice and plays the *laúd* (lute), an instrument with six double strings and a sound similar to that of a mandolin. Whenever he sings in church services, he also offers his personal Christian testimony, explaining the meaning of the song. He has written some Christian songs, usually only the words, but at times both words and music.

He learned to play the *laúd* while fulfilling compulsory military service, long before he became a Christian. Never one to let time lie idle, he decided to learn to play some musical instrument, and settled on this one. "I never suspected it would turn out to be a fountain of blessing in my life," he says, "for when I got to know Christ as Saviour, my whole life became a new song."

Antonio Alcón drives a bus seven-and-a-half-hours a day, six days a week. He is a living witness for his Lord twenty-four hours a day, seven days a week.

"I don't consider myself a preacher," he says modestly, "but I carry the gospel in my briefcase and in my heart."

TC

FOUR YOUNG WOMEN clustered around a table in the center of a classroom at Immanuel Baptist Church in Madrid, Spain. At the head of the table sat their seminary instructor, an attractive señora, wearing a light blue sweater, her hair Spanish-black.

Gesturing expressively, she turned from one student to another with a question, an explanation, a suggestion. Her teaching manner was attentive, direct, gentle. Even her facial expressions indicated genuine interest in her students.

The class offers training in general culture for wives of pastors attending the Spanish Baptist Theological Seminary, now quartered principally at Immanuel Church, an English-language church. The teacher knows a great deal about life in a pastor's family. She also embraces a love for learning that she tries to impart to her students.

She is Mrs. Esther Borrás. Her husband, José Borrás, is president of the Baptist Union of Spain and also a seminary professor. Mrs. Borrás formerly served as secretary for the Spanish Woman's Missionary Union. She speaks excellent English and is active in translation of books and papers.

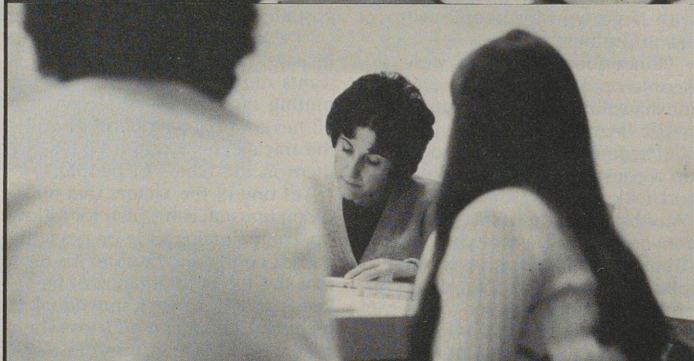
The following class period, in fact, was for teaching English to seminary students. The students in the small class paid careful attention.

"I asked the students recently if they feel the study of English is of no value, thinking perhaps they would not want to continue," Mrs. Borrás told a visitor later. "They said they had already been able to read materials for study in English and certainly wanted to continue."

Mrs. Borrás has an abiding appreciation for education and a desire to encourage pastors' wives to study more.

"I think it is important for me to try to challenge the ladies to study," she explains. "Some students come to the seminary with the idea that their wives do not need to study. They say, 'Oh, don't ask my wife to study. She just has to stay in the kitchen.'"

"So many people think that we women are worthless, that women are just to stay at home and cook



Mrs. José Borrás teaches at Spanish Baptist Theological Seminary in Madrid.

MORE THAN HOUSEWORK

and have the house clean; that's all they have to do.

"If the ladies see that I have my house clean and my children [a boy and a girl] and my husband cared for, and still have time to come here [to the seminary] every other day, that means they can do something else also, besides having their home clean.

"One of the main things for me is to challenge them to be better pastors' wives, to prepare themselves to be a better help for their husbands. If I could do it—I am not an exceptional person—they can do it also."

Among the subject matter she teaches the women are a bit of theology and Christian ethics and other subjects meant to help a pastor's wife. A number of the wives of students have had little education, due to the prevailing culture and their economic status.

"One student said to me yesterday, 'It's impossible for me to continue being a housewife only,'" related Mrs. Borrás. "I said, 'You have studied; now you have to do something else.'"

Mrs. Borrás has earned the right to encourage study. She was the first Baptist woman ever to graduate from a Spanish university. She was the first Baptist woman from Spain to earn a diploma at the Baptist Theological Seminary in Rüslikon, Switzerland. She and her husband also studied at Union Theological Seminary in New York.

Yet as the daughter of a pioneer Baptist pastor, Don Vicente Frances (see October issue, p. 30), she grew up in a home where the value of education was appreciated but not always available. Her father did not learn to read until the age of 19. Her mother received little education.

"My grandmother did not allow my mother to study," says Mrs. Borrás. "She thought she would die if she studied. But my mother realized that was not right, and she did everything possible to allow me to study."

Mrs. Borrás' attendance at the University of Barcelona was unusual, because in those days the status of Protestants was generally not even as high as middle class,

and thus they lacked the necessary funds. In addition, the cultural tradition holding that women did not need higher education was then only beginning to change.

"I think I was born with a desire for learning," muses Mrs. Borrás. "And since my mother could not study, she wanted me to do what she could not; she saw I wanted to study, so she tried to help as much as she could.

"My mother trained herself well with the little means she had. Even with three little girls, my mother learned to play the piano so she could play hymns at church." Prior to that, her father, who had learned to play the piano, not only conducted the service but also provided the music.

A practical factor for Mrs. Borrás was the help of a modest, Baptist-provided scholarship that became available at just about the time she was ready to enter the university. "I think I was the first one to apply for the scholarship," she recalls.

THE ROLE of women in Spain generally is changing," acknowledges Mrs. Borrás.

"There are many more women students at the universities now than there were 12 years ago, for instance. Women are studying engineering and law and chemistry and physics and medicine. The women are realizing they can do many more things than their mothers did 20 years ago."

The medical and legal professions seem to be opening more for women in Spain. It was only about three years ago that the first woman became a judge in Spain.

The changes are due, Mrs. Borrás feels, to several factors: the influence of tourists coming to Spain; greater travel by Spanish people abroad, where they encounter different cultures; the influence of television, showing various ways of life from outside the country; and the practical matter that families want more material possessions and need more than one income to provide them, so more and more wives are allowed to work.

The greater freedom, however, has not yet been fully received within the Baptist churches, the

atmosphere depending somewhat on the part of the country involved, for there are cultural differences between areas in Spain.

In one of the most progressive sections, Barcelona, Mrs. Borrás was invited to lecture at a meeting of Baptist churches on the importance of education and the need for evangelical schools in Spain. Her address was well received.

On another occasion she was invited to translate in a church service from English into Spanish; she accepted only on the basis that a man could not be found to do the translating. Afterward, she was asked to speak on the importance of the Sunday School for the Christian family during a week's emphasis on the Christian home.

The reason she was asked, she suspects, is "because they know I have studied. Thus they can accept me better than they would another woman."

She feels Spanish women could contribute more to Baptist work if the churches would recognize their potential, and if proper training could be provided. "We have many clever women who, if they could have a little more opportunity, could do much more," she insists.

Mrs. Borrás is accustomed to setting her own course. She and her husband met while he was a student at the Baptist seminary in Spain and she was attending the University of Barcelona. They were married in England, for in those days Spanish law denied marriage permission to persons who had been baptized into the Roman Catholic Church. Borrás had not only been a Catholic, he had been a priest.

She has tried to be a helpful pastor's wife, considerably guarding her husband's time for study, assisting in church work where he has been pastor, and "trying not to bother him with little things, because I see the responsibility and work he has to do."

Because of her background and insight, she can help on occasion in another way—by offering suggestions and even advice. As she expresses it, "We have a saying in Spanish: 'Four eyes see more than two.'"

The Astronaut and the King

PHOTOS AND TEXT
BY JIM NEWTON



Tenor Soloist W. R. (Bill) O'Brien, missionary to Indonesia, sings at the command performance of the *Messiah* in Jordan.

Jim Irwin
greet's King
Hussein and
Queen Alia.



University of Jordan president watches as Irwin inscribes a photo for the university, while students wait for autographs.

THE FACE of the manager of the Baptist Book Store in Amman glowed with excitement when we asked what the response had been to the testimony of Astronaut Jim Irwin before the King of Jordan and 2,200 invited guests.

"It was beautiful," exclaimed Salim Kwar with a twinkle in his eye. "This was one of the greatest

The author is assistant director of Baptist Press, the Southern Baptist Convention news agency, and accompanied the Baptist group on its Mideast visit.

things spiritually that has ever happened to our work here."

Kwar had reason to be excited. Twenty years ago, Baptists had begun mission work in Jordan, a country about the size of the state of Virginia, with a population of about two million. After two decades of struggling to build a half dozen churches and five missions and chapels, there are barely 200 Baptists in the entire country.

The visit of Apollo 15 Astronaut Jim Irwin may not change the

numerical strength of Baptists in Jordan overnight, but it has given a new strength of hope and enthusiasm to Jordanians like Salim Kwar and to the 18 Southern Baptist missionaries who serve there.

Suddenly, in three days, Baptists in Jordan became famous. The Baptist Convention of Jordan received credit for sponsoring what some Jordanians described as one of the most exciting public events of the year—a command performance for His Majesty King Hussein and 2,200



Holding a replica of the "Genesis Rock" he found on the moon, Irwin points way to fulfillment in life through Jesus.

invited guests, featuring Handel's *Messiah*, performed by a 250-voice choir from three Baptist schools in the United States, and a personally narrated film of the Apollo 15 moon flight by Astronaut Jim Irwin.

It was the first time the *Messiah* had been performed live in Jordan. It was only the second time that any Christian choral group had presented a concert of sacred music in Jordan. It was the first public appearance of King Hussein since his marriage only a week earlier to Queen Alia. And it was the first time an American astronaut had visited the country.

Irwin not only narrated the 20-minute film describing what it was like to walk on the lunar surface, but he also seized the occasion to state a clear and convincing testimony of his faith in Jesus Christ.

The crowded 2,200-seat Cultural Palace in Hussein Youth City resounded with applause, as Jordanians clapped in cadence when

Irwin walked from the stage to the royal box to make a presentation to King Hussein. It was a framed photograph of the astronaut standing on the moon's surface, mounted beside a miniature flag of Jordan and a symbol of Irwin's religious foundation, High Flight. Irwin had taken the flag of Jordan with him on the flight to the moon.

The applause faded, and a hush fell over the audience as Irwin began to speak. He told the Jordanians his flight to the moon was a voyage of both scientific discovery and spiritual awakening, that he had felt God's presence on the moon stronger than at any time on the earth.

The most impressive thing, the Baptist astronaut recalled, was to look out of the space capsule and see the beautiful earth shrink from the size of a basketball to the size of a marble.

"You could see the whites of the clouds, the blues of the oceans, the

browns and tans of the deserts," he said. "It almost looked like a fragile Christmas-tree ornament hanging there in the blackness of space. To see it shrink, to look out and see the earth with the eyes of God, has to change a man—has to make him realize that God loved us so much that he sent his Son, Jesus Christ, so that man might become like God," Irwin declared.

The astronaut, who resigned from the space program last August to create his own religious foundation, listed three ways he felt God's presence on the moon. First, when he encountered problems on the moon, the answers seemed to come almost in a flash, as an answer to the prayers of thousands of Christians on earth. Second, he felt the guidance of God in finding the famed "Genesis rock," the oldest rock ever discovered, sitting on a rock pedestal shaped like an outstretched hand that seemed to say, "Here am I, take me." And third,



Missionary Graydon B. Hardister holds photo Irwin presented to Baptist Hospital.



Foaz Ameish (center), pastor in Amman, Jordan, and the president of the Jordan Baptist Convention, and Missionary Paul S. C. Smith jointly welcome Irwin to Amman.

he felt inspiration to quote Psalm 121:1 from the lunar surface: "I will lift up mine eyes unto the hills, from whence cometh my help."

Irwin then held up a small tear-shaped, shiny, black rock, explaining that it was called a "worry stone." Describing it as a rock of superstition, Irwin said some people believe that if you rub this highly-polished rock, your problems will disappear. Then he held up a facsimile of the "Genesis rock" found

on the moon, saying it represented materialism, since scientists have perfected techniques to duplicate almost exactly the qualities of a rock 4.15 billion years old found on the moon.

Holding up a black-leather-bound Bible, Irwin told the crowd he had found that the greatest security is in the Rock of Ages, God's Holy Word. "Which rock will you choose—the rock of superstition, the rock of materialism, or the rock of the

Word of God?" he questioned. "I ask you to consider your relationship with God and Jesus Christ, and I pray that every one of you will feel the presence of God, so that all of us can stand together in the greatest anticipation of meeting in the sky."

Throughout the two-hour performance of the *Messiah* and the one-hour message by Irwin, King Hussein and his new queen listened intently, smiling frequently but commenting little. Some of the Baptists had feared that His Majesty might leave early, before Irwin had spoken, since it is often his custom to arrive at a public function and slip out after it starts.

A few worried that Irwin's testimony might have been too strong for a country that is 90 percent Muslim. King Hussein's apparent approval, however, seemed to neutralize any overt criticism.

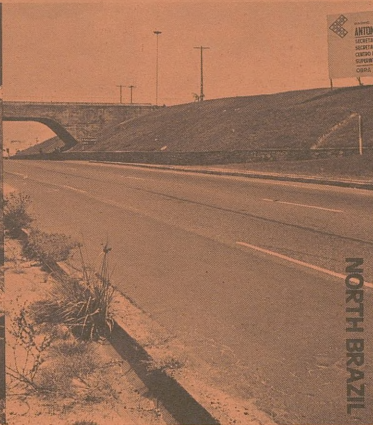
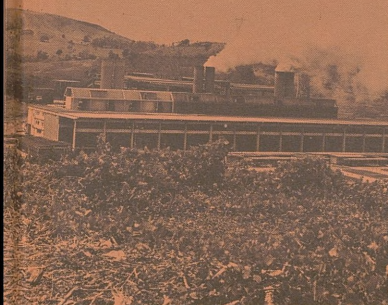
TWO DAYS after the command performance, Missionary Paul S. C. Smith, chairman of the Baptist Mission of Jordan (organization of missionaries), my wife, and I went to the Baptist Book Store to find out what reactions Kavar, the manager, had heard. Smith pointed out that the book store's strategic location in downtown Amman made it the most likely spot to reflect public response to the "command performance."

Kavar was aglow with excitement about Irwin's testimony. Not only was the message clear, spiritual, and pure, he said, it was presented openly to the king and the most influential people in all Jordan, as well as to Christian laymen who are members of the struggling churches of Jordan. "I don't think anyone could make a clearer statement of his faith," Kavar added.

Just as he was saying he had heard no critical comments, one of the top leaders of the Catholic Church in Jordan entered, complaining that he was unable to get a ticket to attend the invitation-only concert. Kavar pointed out that a letter had gone out asking him to list all persons he felt should be invited, but that he had failed to respond. He was sorry, but if the list had been provided, he would have been invited.

Indeed, the invitation list was the
(Continued on page 19)

NORTH BRAZIL



NORTH BRAZIL

the challenge of progress

"Last year this road wasn't here. This year it is," says a roadside billboard in North Brazil. The sign accents the tempo of activity typical of a region which occupies only one tenth of Brazil's land area, yet supports almost a fourth of the nation's population.



The Brazilians are not a "one race" people. The original racial strains include the Brazilian Indians, Portuguese, and Negro. Later came the impact of streams of immigrants from Europe (Italians, Germans, Slavs, and others) and, still later, of Japanese from the Orient.

Their Portuguese heritage of flexibility in religious attitudes, social customs, and economic habits has given Brazilians a liberal spirit. Diversity in languages and variety in ethnic and cultural backgrounds have made for an attitude of tolerance among the races.

Most people think of coffee, Amazon jungles, or carnival glamor when Brazil is mentioned. Few realize that in recent years there has been a surge of industrial development which has produced an economic growth rate higher than that of any other country except Japan.

Social changes and material benefits for the laboring class (even agricultural laborers are protected by a national minimum-wage law) have made household appliances available to all. Many people now drive Brazilian-made cars, in the past a privilege of the wealthy, as all cars were imported.

Education in all its phases is a focal

point of the country's attention and effort. Schools are being built where none existed before. A national anti-illiteracy campaign, begun a few years ago, has already taught 600,000 adults to read and write. Competitive college entrance examinations attract such large groups that only soccer stadiums are big enough to seat the contestants.

Social and political thought remain strongly materialistic, although a new note of idealism has found expression in the writings of a few modern authors. Marxist ideas circulate widely through university circles but find little literary or open expression.

A youth-predominant society alerts us to areas of work and emphasis in the future. Statistics show, since the revolution of 1964, about 42 percent of the population as being under 15 years of age.



Since the early 1800s, evangelical Christians have been bearing witness in Brazil. Today in North Brazil one finds Lutherans, Presbyterians, Congregationalists, Episcopalians, Baptists, and other smaller traditional groups. Various branches of the Pentecostal church are present and growing.

Southern Baptists began their work in Brazil with the arrival of the W. B. Bagbys in 1881. The next year, the Bagbys, along with the Z. C. Taylors (another missionary couple) and an ex-priest, Antonio Teixeira de Albuquerque, organized the first national Baptist church in Brazil.

Today, a sizeable denomination has

developed as a result of that first challenge. While it began in North Brazil, Baptist work spread throughout the country, and subsequently three Missions (organizations of missionaries) became necessary: North, South, and Equatorial Brazil. The North Brazil Mission works in the six coastal states along the northeastern bulge from Rio Grande do Norte to Bahia. It also ministers to a part of the interior state of Piauí.

From the beginning, a variety of approaches was used: personal evangelism and tract distribution, preaching, starting churches, leadership training, and secular and theological education. Later, camp work, a domestic science school, good will centers, agricultural programs, and student work were initiated to meet the challenge of progress. Outpatient clinics through the local churches were also added. Across the years, methods have changed to meet growing needs.

Pioneer missionaries recognized that the Brazilians themselves needed to participate in the expression of their faith. The initial efforts were through preaching (at first, curiosity guaranteed an audience). When curiosity waned, the missionaries took their New Testaments to the streets, shops, homes — wherever anyone would listen. According to Z. C. Taylor, "This experience taught us a lesson just where we needed it. People are to be saved as individuals, not *en masse*." Lay witnessing and personal confrontation was a basic method from the outset of the mission enterprise in North Brazil.

As the work developed, it became evi-



One of North Brazil's thriving Baptist churches



Brazilian Baptist student teaching a literacy class

dent that more formal training was necessary if the people were to grow in the art of personal witnessing and church development. To this end, the North Brazil Seminary was founded in 1902 in the home of missionary Solomon Ginsburg. From humble beginnings has come a seminary that now offers degrees in theology, religious education, and sacred music. The school is located in Recife.

Fifteen years later, a similar institution, for the training of young women, was founded on an adjoining campus. Today, the Seminary of Christian Educators has graduates in nearly every state in Brazil; many serve with Brazilian mission boards. Teachers, missionaries, social workers — all are accepting and responding to the challenge of progress.

Northeast Baptist Bible Institute, located in Feira de Santana, Bahia, opened its doors in 1960. Organized to meet a specific need, it trains workers who feel called to full-time Christian service but who because of age, educational background, or family responsibilities cannot enter the schools in Recife. Its graduates make a significant contribution to the progress of church development in northeastern Brazil.

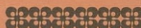
Education has been a valuable means of witness in this land, which has needed schools since its very founding.

The American Baptist College (high school) in Recife is the largest of six Baptist schools in the North Brazil Mission area offering primary and high school courses. Dozens of other primary schools are under the auspices of local churches. The large number of non-evangelical students enrolled offers a rich field for personal witnessing. Not only do they receive a superior education, but the lives of Christian teachers and schoolmates bring them into daily contact with the gospel.

The Colégio Taylor-Egídio, the Baptist school in Jaguaquara, Bahia, is among the oldest of evangelical schools in Latin America. Its farm program, alongside the educational program, is recognized for its excellence far beyond the borders of the

Mission and the limits of the state where it is located.

The agricultural and aviation programs have also been used in presenting the message of salvation. Based in the more remote area of Corrente, Piauí, the farm programs reach out to the farmer or rancher, and the plane ministry makes spiritual assistance available in otherwise inaccessible places. As they see Baptists interested in helping with their work and their physical needs, people are more likely to respond in a personal way to the message of Jesus.



Coastal cities have become a dumping ground for the wretched and bitter who flee the drought-parched interior in search of a better life. This transition from a rural to an urban way of living brings opportunities as well as problems.

The gospel helps the Christian make the transition by providing Christian fellowship to substitute for the family and community he left. Others who have not known such a fellowship may be more responsive than ever to the gospel message. The weakening of family ties, the loss of individualism in the impersonal industrial society, and the secularization of life present in urban living may lead them to reach out for the eternal.

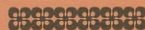
Alongside the local churches, the good will centers in Recife, Natal, and Aracajú have developed a program to accompany the progress and problems spawned by the growing urban population. As these centers help thousands of needy and suffering people each year, they always show those who receive the benefits that their greatest needs are spiritual. Regular Bible study programs and evangelistic services are part of each good will center program.

The fruitful ministry of the centers has led the people of Maceió to request someone to work there in the social service ministry. Also, Salvador, a city of over a million people, has requested a missionary for Christian social ministries. This person would train workers and coordinate the outreach of local churches in ministering

to the needy about them.

Growth of the denominational structure has led the Baptists in many states of Brazil to have headquarters buildings. The buildings not only house offices for Sunday School, Training Union, and WMU, but also include the Baptist book store. Every conceivable aid to evangelism is found here: denominational literature, books, tracts, portable organs, as well as Bibles and New Testaments furnished by the Baptist Bible Press (another fruit of the Lottie Moon Christmas Offering) and the Brazilian Bible Society.

State Baptist boards promote their programs of evangelism, religious education, radio and TV outreach, and camp work, as challenges arise and funds are available. A church architecture department and loan board are also an integral part of the work.



Many men and women are involved as "God's fellow workers" in meeting the challenge of progress in Brazil and in confronting men with God in Christ Jesus. Among these are not only the missionaries but also capable Brazilian leaders — pastors and laymen. Book stores and state papers, local churches and associations, and strong state and national convention programs — all give continuity and solidity to the work.

Many consider Brazil to be a future leader in the worldwide picture. She is one of the world's largest land masses, in productive area. In population, she ranks eighth among the nations. What kind of leader will she be? Will she exert a Christian or a pagan influence?

The answer is being formulated now. Will YOU be a part of the answer?

—by James P. Kirk

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a witness of love in INDIA



Missionary journeyman and a village Sunday School group.

India is a secular, democratic republic, the largest democracy in the world. The size of the country is not large — only about half the size of the continental United States. But the population density is so great that India, with approximately 580,000,000 people, is second only to China in population. The government is making a great effort to diminish the population increase, which in recent years has been averaging 12,000,000 per year.

While this nation is known for densely populated cities like Bombay, Calcutta, and Delhi, she is primarily a country of rural life. Eighty percent of the population lives in farming areas, comprising some 600,000 small villages. It is in these sections that one sees the great strides the country has made in agricultural production. Introduction of new varieties of wheat, rice, and other grains and increased acreage under irrigation have brought along the "green revolution," and now India is virtually self-sufficient in the production of food grains.

In the urban areas and in the rural villages, one can see and hear the effects of the nation's diversity of languages. In spite of the fact that there are 15 different languages and more than 800 minor tongues and dialects, there is an amazing unity among the people in India. The states of India are divided according to the predominant language in the area, so that the common man can talk to his state government officials in his native

tongue. Hindi is the country's official language.



India is the motherland of Hinduism, the world's oldest historic religion, and more than 80 percent of the people are Hindus. Actually, the word "Hindu" is the corruption of the word "Indus," the name of the large river flowing through what was once the western section of India and is today the nation of Pakistan. Hinduism, then, was originally the way of life or religious culture of the Indus river civilization, dating back to at least 2000 B.C. For four millenia, India was Hinduism and Hinduism was India.

Hinduism started as a simple animistic polytheism: worship of the sun, moon, river, and other forms of nature. Through the centuries, the religion developed along with the culture and philosophy of the people of India until today there are multitudes of gods, philosophies, idols, sects, legends, and religious writings.

The man-made forms of Hindu worship have become so developed and diversified that there is now some form of worship suited to every class of society, from the most backward and uneducated to the highly intellectual. Hinduism has survived through the centuries partly because of this diversity and partly because of its willingness to assimilate beliefs and practices of other religions as well.

The birth of Buddhism and Jainism,

as reformations of the Hindu religion, occurred in the sixth century B.C. Religious culture was changed further by the entrance of other religions into India.

In the first century A.D., Christianity came to the southwestern section of the country, in what is now the State of Kerala. Tradition says that these Christians were the product of the visit of the apostle Thomas.

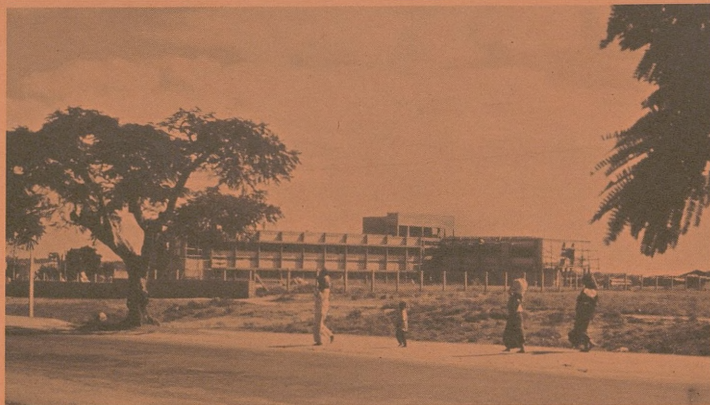
Islam entered India with the invasion of the Mogul armies in the fourteenth century. Today about 10 percent of the population of the nation is Muslim.

More recently, in the late eighteenth century, Christianity again came to the country when the Englishman, William Carey, began the modern missionary movement in what is now Bengal, India.



Dozens of Christian mission agencies have been, and are, at work in India. Until recently, however, Southern Baptists were not a part of Christian missionary effort there. The Northern Baptists (now American Baptists) in the United States, as well as Baptists from other countries (including Canada, Great Britain, and other Commonwealth nations) for many years have had mission projects throughout the country.

After World War II, the Southern Baptist Foreign Mission Board tried in earnest to place missionaries in India. This attempt was unsuccessful until 1962



Bangalore Baptist Hospital under construction.

when a Southern Baptist missionary surgeon was granted permission to work with the Christian Medical College in Vellore, South India. Through the efforts of this doctor and his wife, the invitation came from the Indian government for Southern Baptists to begin a medical mission project in India. Bangalore, a city of nearly 2,000,000 people, the capital of the southern state of Mysore, was selected for the medical endeavor.

Since 1966, Southern Baptist missionary physicians have been working in Bangalore; first, purchasing land, then designing and building the Bangalore Baptist Hospital. On January 15, 1973, the hospital was opened and dedicated to the service of humanity. The institution is a 75-bed general medical and surgical hospital, fulfilling a great need for medical care in Mysore State.

During the years required for the construction of the hospital, the India Baptist Mission (organization of Southern Baptist missionaries) has worked to establish other channels to reach people. Thousands of patients receive medical attention in mobile clinics in and around Bangalore. Many have come to know Christ and his love through the spoken and written word as it is distributed at the clinics and demonstrated in the lives of the workers.

By the end of the first six years of Southern Baptist work in Bangalore, seven Baptist churches were added to the Christian community. The first of these was Sonnenhalli Baptist Church, named from "sonnen" (meaning mosquito) and "halli" (meaning village). In 1968, an English-language Sunday School was started for the children of military personnel and for

missionary children. From this Sunday School developed the English-language Calvary Baptist Church, which was organized in January, 1971, with 46 charter members.



There is a ready response to the presentation of the gospel around Bangalore, with many more invitations for home visits and evangelistic meetings than can be met by the Christian workers. Many villages around the city have never had the opportunity of hearing about Christ.

One effort which has met with great response is the Bible Way Baptist Correspondence School. This course offers a home study of the Bible in five different languages. In its first five years of operation the course had enrolled more than 8,000 students. The value of the correspondence course is limited only by the number of personnel available to work on the staff.

Bangalore is a city with approximately 40,000 students enrolled in more than 40 colleges. In 1971 the Baptist Outreach Library and Reading Room was opened for the benefit of the people of Bangalore. The library with its more than 7,000 volumes has been of great service to many of these students and to the rest of the English-speaking community.

Another opportunity that has opened for Southern Baptists in India is at Serampore University. This university, near Calcutta, was founded by William Carey. In 1972, at the request of the university, the Foreign Mission Board assigned a missionary to the theological faculty of this institution. Through him, Southern



Librarian assisting student in Outreach Library.

Baptists hope to assist the continued Christian influence of Serampore's College of Theology.



The appreciation of the people of India is shown by the patients in the Baptist clinic as they say, "We like to come to your clinic because you seem to care so much more for us."

This response to the love of Christ is exemplified even more by a young man who volunteered to read from the Bible when a Christian interpreter was not available. Chinnayya's reading led to an interest in Christ, and then to further attendance in gospel meetings. Eventually, he was converted and baptized; now he is a leader in one of the Baptist churches.

The effect of the gospel upon the life of a young person is again demonstrated by the college student who tried to disrupt a preaching service. When his attempts failed, he began to listen to what was being said. A few weeks later, he had given his heart to Christ and was enrolling in seminary to prepare for a life of Christian service.

Such is the power of the life-changing love of Christ. Today, in India, you as Southern Baptists are making possible this witness of his love.

—by Mrs. John Wikman

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Irwin addresses students at University of Jordan, Amman.

(Continued from page 14)

major public relations problem of the concert. The Cultural Palace in Hussein Youth City seats only 2,200, yet is the largest auditorium in Jordan and one of the most beautiful in the Middle East. Smith, who coordinated the arrangements for the performance, said there were at least 3,000 requests for seats that could not be filled. In fact, he added, the auditorium could have been filled every night for five nights in a row, if the performance could have been repeated.

The music itself was a big attraction. Rarely does a choral group accompanied by orchestra perform a major classical work in Jordan. The Baptist group included 250 voices and a 17-piece orchestra. More than a hundred of the performers were from Brewton-Parker College, a small Baptist junior college in Mt. Vernon, Georgia. Most of the others were from Baylor University, Waco, Texas, and Southwestern Baptist Theological Seminary, Ft. Worth, Texas. Conductor was Robert Burton, music professor at Southwestern Seminary.

Soloists included one Southern Baptist missionary—William R. O'Brien, music missionary to Indonesia (tenor)—and three Southwestern Seminary faculty members: Mrs. Sue King (soprano), Mrs. Virginia Seelig (alto), and Dean James McKinney (bass).

It was a wonder that the group was even there. One month earlier, the trip was almost aborted because the airline scheduled to handle the charter flight canceled the contract. David Meier, president of Meier International Study League of Hurst, Texas, who dreamed up the idea of the astronaut's appearing with the *Messiah* group, managed to get another charter lined up. Meier, a former minister of education for a Ft. Worth Baptist church, had met with King Hussein and Smith several months earlier, initiating the invitations for the "command performance."

The concert, plus Irwin's appearance, received front-page coverage and almost a full page of photographs in the Arabic-language newspapers in Jordan. Jordanian television, with the best television facilities in the Middle East, devoted extensive coverage to the concert and visit of Irwin, including more than one-third of its 20-minute newscast on the day of the performance.

The first item on Irwin's schedule when he arrived in Jordan was a 40-minute interview on Jordanian television. Television Newsman Munib Toukan, the Jordanian answer to Walter Cronkite, asked all the right questions, prompting articulate responses from the former astronaut. The interview was so good that some newspaper and

wire service reporters grumbled at a later news conference that Munib had already covered everything of importance, and they were left with no significant questions to ask.

"If we had paid a million dollars, we couldn't have gotten this press and television coverage," observed Mrs. Alta Lee Lovegren, missionary in Ajloun and mission press representative. Overnight, Jordanians had come to recognize Baptists as a significant religious group, despite their small numbers.

Perhaps most significantly, the visit swung open doors to Baptists at the highest echelon in the Jordanian government. Because of his efficiency in handling details for the concert arrangements, Smith earned a reputation among government leaders that will reap benefits for the missionaries for years to come.

IRWIN, and the group that traveled with him, received a royal welcome in Jordan. It was probably the warmth and graciousness of the people, not only of the royal family, but also in the most humble shops, that most impressed the 380 Americans traveling with the group.

Irwin was in Jordan only three days, but his schedule was jammed with appearances that Smith and others felt would have lasting benefits.

At the outset, His Royal Highness Prince Hassan gave Irwin and his party a 45-minute briefing on the problems Jordan faces as a nation, and how the Royal Scientific Society he heads is seeking to use scientific methods to solve the people problems of Jordan. There Irwin met with some of the top scientists of the nation, paying tribute to the contributions of University of Jordan Professor E. J. Baghdaddy, who developed the S-band communications system used in the Apollo flights for radio contact between the moon and earth. Following the briefing, Irwin and his party were guests of the Royal Scientific Society at a banquet at the Jordan Orthodox Club.

The next morning, Irwin and a group of about 50 persons from the tour flew to Aqaba, Jordan's resort city on the crystal blue waters of the Gulf of Aqaba, as the guests of Alia Airlines. At Aqaba, Irwin and a small group of about eight others paid a private visit to King Hussein and his new bride at their honeymoon palace. They talked for about 30 minutes. Present were Irwin and his wife, Mary; their four children—Jimmy, Jan, Jill, and Joy; Mr. and Mrs. Bill Rittenhouse; Ali Ghandour, president of Alia Airlines; the king's personal physician; and King Hussein and Queen Alia.

Rittenhouse, Irwin's former pastor at Nassau Bay Baptist Church, Houston, Texas, now vice-president of High Flight, recalled later that King Hussein had expressed appreciation for Irwin's visit to Jordan, and admiration for his courage and convictions.

During the conversation Queen Alia asked Mrs. Irwin how she felt while her husband was walking on the moon—if she were worried or afraid.

"No," replied Mrs. Irwin. "I have a deep faith in Jesus Christ, and I just turned it all over to him and knew Jim would be all right."

After their conversation, King Hussein insisted that the Irwins and Rittenhouses take a brief ride on the royal yacht.

That night in Amman, Prince Hassan gave a banquet in Irwin's honor at his palace home. The guest list prompted Smith to whisper, "There is more royalty in this room tonight than I've ever seen assembled in one place before."

Before dinner, the Brewton-Parker College Hand Bell Ringers gave a brief concert, and a folk song group called the "Folk Four" sang several numbers.

Obviously touched by the spirit of the young people, Prince Hassan responded at first by apologizing



During air base tour, Crown Prince Hassan and Irwin watch F-104 jets "scramble."

for not having invited the 20 youths to stay for dinner, explaining that they did not have enough plates. Then he asked his beautiful wife, Princess Sarvat, to make whatever arrangements were necessary to provide dinner for the young people. Somehow, enough plates were found.

The next day, Prince Hassan and Irwin flew on the royal jet to the Prince Hassan Air Force Base, where His Highness gave the former astronaut a personally guided tour of the entire base. Irwin shared his experiences of flying to the moon with the pilots stationed there, and climbed into one of the American-made F-104 fighter bombers. In Irwin's honor, two of the jets "scrambled" and made passes over the base at about 100-foot altitude.

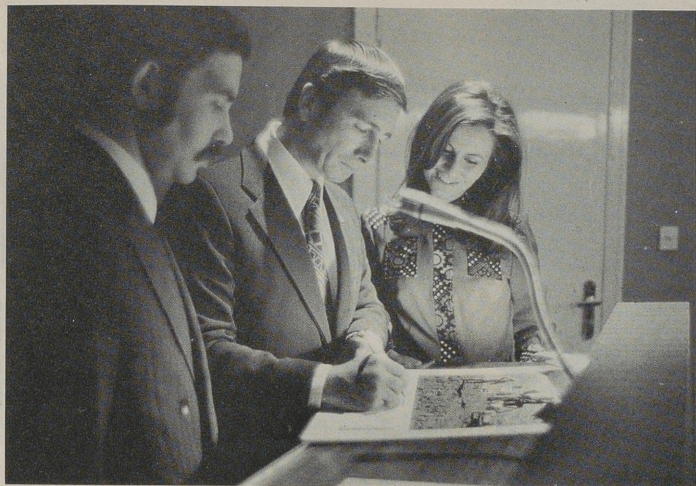
Later that day, Irwin visited the Baptist Hospital in Ajloun and presented to Missionary Graydon B. Hardister, hospital administrator, a color photograph of the astronaut saluting the American flag on the lunar surface. The photograph will hang in the new hospital building when it is finished, sometime later this year.

In his brief remarks, Irwin apolo-

gized for his pressing schedule and complimented the people for the beautiful place they have to live and work. "I want to leave a picture of another place of beauty—our home base on the moon, where we spent our summer holiday of 1971," he said. He assured the Christians of Jordan of his prayers in the future. As he talked, the president of the Jordan Baptist Convention, Foaz Ameish, translated his remarks into Arabic.

Hurriedly, we flew by helicopter to the University of Jordan. Irwin was whisked to a 250-seat lecture hall, where 600 students were jammed into every available chair and standing space. It was the most enthusiastic reception, and most spirited dialogue, of the entire trip. Irwin narrated his film, gave a brief testimony on the impact of the moon visit on his spiritual life, and opened the floor for questions.

Irwin told the students he saw the earth from an entirely new perspective from the moon, for all the petty differences between man seemed to melt away and seem as nothing from the view from the moon. "Why can't there be peace on earth?" Irwin asked. "There should



Irwin inscribes photo for Royal Scientific Society. Looking on are Miss Huda Muasher, assistant director, and Sherif Zaid, public relations director for the society.

be no such thing as war. We should work together as brothers to preserve this beautiful planet God has given to us," he declared.

From the university, Irwin rushed back to the hotel to change into a tuxedo before the command performance that afternoon. Already it had been a full day, but after the concert and press conference that followed, Irwin was still going strong. He went to Sports City, where he played almost a dozen games of squash before a late dinner. He caught a 4:00 A.M. plane for Paris on the way home.

IN RETROSPECT, Joseph A. Newton, missionary in Amman who is working toward opening a private school at Amman in 1974, said he thought the concert and Irwin visit would strengthen immeasurably a struggling Baptist witness in Amman, the capital city. The pastor of the Amman mission, Foaz Ameish, introduced Irwin at the command performance and was featured on Jordanian television. Most Baptist work is centered in Ajloun, where the hospital and schools are located. Churches are located in other villages—Anjara, Taiybe, Zarka, Irbid, and Debbin.

The mission in Amman, a city of 600,000, is a struggling congregation, but the Irwin visit and concert made its greatest impact in the city,

and there should be some lasting effect, even though slight, on the work there, Newton said. It should also help immeasurably in the plans to begin a self-supporting private school in Amman, he added.

Most of all, Newton continued, the visit should be extremely stimulating, uplifting, and encouraging for the Baptist pastors and people of Jordan. Some of these pastors are already on fire, and a revival is raging in the city of Zarka, he said.

Smith pointed out another important benefit. "The events of this week have helped Baptists in Jordan to overcome a minority complex," he said. "It has made Baptists here realize that they are not a minority group, but part of a big, worldwide movement that involves 12 million people in the United States, including an astronaut who has walked on the moon."

The publicity and concert also helped strengthen and improve Baptist relationships with other religious groups in Jordan, especially Catholics, Smith observed. Although some were disappointed they did not receive invitations to the concert, there is a new respect for Baptists in the Christian community.

Irwin was, of course, the golden key opening doors to the top government leaders of the nation, Smith observed. The visit has given Baptists an invaluable entrée to

government leaders and has established relationships Baptists did not have previously.

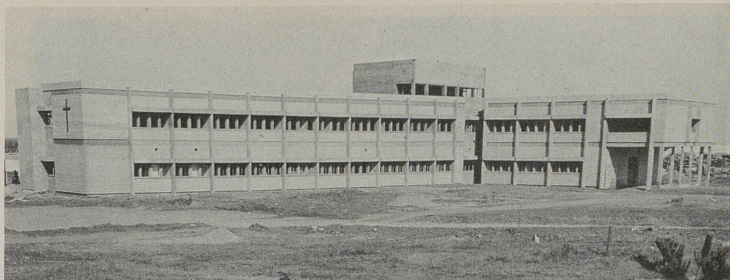
Most of all, Smith observed, it has given the Baptist people of Jordan hope, encouragement, and new enthusiasm as Christians. New hope was given, not only because of the testimony of the Baptist astronaut, but also by the "testimony of the joy that flowed through the young lives" of the choir members, Smith said.

There is little doubt that the concert and Irwin's visit made an impact on the people of Jordan, from the highest ranking royalty who watched the command performance personally, to the average Jordanian on the street who saw Irwin on television or talked to a friend who saw him personally.

Over dinner one evening I asked the cousin of King Hussein, Sherif Zaid Hussein ben-Nasser, for his evaluation of the visit. After a long pause for reflection, Sherif Zaid, public relations officer for the Royal Scientific Society, eloquently paid this tribute to Irwin:

"It is a great honor for so small and so poor a country as Jordan to have had as her guest so great a person as Jim Irwin. He is to the twentieth century what Columbus was to the fifteenth century. There have been only 12 men to walk on the moon, and it is significant that one of those men has come to Jordan to see for himself what we are trying to do as a nation. He is truly one of the great heroes and explorers of our century. To know him personally, to see his courage and his great faith, is a rare privilege."

But then, Jim Irwin is a rare person—blending the best of scientific technology and Christian experience into the kind of dedicated faith that gives man a new vision of what the world must look like through "the eyes of God."



D. Devaraj Urs, chief minister, Mysore State, cuts ribbon at dedication of Baptist Hospital (top) at Bangalore, India. Above: Trio from Emanuel Church sings at the dedication.

Bangalore Dedication

Missionary R. H. Hellinger greets chief minister.



WHEN the chief minister of Mysore State in India, D. Devaraj Urs, cut the ribbon across the door of the new Bangalore Baptist Hospital, it marked the climax of a Baptist effort that began in 1964.

The new institution will accommodate 78 beds, three-fourths of them to be reserved for indigent patients.

Presenting the hospital to the people of India, Southern Baptist Convention President Owen Cooper called it "an act of love of one people toward another." Declared Cooper: "This hospital [comes] from the hearts of Southern Baptists, for the heart is the source and the seed of love. And it is the love we have for you that prompts us to make the service of this hospital available."

In the dedicatory address, Baker J. Cauthen, Foreign Mission Board executive secretary, said, "The doctors who have come to serve in this hospital are doctors of distinction who have stepped out of medical professions in our land and have come just because of their hearts' being motivated by the love of Jesus for mankind.

"The basic motivation is the example of the Lord Jesus Christ, for he came and went about doing good. And we who love him would like to be as he was. We would like to follow his example."

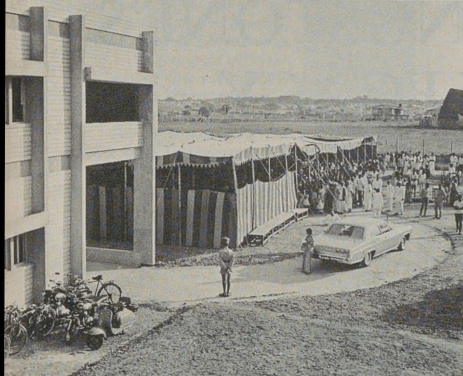
The medical staff will include both American and Indian doctors. The two Southern Baptist physicians now on the staff are John H. Wikman, Jr., and Richard J. Hellinger.

Wikman is a diplomate of the American Board of Surgery and a fellow of the American College of Surgeons. Hellinger is a diplomate of the American Board of Internal Medicine with special studies in cardiology and allergy.

Both the chief minister and Minister of Health H. Siddaveerappa expressed gratitude for the hospital at the dedication service, attended by some 1,200 persons in a tent adjacent to the building.

Bangalore already has several excellent medical institutions, but few that reach into poverty areas. The Baptist hospital will not only attempt to minister to the poor, but will also serve as a teaching facility, sponsoring internship and residency programs and later an

Tent was set up next to the hospital building for the dedication. About 1,200 persons attended the ceremony.



Missionary J. H. Wikman, Jr. (left), shows guests a patients' ward.

Owen Cooper, Southern Baptist Convention president, presents hospital to people of India.



Baker J. Cauthen (right), Foreign Mission Board Executive Secretary, meets the health minister of Mysore State, India.



outreach program in community health and a nursing school.

Groundbreaking for the hospital was held in February 1971. "During the development of the hospital project, the medical staff has been conducting outpatient clinics on the hospital land and mobile clinics in two low-income areas of Bangalore," Wikman reported. "Several thousand indigent patients have been registered in the clinics. The community health projects will continue and be increased after the hospital opens."

At the time of dedication, much work remained to be done on the facilities before the hospital can begin full operation this summer, according to Franklin T. Fowler, Foreign Mission Board medical con-

sultant, who gave the dedicatory prayer in Bangalore.

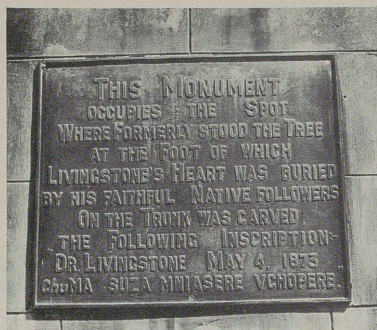
Facilities will include wards, maternity section, operation theaters, intensive care units, laboratories, x-ray department, physical therapy, pharmacy, an outpatient department that can accommodate about 200 persons daily and an associated minor surgery room, and a kitchen and laundry.

The invitation to Southern Baptists by the India Ministry of Health to develop a medical service-teaching project in India was first extended in 1964 to another missionary physician, Jasper L. McPhail, who was then head of the thoracic surgery department at Christian Medical College and Hospital in Vellore, India. Until McPhail joined

the staff there in 1962, there had been no Southern Baptist witness in India. An invitation from the Mysore State health minister soon followed. Later, with government consent, the present 13-acre site was purchased.

Bangalore Baptist Hospital becomes the 19th medical institution supported by Southern Baptists in 18 countries outside the U.S.

The Indian Baptist Mission (organization of missionaries) also maintains an Outreach Library with some 8,000 volumes of books and periodicals for reading or lending. Included are reference works in medicine, agriculture, and religion, as well as general interest books and novels. Through the mission's ministries several churches have been established.



Plaque on monument at Chitambe, Zambia.

LIVINGSTONE'S LEGACY

By Robert D. Hughes



This monument to David Livingstone overlooks Victoria Falls at Zambia-Rhodesia border.

IT'S STILL in the middle of nowhere. One hundred kilometers from Zambia's great north road, after traveling some of the roughest road imaginable, four Baptist missionaries stood at the site of the Livingstone monument and read the engraved words. Through the trees could be seen the flat, muddy *dambo* that is part of the great Bangweulu swamps. It is easy to imagine the place as it must have been 100 years before.

On the morning of May 4, 1873, four African men, David Livingstone's closest associates on his last trip to the interior of Africa, met in council. Chuma, Suya, Miniasere, and Vchepere had found the great man that morning in his hut, kneeling in an attitude of prayer. When they returned later,

he was in that same position, and they knew then that he was no longer with them. He had gone to meet the God he had told them so much about.

Picture the meeting, held under a tree to escape the burning rays of the tropical sun.

"What should we do with his body?"

"We can't bury him here. He must be buried in his homeland, with his ancestors."

"Yet part of him must remain here."

The Swahili discussion must have continued, in the African way, until each man had had his full say. With the decision made, one of the party, who had worked with a doctor in Zanzibar, cut open Livingstone's chest, removed his heart, and placed it in one of his tin boxes. They buried it at the foot of

a great Mulva tree, carved their names on the tree, and added the simple inscription: "LIVINGSTONE, May 4, 1873."

Then they wrapped the body and began their trek across thousands of miles of African bush to the sea. So, although Livingstone's body rests with kings in England's Westminster Abbey, his heart remains in Africa—in the middle of nowhere. It's the kind of country he loved.

It has been said that Livingstone was not a missionary, but rather an explorer. Nothing could be further from the truth. From his boyhood in Blantyre, Scotland, Livingstone had a firm commitment to spreading the gospel of Jesus Christ throughout the world. To this end, he taught himself Latin.

As a young man, Livingstone did not appear a promising missionary prospect. He tended to forget his

The author is serving as a missionary journeyman in Zambia 1971-73.

Beside Livingstone monument at Chitambe, Zambia, Missionary Zeb Moss talks to group of children about why Livingstone came to Africa. Plaque is pictured on facing page. Far right: David Moffat (arms folded), Livingstone's great-grandnephew and a commercial farmer, talks with Thomas A. (Tom) Waddill, agricultural missionary.



sermons when standing before a large congregation. A speech defect sometimes made what he did say hard to understand. He was brash and abrasive, and he lacked any real social sophistication. The members of the Board of the London Missionary Society decided he was not well enough educated to serve in China or India—but he would “do” for Africa. Livingstone had found his place.

On December 8, 1840, Livingstone boarded a ship for Capetown. The journey was lengthened when a split foremast forced the vessel to put into Rio de Janeiro, Brazil. Always curious, Livingstone ventured into the Brazilian forest. He records that he met some of the inhabitants and wished he had some Portuguese tracts to share with them.

On March 15, 1841, he reached South Africa at last. As quickly as possible, he began to push north to Kuruman, where he waited for the arrival of Robert Moffat, a widely known missionary who was to have a great influence on Livingstone. It was Moffat who advised him to press north, to open up mission work among tribes that had never heard of Jesus.

Livingstone took up the challenge. He also took Moffat's daughter, Mary, as his wife. In the next several years, David and Mary opened three mission stations—Mabotsa, Chonvane, and Koloberg. Koloberg became their missionary home for five years. It was really the only home David and Mary Livingstone ever knew, for beyond the Kalihari Desert were new lands waiting to be opened for the gospel

of Christ, and David was hearing the call.

But he knew that when he went, Mary and their children would have to remain behind. He had attempted once to take them north with him, but the strain proved too much, and his fourth child died. With the birth of his fifth child, Livingstone determined that the only way he could continue his work and yet keep his family safe was to send them to England to wait for him.

The greatest sacrifice a present-day missionary is called on to make is to endure the separation from loved ones for long periods of time. It is a measure of Livingstone's devotion to his task that he was willing to trust Mary and the children with the care of God, and travel on alone. He must have been very lonely.

Once again, Livingstone ventured north and began the explorations that were to make him famous. Everywhere he went, he preached. His ability to learn languages was nothing short of phenomenal. Armed with his Bible, his piercing stare, and his decision to treat all men as brothers, Livingstone ventured into places never before seen by a European.

The legacy he left is staggering. One of those lands he discovered is now Zambia, an independent, African-led nation that is standing on the edge of a great Christian awakening. The opportunities for mission service in this country seem fantastic, for the people are ready and eager to hear the claims of Christ.

With us on our journey to the site of Livingstone's death was Thomas

A. (Tom) Waddill, new agricultural missionary to Zambia. We stopped to visit the site of his new work, a work that forms an interesting link between the Baptist Mission and Livingstone's family.

In the 1930s Malcom Moffat, Livingstone's grandnephew, opened a mission station near Serenje in Zambia. His son, David, who is a Baptist and owner of one of Zambia's largest commercial farms, has given the old Moffat farm to the Baptist Mission. It will be a new mission station that combines the sharing of the message of Christ with the teaching of people in the area how better to farm their land.

The combination of ministering to both spiritual and social needs reflects the thrust of Livingstone's ministry, and his ministry reflected that of Jesus. It is said of Livingstone that he did not so much discover Africa as discover the African. His ministry, like that of Jesus, was man centered. Livingstone did more than any other man to stop the vicious traffic in human slaves at its heart—in the African bush land.

The legacy of Livingstone is a legacy of love. His love for the people of Africa has been an inspiration to many who followed him. But the source of that love is seen in the prayer he wrote in his journal on his last birthday, two months before he died:

“My birthday—my Jesus, my King, my Life, my All, I again dedicate my whole self to thee. Accept me, and grant, O gracious Father, that ere this year is gone, I may finish my work. In Jesus' name I ask it. Amen.”

EPISTLES

"GARAGE SALE!" Who would have thought that a sign and a sale would be the beginning of a Bible study group among young people who are lost and are seeking "the way"?

We had moved into another house in São Paulo and decided that instead of trying to find a place for so many "extra and unnecessary" things, we would hold a garage sale. An advertisement in the newspaper, posters in front of the house, and an open door to the yard brought unexpected results.

We were asked many times, "Are you returning to the States?" "When are you moving?" Brazilians are not accustomed to garage sales, and the only such experience many of them have had is with Americans returning to the States. When we said that we had just moved and were to be here for a while, they couldn't resist the chance of getting to know their American neighbors.

One 16-year-old walked in with a friend, picked up a .22 rifle, and said, "This is just what I need. I'd pull the trigger and kill my father."

I looked up in surprise and asked him to repeat what he had just said. We began a conversation that led to a return visit and a long conversation with John (my husband). John discovered that one of the youths had almost died in an automobile accident and at another time had tried to commit suicide.

During the sale John and I took turns attending people who were constantly coming in, while the other, with open Bible, would explain to the two youths how Jesus could solve their problems. We invited them to come back after the sale when we could sit down and study the Bible more.

They returned, lamenting their failure to interest any of their friends in talking with them about the Bible and Jesus. So we invited them back the next week and promised to have some Christian young people for them to meet and to help answer some of their questions.

Now we are having weekly meetings and inviting other young people in the neighborhood to join the discussions. The young man who had once tried to take his own life has already accepted Christ as his personal Saviour.

Jean (Mrs. John A.) Poe
São Paulo, SP, Brazil

ONE OF OUR most rewarding experiences is teaching in area Bible conferences among Kekchí Indians. Three or four days are filled with Bible study, fellowship, and revival services. Varied is the best description of the program: Bible classes interwoven with Bible and book sales, medicine purchases (medical attention is often prohibitive in distance and price), impromptu hymn studies (they must be memorized, since hardly anyone reads), teeth extractions, and dog fights (unplanned, of course, and sometimes inside).

Cultural differences between missionaries and Kekchí are often indicated by things the Kekchí never notice:

- Adults knitting their brows in concentration while seeking hymn numbers.
- A man sitting at the door with a stick to keep the dogs out.
- Multi-colored plastic strips decorating the unpainted chapel.
- A three-year-old sitting on the ground, leaning asleep against his father's leg.
- Those who leave a service early going to the platform to say good-bye to the leaders.
- Anyone who desires singing a special hymn or giving a testimony of praise to their Saviour (as many as eight or ten in a service).

—Babies sleeping in the aisles, between benches on the dirt floor, and covering the platform, so that those moving about have to thread their way.

—A young mother at the river's edge using her leg for a washboard while cleaning several precious rags that substitute for diapers.

—Sixteen-year-old mothers nursing their babies.

—Some of us rising at three A.M. to slaughter a cow for lunch.

Air-conditioning, running water, and rest rooms are not to be found. But there are a few plastic shoes among the many high-top, rubber boots.

In all this, marvelous experience is shared. The missionary, knowing he is to return to a home of conveniences, is awed by the joy in physical privation of the Kekchí brothers. Their walk with Christ is the bigger lesson—Christ is all!

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Richard R. Greenwood, Cobán, Guatemala



THE YOUNG Venezuelan couple who went as Venezuelan Baptists' first home missionaries to the state of Cojedes, where there was no Baptist work, have been blessed in their work. During the first 18 months more than 20 people were baptized. Persons who have visited there have been amazed at the maturity and spiritual depth of this new group of Christians.

Such notices have spurred Venezuelan Baptists to look for further needs. One year a number of Baptist leaders visited Venezuela's island of Margarita, famous for its pearls and fishing industry. All of them returned with a single impression—we must send a couple to that island whose residents are so open to all visitors.

At Christmas Venezuelan Baptists had a goal of 50,000 bolívares (U.S. \$11,000) to keep the work going in Cojedes and to send a couple to begin work on Margarita. We believe the Lord will bless this effort.

George S. Lozuk, Caracas, Venezuela

THE FOLLOWING MEMO came in the mail here at the Bible Way Correspondence School office. We decided it was a case of someone's having no one else to tell and needing an outlet—a Christian outlet—for his grief. He didn't seem to want anything except to tell us about it:

"Subject: Daddy died.

"Dear Sir: May you allow me to inform you that I have lost my father on 25th August. Obviously I lost him not in the spirit but in the flesh. He died at his home.

"Signed: Mabuuto S. Phiri."

Evelyn (Mrs. Zeb) Moss sent this man a "pastoral" letter of encouragement, but I feel it was more encouragement for us to receive his note. This was another indication of the varied contribution the Bible Way school provides. It helps us know there are people beyond the mail slot who need what Christ can give and what Bible Way can share.

Robert D. (Bob) Hughes, missionary journeyman, Lusaka, Zambia

THE BUILDING where our Baptist work had its beginning eight years ago was built for a grand social club. Formerly we rented only about one-seventh of it for *Templo Batista Central*. In March 1972, after two years of negotiations, the purchase of the block-long, two-story building became a reality with the aid of loans from the Dominican Baptist Mission and a local bank.

The first service in the former ballroom was a day of thanksgiving and victory for the church members. Since the newly acquired building has large basement space, the presently unneeded room is used by Medical

Assistance Programs, Inc., coordinated by Howard (my husband), and providing medicine for more than 46,000 patients monthly.

We never cease to marvel at the caliber of men and women God has given us to work with. Their lives have been revolutionized through their encounter with Christ.

Our congregation is composed of medical doctors, teachers, businessmen, seamstresses, housewives, shopkeepers, publicity people, television performers, technicians, maids, gardeners, chauffeurs, computer programmers, office workers, university students, professors, nurses, lawyers, pharmacists, and others. Their eyes and their hearts have been opened to the potential of a congregation dedicated to a program of outreach through evangelism and social work.

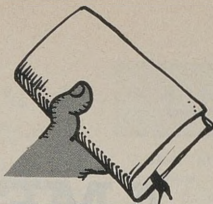
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Dorothy Dell (Mrs. H. L.) Shoemaker
Santo Domingo, Dominican Republic

FOR THE Baptist Mission's projected plan of seminary training by extension, Harold (my husband) has been asked to write one of the texts in "simple"

Swahili. Many churches have as pastors men with no education beyond the fourth or fifth grade. There is no hope for a formal seminary education for them. The plan using programmed materials seems to fit a real need.

People are starved for learning. At a recent women's meeting, during the literacy session bedlam broke loose when the women were shown how to hold a pencil and paper. One woman, her baby strapped to her back, ran around the room laughing and shouting. She got very little writing done that day. Of the 15 persons present, 11 had never been to school in their lives.

Betty (Mrs. Harold T.) Cummins
Ulu, Kenya



GOD HAS continued to bless as we visit in villages, markets, and other public places with the bookmobile. We have been amazed at the number who buy Christian books. For example, in just two days, more than 160 religious comics, 55 copies of the Gospel of Mark, 35 of Romans, 20 of Genesis, 36 assorted books, and 35 Balinese Bible stories were sold. More than 8,000 free tracts were distributed in one month. Experience has taught us it is best to sell the books. We sell at cost; the income is then used to buy more books.



One day at Kuta Beach we used the bookmobile in an attempt to sell Christian books to the hippies gathered there. Logos, a ship stocked with Christian literature as a missionary effort to get Christian books into many lands, was docked at Surabaya, Java. A witnessing team from the ship supplied books in many languages.

On the same day we also set up a display across from Udayana University. Several of the Indonesian college students bought books in both English and Indonesian. Later we rushed to the soccer stadium just as the crowd was leaving; we were able to sell more books and distribute nearly 3,000 tracts.

Millions of unsaved persons could come to know Christ if we Christians would get serious about sharing Christian literature with them. The most bashful person alive can hand a book to a friend.

H. Warren Rice, Den Pasar, Bali, Indonesia

DONA MOCINHA came to the Brazilian Baptist Home Mission Board headquarters one day last July to request prayer that she might make a good offering on Home Missions Day in September. A widow for more than 20 years, this 78-year-old woman and her daughter earn their living by sewing. They had encountered heavy hospital bills during the year and Dona Mocinha was worried that she would not have a "worthy" offering.

She had been saving for home missions ever since the foreign mission offering in May, but she had only 95 cruzeiros (U.S. \$16). To me this seemed a good offering for one in her circumstance, so imagine my surprise when I learned she had given 600 cruzeiros (U.S. \$100) in 1971. She could not think of giving any less in 1972.



"Who knows but that this will be my last offering for home missions?" she asked. "Will I still be alive in September 1973? Only God knows. Would that I could give a million cruzeiros instead of 600!"

We prayed for Dona Mocinha. She also prayed—and worked. She prayed for a miracle, and God performed it. On August 25 she wrote the board, "I did not cease praying for God's help. But neither did I sit back waiting for the manna to fall from heaven."

"I did my part. It is with great happiness and gratitude that I communicate to you that I now have a little more than 600 cruzeiros for the offering. In your daily prayer service, please thank God for this victory."

Dona Mocinha is but one of hundreds of Brazilian Baptists who give sacrificially each year that their fellow countrymen might be won to Christ. The 1971 Independence and Life Crusade, coinciding with Brazil's 150th anniversary of independence, challenged Baptists to give sacrificially.

The Laranjal Baptist Church, in Rio state, gave 21,767 cruzeiros (\$3,627)—ten times the amount given in 1971! The church in São Goncalvo, which had sponsored the Laranjal mission, said they couldn't give less—and they didn't! Their offering totaled 26,000 cruzeiros.

Children from Guanabara Baptist Ophanage, by selling bottles, scrap iron, and broken glass, gave 1,075 cruzeiros. Fourteen prisoners in a Guanabara jail gave 100 cruzeiros. Many churches doubled or even tripled the offering total of the previous year. Churches in the interior, often with a missionary of the Home Mission Board as pastor, did their share, too.

Along with the special offering, numbers of young people are surrendering their lives for God's service. The 204 missionaries of the Home Mission Board are pitifully few for the 98 million people in Brazil. Pray for the leadership of the Brazilian Home Mission Board as it plans for the next decade, culminating in 1982, 100th anniversary of Brazilian Baptist work.

Roberta Hampton, Rio de Janeiro, GB, Brazil

AMERICANS ABROAD

By Baker J. Cauthen

TEHRAN, the capital of Iran, with a population in excess of 1,700,000, maintains an atmosphere of openness and progress. The government of the country, under the leadership of the Shah, has moved away from old traditions and turned the country to face the modern world.

With first-class tourist hotels, Western-style eating places, and drive-in movie theaters, the city of Teheran marks a sharp contrast with most cities in the Middle East. Buildings under construction throughout the city give evidence that a spirit of confidence and optimism abounds.

More than 10,000 Americans reside in Teheran. Their presence is felt in business, government organizations, education, tourism, and other lines of pursuit.

Where Americans are found, Southern Baptists are included. Their desire to establish a Baptist church found fruition recently, when Dwight and Emma Baker, of Israel, went to Teheran and spent a number of weeks helping to get ready for church organization. By the time the church was ready to move forward, a recently retired pastor from Missouri, George McClelland, accompanied by his wife, accepted the opportunity of going there for one year to give leadership to the church.

My wife and I had the pleasure of being present for the constitution of the church and its worship service of dedication. The excellent attendance gave indication of the wide interest in the church, and the presence of representatives of many other Christian groups spoke eloquently of the good

relationships which have been established from the very beginning.

This development in Teheran is representative of the opportunity faced by Christian Americans in many parts of the world. Responsibilities in government, business, military, and education have taken many Americans overseas for deep involvement in enterprises of much value. Added to all of this, many Americans are overseas annually as tourists, many of whom are delighted when they find a place of worship.

Americans abroad have a splendid opportunity of extending Christian witness, first by their own personal lives and the incorporation of Christian standards in their business and personal activities. They can witness day by day to people with whom they are related. Furthermore, they have opportunity, as they develop English-language churches, of providing worship facilities for the American community and for others interested in the services afforded.

Americans abroad recognize that the spiritual welfare of their own families calls for vital church life.

For a number of years, the Foreign Mission Board has been involved in cultivating English-language churches throughout the world. It is likely that this development will be continued for many years to come, because all evidences point toward a larger involvement of Americans throughout the world in many lines of responsibility.

The Great Commission of our Lord is the basis for the missionary enterprise which sends God's servants for

long-range involvement in witness and service in the name of Christ. It also inspires all Christians to become deeply involved in witness and service.

Every Christian American living abroad can consider his location as being a missionary opportunity. Many are keenly aware of this fact and do whatever is possible to develop English-language churches and reinforce the work being done among the national population.

We regard the presence of Americans abroad as a real missionary potential. It is of importance that when people are to go overseas for any extended period of time, information concerning them be shared with the Foreign Mission Board. W. Eugene Grubbs, consultant for laymen overseas, makes it his particular concern to help those who are going abroad to get in touch with missionaries and churches where they can find opportunity for fellowship and service.

They who go as tourists can also make their journeys have special meaning if they get information from the Foreign Mission Board about locations of missionaries and churches. Seeing the mission work is for many people the richest part of foreign travel.

Many years ago someone stated, "You cannot choose whether or not you will be an influence; you can only choose what kind of influence you will be." Americans abroad, by following Jesus Christ and involving themselves in service and witness in his name, can choose to exert maximum influence that will continue bearing fruit for Christ and his kingdom long after their residence overseas has ended. **TC**

MISSIONARY FAMILY ALBUM

Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the Missionary Directory, published quarterly by the Board's Department of Missionary Education. The Directory is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

BANKS, Mr. & Mrs. J. Allison (assoc., India), Box 468, 881 El Prado, Lake City, Fla. 32055.
BENNETT, Rev. & Mrs. E. Preston (Japan), c/o Paul Hunt, 1720 W. McGee, Sherman, Tex. 75090.
BRANUM, Irene T. (Korea), c/o C. L. Brannum, 1312 E. Tomlin St., Plant City, Fla. 33566.
FREEMAN, Dr. & Mrs. John D. (Thailand), Box 275, Bells, Tenn. 38006.
GARDNER, Hattie (Nigeria), Rt. 1, McBee, S.C. 29101.
HAIRSTON, Martha E. (N. Brazil), Rt. 2, Box 409A, Warren, Ark. 71671.
HALLOCK, Dr. & Mrs. Edgar F., Jr. (S. Brazil), 622 S. Ponca, Norman, Okla. 73069.
MICHAEL, Margaret (journal, Taiwan), terminated Jan. 31, 1310 N. Main, Carrollton, Mo. 64633.
PARK, Mrs. J. Kenneth (Chile), 756 N. 22nd St., Paducah, Ky. 42001.
SMITH, Cathryn L. (S. Brazil), 2318 E. 43rd St., Savannah, Ga. 31404.
SNOW, Laura Frances (Chile), c/o S. C. Blackwood, Rt. 2, Chapel Hill, N.C. 27514.

Departures to the Field

ADAMS, Dr. & Mrs. Bob E., Colombia.
ASHLEY, Dr. & Mrs. Clinton M., S. Brazil.
BAKER, Rev. & Mrs. Herbert W., Taiwan.
BLUNDELL, Rev. & Mrs. C. Ray, Uganda.
BRUBACK, Rev. & Mrs. Roger W., Uganda.
CARTER, Rev. & Mrs. William P., Jr., Chile.
CRUCE, Rev. & Mrs. Billy F., Uganda.
DAVIS, Rev. & Mrs. Burton de W., E. Brazil.
JONES, Dr. Kathleen C., Indonesia.
JOYE, Mr. & Mrs. Ray D., Ghana.
KIRKPATRICK, Rev. & Mrs. Thomas D. (appointed for Bangladesh), Lebanon.
LOCKHART, Maxine, Liberia.
MCCONNELL, Dr. & Mrs. H. Cecil, Chile.
MIDDLETON, Rev. & Mrs. Charles R., Malawi.
PENKERT, Doris L., N. Brazil.
SMITH, Rev. & Mrs. William L., Jan. 20.
SUTTON, Mr. & Mrs. H. Thomas (assoc.), Colombia.
SUTTON, Rev. & Mrs. J. Boyd, S. Brazil.

Transfers

MCCLELLAN, Carolyn, India to Gaza, Feb. 1.

Retirements

LITTLETON, Ossie (Mrs. Homer R.) (Ghana), Feb. 1.

Resignations

BICKERS, Dr. & Mrs. William J. (Paraguay), Feb. 28.
BRADON, Rev. & Mrs. James O. (S. Brazil), Feb. 28.
SPANN, Rev. & Mrs. Jimmie D. (Uruguay), Feb. 28.
THETFORD, Mr. & Mrs. Randall L. (Guam), Mar. 1.

Births and Adoptions

ALLARD, Jonathan Walter, son of Rev. & Mrs. J. Charles Allard (E. Brazil), Jan. 20.
ASHLEY, Jennifer Lee, daughter of Dr. & Mrs. Clinton M. Ashley (S. Brazil), Jan. 20.
BRUCE, Shannon Lisette, daughter of Rev. & Mrs. Joe W. Bruce (Honduras), Jan. 23.
KINNISON, Karen Marie, daughter of Mr. & Mrs. Jack W. Kinnison, Jr. (Laos), Feb. 8.
SANDS, Robert Leedy, son of Mr. & Mrs. Charles D. Sands III (Korea), Jan. 23.

Deaths

BILLINGS, Everett A., father of Rev. Herbert D. Billings (Guatemala), Jan. 31, San Antonio, Tex.
BRADLEY, ROSCOE G., father of Rev. Rolla M. Bradley (Korea), Jan. 12, Calif.
BRATCHER, Lewis M., Jr., son of the late Rev. & Mrs. L. M. Bratcher (Brazil), Nov.
HILL, Mrs. Lucy, mother of Dr. Ronald C. Hill (Thailand), Jan. 25.
MICHAEL, Archie W., father of Margaret Michael (journal, Taiwan), Feb. 7, Columbia, Mo.
WISE, Alene (Mrs. Gene H.) (S. Brazil), Feb. 23, Dallas, Tex.

Marriages

HICKMAN, John Robert, son of Rev. & Mrs. William A. Hickman (Paraguay), to Jo Ann Sexton, Feb. 3, Clio, S.C.
MITCHELL, John Timothy, son of Rev. & Mrs. J. Franklin Mitchell (Chile), to Betty Gonzalez, Jan. 13, Temuco, Chile.
PARK, Karen Denise, daughter of Mr. & Mrs. James A. Park (Liberia), to Bobby Calvert, Dec. 15.
RICHARDSON, Walter Sampson, son of Rev. & Mrs. Jarrett W. Richardson, Jr. (Nigeria), to Gwendolyn Jean Gant, Dec. 23, Birmingham, Ala.

College Award Goes to Couple

A foreign missionary couple received the "Outstanding Alumni of the Year" award presented in February by the Alumni Association of William Carey College, Hattiesburg, Mississippi. The recipients, Ralph and Joyce Davis, both graduates of William Carey College, have served as missionaries to Africa for 23 years.

Alumni President Nathan Barber said it was the first time the award had been made to a couple rather than to an individual. The Davises, both natives of Mississippi, were appointed missionaries to Nigeria in 1950. In 1969 they were reassigned to Ghana.

Both Davis children are now enrolled at William Carey College.

Grahams' Daughter Honored

In recognition of excellence in college studies, Catherine Mary Graham, daughter of Mr. and Mrs. Finley Graham, missionaries to Lebanon, has been awarded a scholarship by the Southern Baptist Woman's Missionary Union Executive Board, Birmingham, Alabama.

Miss Graham, a recent graduate of Houston (Tex.) Baptist College, received the \$200 Elizabeth Lowndes Award, given annually to the missionary child who has graduated with the most outstanding college record. She is now a teacher in Houston.

The Grahams currently are on furlough in California.

LETTERS

Letters to the editor with comments, suggestions, or criticism about this magazine or its contents are welcome.

The McKinley Story

I have been studying the February issue in preparing a WMU program. I find the story of the James F. McKinley, Jr., family so thrilling that I would like to see the Foreign Mission Board make a movie on it. . . . I don't know when I have read anything that held my attention as it did.

Thanks for such an excellent magazine.

Fannie Lee Carter

Rocky Mount, North Carolina

A Source for Study

Thank you for a wonderful magazine. We enjoy it monthly and especially appreciate it when teaching one of the graded mission series books.

Lawrence Shipley

Sidney, Kentucky

Sharing the Magazine

Thank you again for the inspiration and information so attractively presented in THE COMMISSION. I [gave] all my Sunday School class members, and some other friends also, subscriptions as Christmas gifts.

Mrs. W. Walter Jones

Lenoir, North Carolina

Congratulations on the splendid magazines you offer with such relevant information on missions. Since I enjoy it so greatly, I wish to share it with others as resource materials in our church library. Enclosed is check for one year's subscription to [the church] library.

Mrs. Aletha Bergman

Waycross, Georgia

Enclosed find check for one year's subscription [for a] young girl who has just committed her life to foreign mission service. I know from my own experience that this magazine will be a great guide and inspiration to her through these years of preparation.

Mrs. Harry Bush

Tampa, Florida

Ready Information

I am so very thankful for THE COMMISSION each month. Information comes from reading the monthly numbers I do not get from any other literature. Just wish more of our Christians would avail themselves of this ready information. Thanks for those who are concerned.

Pearle Hunsinger

Westminster, South Carolina

'Room To Breathe'

I like the "new look" of the December issue. It seems to have more room to breathe.

Graves Collins

Doylestown, Pennsylvania

HELP

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Missions Update . . .

Found murdered in her TAINAN, TAIWAN, apartment Sunday night, Mar. 11, was MISS GLADYS HOPEWELL, missionary to Taiwan for 19 years. She apparently died of strangulation. Early details available indicated no evidence of forcible entry into her apartment or of robbery. The pioneer of Baptist student work in Tainan, she had been at the student center she directed on Cheng-Kung University campus on Sunday afternoon. Appointed in 1946, she served in CHINA and THAILAND before going to Taiwan in 1954.

Miss Hopewell was the fourth Southern Baptist missionary to die by violence in 20 months. In July 1971 MR. and MRS. PAUL E. POTTER were murdered in their DOMINICAN REPUBLIC home. In January 1972 MISS MAVIS PATE was shot to death in an ambush by Arab guerillas in GAZA.

The weekly, quarter-hour radio program of the Baptist church in ALCOY, SPAIN, which began over Radio Alcoy in April 1972, has been ordered off the air. As early as last September, reports European Baptist Press Service, it had been suggested to Spanish stations that they no longer accept Protestant programs. Since neither the Alcoy church nor station received formal notice of cancellation, it could not be claimed that the religious liberty law had been violated. In mid-February the Alcoy station manager was summoned to the capital, where apparently he was told the program must end. The last broadcast was Feb. 18. (This report was received at press time. The statement about the Alcoy program on p. 7 was made in an interview in October.)

Since the cancellation in Alcoy, reportedly the only evangelicals still heard on Spanish airwaves are Baptists in ALBACETE, SPAIN. The church now sponsors three programs weekly.

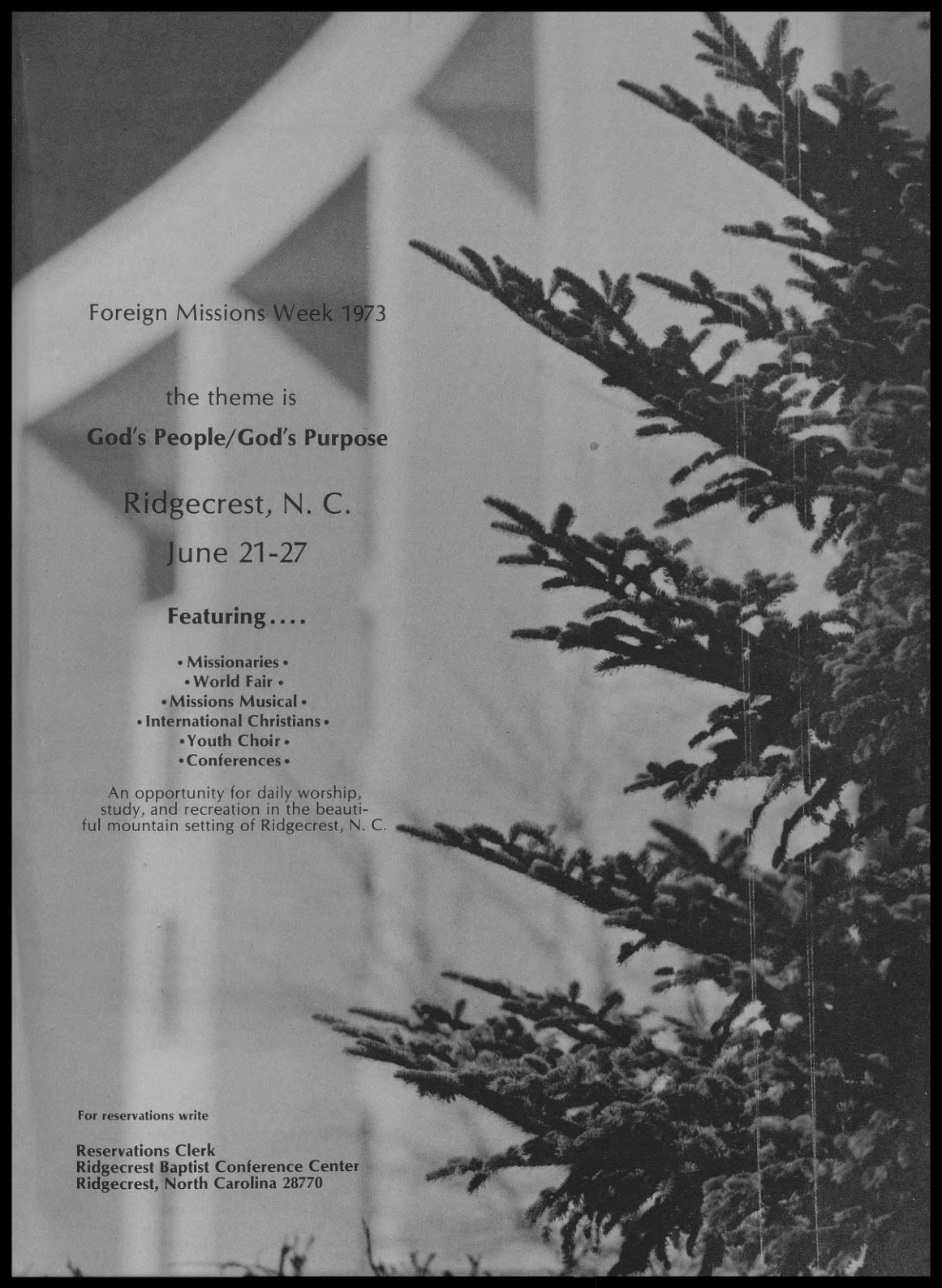
The Israeli government has absolutely no intention of drafting legislation to curb Christian missionary activities in ISRAEL, according to Minister of Justice YAACOV SHIMSHON SHAPIRA in JERUSALEM. He strongly denied press reports that such action was being considered. He said freedom of speech and freedom of worship are basic principles of the State of Israel. A spokesman said ZERAH WARHAFTIG, head of the Religious Affairs Ministry, had been misquoted. He said Warhaftig did not advocate such legislation but favored educational means to counteract "Jews for Jesus" activities. At least six bomb and arson incidents occurred in Israel in February directed at some missionary groups.

Professions of faith in Christ totaled more than 1,000 following a series of evangelistic campaigns in three separate areas of the PHILIPPINES. Of the total, 853 decisions came in connection with a citywide crusade in BAGUIO CITY, with C. MARK CORTS, a WINSTON-SALEM, N.C., pastor, as evangelist. He also spoke for a week at Southern Baptist College, M'LANG, and at a MANILA church.

Decisions by more than 1,400 persons to accept Christ were registered by Baptist churches in AGBOR, NIGERIA, following the first of 18 scheduled evangelistic campaigns by Baptist associations in Nigeria. The three-week effort was part of the World Ministry of Reconciliation through Jesus Christ (WMRJC), a Baptist World Alliance project. The 18 campaigns in Nigeria, to be held through next year, will utilize many Southern Baptist laymen, preachers, and ministers, according to JOSEPH B. UNDERWOOD, Foreign Mission Board consultant for evangelism and church development. Evangelist for the Agbor crusade was W. EUGENE GRUBBS, FMB consultant for laymen overseas.

Participation in the WMRJC has been voted by 95 Baptist bodies in 84 countries, reported Underwood, who serves as general chairman of the program. He traveled 200,000 miles in 1972, visiting Baptists on every continent.

Several Buddhist monks have been attending a class on the life of Jesus in VIEN-TIANE, LAOS, taught at a Buddhist temple by JERALD W. PERRILL, one of four Southern Baptist missionaries there. The course grew out of an inquiry by letter from a monk.



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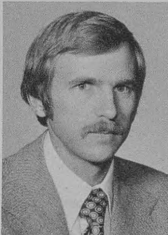
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Allen Orr Elected

JOIN US as we welcome R. Allen Orr to the Foreign Mission Board's administrative staff. Elected a regional personnel representative when the Board met January 9, he assumes his new duties April 15.

He then will become one of four full-time regional personnel representatives whose staff responsibilities are in the Department of Missionary Personnel, but whose assignments require that they be based outside the Board's headquarters in Richmond, Virginia.

Orr will be based in Kansas City, Missouri, and will counsel with persons and groups interested in foreign mission service and will channel qualified volunteers into screening procedures leading toward missionary appointment.



R. Allen Orr
and Golden Gate Baptist Theological Seminary, Mill Valley, California.

The states included in his assignment are Illinois, Wisconsin, Missouri, Iowa, Minnesota, North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, Colorado, Wyoming,

Montana, Idaho, Utah, Arizona, Nevada, California, Oregon, and Washington.

Orr, 32, completed two years as Baptist campus minister at the University of Colorado, Boulder, in February. Before that he was a student at Southern Baptist Theological Seminary, Louisville, Kentucky, where he received the master of divinity degree in December 1970. While in Louisville he held jobs as minister of music at Victory Memorial Baptist Church, psychiatric aide at Norton Infirmary, and instructor for a speedreading course.

He interrupted his seminary studies in 1965 to serve as a missionary journeyman in the Philippines. Upon completing the regular two-year term as a journeyman, he came to the Board's headquarters and served as a staff assistant, 1967-68.

A native of Florence, Alabama, Orr attended Florence State College (now University), Athens (Ala.) College, and was graduated from Auburn University with a bachelor of arts degree. During the summer of 1962 he was a student missionary in Australia for the Alabama Baptist State Convention. He studied at Oregon State University, Corvallis, and directed the Baptist Student Union there for a year before entering Southern Seminary in 1964.

Orr is married to the former Jeannie Mallow of Plainview, Texas. She, too, is a former journeyman.

Addressed to Churches

WE, the editorial staff, feel significant satisfaction in knowing that THE COMMISSION goes to all Southern Baptist pastors. This is made possible by the Foreign Mission Board through a special budget appropriation each year. It signifies a hope and faith that the awareness Southern Baptists have about their witness through foreign missions depends heavily upon the awareness and alertness of their pastors on the subject.

For several years the magazine has been addressed to each pastor by name. Now the top line on each address label shows the name of a particular church. The second line says, "For the pastor's desk." The remainder of the address is the required street or box number, town or city, state abbreviation, and zip code.

This recent change is one of a number of efforts by the Foreign Mission Board and its staff to reduce operational costs, thus making possible more financial support for overseas programs of ministry and witness. Sending this magazine to a church address, with the pastor indicated as the intended recipient, means that address changes will be very few by comparison with the number of changes that had to be made for the previously used address style. Only a few churches actually relocate during any calendar year. The number of address changes required in order to keep up with the relocation rate among pastors was costing hundreds of dollars a year.

As this issue of THE COMMISSION is mailed to pastors, the new address label format goes into use. We want every person to understand why the change has been made. We also want each man who is pastor of two or more churches at the same time to notify the editor, enclosing the address

labels for all churches involved and indicating the one church address at which he wishes to receive his copy of the magazine each month.

In order that we may reach the greatest possible number of pastors through this newly modified addressing plan, we hope that the pastors of churches to which no mail is delivered will send us the mailing address to which church literature and materials are mailed. In many instances this is either a church or Sunday School officer.

Once we have derived a reliable mailing address for each church, we will continue sending THE COMMISSION with fair assurance that it will reach the pastor. On this basis, no matter how frequently pastors change churches, each one can be reasonably sure that he will receive THE COMMISSION and that neither he nor the Post Office will need to send THE COMMISSION a change-of-address notice. We feel assured of the understanding and readiness of everyone to help us reach our greatest degree of efficiency in the use of this new plan for sending THE COMMISSION to pastors.

Correction: February Insert

IN THE FEBRUARY insert, "Bangladesh—in Struggle for Life," in the next-to-last paragraph, on page 20, the concluding sentence should read: "On the basis of this figure, not more than one third of 1 percent of the total population could be called 'Christian,' even in the broadest sense of the term."

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COVER: Children at play on Mediterranean beach near Valencia, Spain, introduces this month's emphasis on Spain. Articles begin on Cover II. Photo by Joseph B. Underwood.

CREDITS: Photos-S. Dennis Hale, Cover II. W. Robert Hart, 2, 5. Fon H. Scofield, Jr., 4. Leland Webb, 6-7, 8, 10. Jim Newton, 12-14, 19-21. James P. Kirk, 17-18. Marvin R. Cooper, 24 (top), 25. H. Cornell Goerner, 24 (bottom). Studio Samiramis, Amman, Jordan, Cover III. Art-Ed F. Paxton, 26-27.

Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated. Scheduled topics: 1973-Career missions as a vocation. 1974-Strategy in foreign missions. 1975-Medical and benevolent ministries. 1976-Schools and student work.

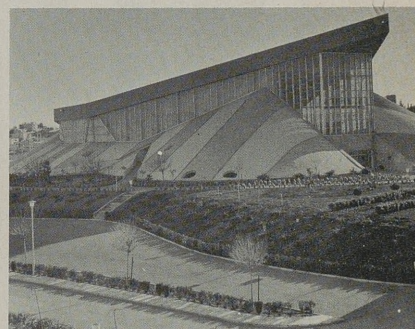
This month in

In last month's issue, missionaries to Colombia reviewed some of the changes in the climate of religious liberty in that country. This month a missionary couple to Spain trace a similar change in circumstances in an interview with Managing Editor Leland Webb. This updating on the Spanish scene opens on Cover II.

Among those with whom Webb talked during his two and a half days in Madrid were two Spanish Baptists who are featured in this issue. Mrs. José Borrás (p. 10) is a remarkable woman with some unusual accomplishments to her credit, despite having grown up in a Spanish atmosphere much less open than it is today. Antonio Alcón (p. 8) is one of those all-too-rare individual Christians "who," says Webb, "is doing what it is all about—personally, continually, and unashamedly witnessing for Christ to people he meets."

Any group of Baptists anywhere would be strengthened by having among them two such individuals.

"In three days, Baptists in Jordan became famous," reports Correspondent Jim Newton. The main event benefitting the some 200 Baptists in Jordan was a special program given for King Hussein and 2,200 invited guests. Featured was Apollo 15 Astronaut Jim Irwin. In addition, a large



Cultural Palace at Hussein Youth City, Amman, site for command performance.

choir of visiting Baptists presented Handel's Messiah, said to be the first live performance of the oratorio ever given in Jordan.

The concert and Irwin's visit received extensive newspaper and television coverage in Jordan. "If we had paid a million dollars, we couldn't have gotten this press and television coverage," declared one missionary.

Newton's report begins on page 12.

An event long anticipated by Southern Baptists concerned with mission work in India finally took place January 15. That was the day of dedication for the Baptist Hospital in Bangalore. The 78-bed hospital will begin full operation this summer. For a report in word and pictures, see page 22.



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