



Men Promoting Cooperative Program Day



April 16

WESTERN RECORDER
APRIL 15, 1972

Staff Changes

William L. Turner has resigned as pastor of the Latonia Baptist Church in Covington. The resignation becomes effective May 7.

Turner offered his resignation to accept the pastorate of the Central Baptist Church in Lexington. Currently, Turner is a member of the state Executive Board and served as chairman of the KBC resolutions committee in 1971. Other denominational service includes services as preacher for the Church Recreation Week at Ridgecrest Baptist Assembly, writing articles for Church Administration magazine, serving as chairman of the Baptist Center Board for Northern Kentucky Association, and serving on the executive board of three state associations. Turner is a graduate of Samford University in Alabama and holds degrees from Southern Seminary.



Turner

He was listed in the 1971 edition of *Outstanding Young Men of America*.

Hugh Foster accepted the responsibility of minister of education at First Baptist Church, Sulphur, Louisiana, March 15. Since April, 1969, he directed the weekday ministries at the Madison Avenue Baptist Church in Covington, Northern Kentucky Baptist Association.

Danny McIlveene has joined the staff of the Louisiana Baptist Children's Home in Monroe, Louisiana, as a social worker. He is a 1971 graduate of Southern Seminary with a major in social work. In February, 1972, McIlveene was ordained to the ministry by Minors Lane Baptist Church, Louisville.



McIlveene

On April 2, 1972, Phillip Basinger became the pastor of the Highland Baptist Church in Shelbyville, Kentucky. He comes from the Little Union Baptist Church in Nelson Association. A graduate of Kentucky Wesleyan College, Basinger is a 1971 graduate of the Southern Seminary.

Dowling Runner, a native of Bowling Green, assumed the pastorate of Red House Baptist Church, March 6, 1972. Runner was formerly pastor of Hopewell Baptist Church in Mercer County. He entered the ministry in 1956 and has been pastor of churches in Warren, Hart and Russell counties. He attended Campbellsville College. Runner has served as moderator of Mercer Association of Baptists.

Mrs. Runner is the former Miss Betty Jo Page. The couple has three children: Valarie, Charles and Carl.

Henry D. Johns is the new pastor of the Versailles Baptist Church, having begun his ministry on April 2, 1972. A native of Muhlenberg County, Johns has been pastor of the Oakland Baptist Church, Catlettsburg, Kentucky, for the past seven years. He is a graduate of Georgetown College and Southern Seminary, Louisville, where he received the master of divinity degree.



Johns

Jack Yelvington is no longer pastor of the Hazelwood Baptist Church in Louisville. On March 22, the Hazelwood members present for the Wednesday evening service by a majority vote voted to accept a recommendation from the deacons relieving Yelvington of his responsibilities. The recommendation included payment to Yelvington for accumulated vacation time and a gift equal to four week's salary. Yelvington is a fourth year Southern Seminary student and has been Hazelwood pastor for 11 months. During his ministry the church had 118 additions, inaugurated a bus ministry and begun a day care center.

DEVOTIONAL



By Jerry Bishop
Pastor, Crittenden
Baptist Church

Do We Really Need God?

Proverbs 14:9

The National Dairy Association has a motto: "You never outgrow your need for milk." Maybe we should preach more — "You never outgrow your need for God."

In this busy age, more and more we hear the question: Do we really need God? Do we need God in this age of medical knowledge, organ transplants, heart pacers? Do we need God in an age of computers? Computers do our thinking for us, do our work for us, even do dating for some. Do we need God in this age of higher education? In a day when the IQ is being lifted?

If we listen in many corners today, we will hear that religion is losing ground. George Gallup, in a 1968 poll, reported that a growing number of people were saying religion is losing its impact. In an article in the Cincinnati Enquirer Magazine, April 2, 1972, the writer says "God isn't dead, but He may be dying." Fifty percent of adult America attended church in 1958 but it has decreased to forty percent in 1971. No matter what scientific or social methods may state, we still need God!

We need God in the purpose of our lives. So many people today are living without any purpose whatsoever. God gives us a purpose to live and many live in an existing state only, with no purpose at all. The people Jesus met and changed were given a purpose to live for.

We also need God for strength, the kind of strength that no one else can give; strength in sadness and sorrow, strength in trials, strength to face each new day with hope and trust and strength for our convictions. Most of all we need God because we cannot be the kind of human beings that we should be without Him. Man was made in the image of God, man has a void that only God can fill. No matter how long we live, how far we travel, we never outgrow our need for God.

PREACHERS— Do They Fear A Layman Take-Over?

Leadership anywhere requires the ability to see objectives clearly and sufficient persuasiveness to rally competent helpers. To see the goals yet be unable to inspire capable followers means failure or a delayed achievement.

Pastors of churches, particularly, should utilize the most competent lay associates, both men and women. Admittedly, it is necessary in many churches to use whatever loyalty is available but far too often the church is ineffective because only the "weak and willing" try to make the "old ark" move. Besides, although God can and does honor any service sincerely done, the momentum of the church's life and work greatly increases when dedicated men and women who are able, versatile and creative make themselves available to lead.

Ordinarily, most pastors that I know want capable laymen to lead out in the church. However, some studiously avoid surrounding themselves with competent laymen and women because such top ability will not always consent to be pastor-controlled. Even some denominational executives acquire a group of incompetent associates. It is frequently the subject of convention corridor conversation that the "head man" can't stand first-rate people close to him, because their competence is a "threat" to him. Further, criticism from sharp associates infuriates this kind of leader. But for whatever the reason, Baptists have their share of leaders who assign second raters to staff positions.

Another developing circumstance that complicates leadership's demands is the current cry for laymen and women to have larger places at all levels of our religious affairs — churches, associations and conventions. Some marked improvement is seen in the ratio of laymen and preachers now appearing on official boards. But most Baptist planning is still done primarily by preachers and women's influence is scarcely felt at all at the policymaking levels.

One business executive, loyal to his church and denomination, frequently protests to me about the comparatively few laymen who are allowed to move to the denomination's lead positions.

"The fact is," he fumed, "most preachers that I know are highly sensitive about their leadership prerogatives, jealously guarding the main places for

themselves. Oh, they'll welcome some laymen, but not enough to out-number or even equal the clergymen, for they seem to think that church is their 'show,' and laymen should not try to horn in on it too strongly."

"Do you think it's really this way?" I pressed.

"Certainly," he asserted. "If laymen were numerous enough on the boards and agencies they'd cut through much of the preacher redtape and jockeying for political advantage that now prevails."

"Wouldn't laymen be just as political?" I teased. "Their machinations have taught preachers much of what they know about political 'horse-trading.'"

"Maybe so," he surmised. "But laymen — and I mean women, too — ought not to have to 'beg' to get leadership positions. If they are capable, they belong there in proportionate

By C. DeWitt Matthews
Professor of Preaching
Midwestern Baptist Seminary

numbers. In fact churches 'belong' to the people — all of the people, female as well as male — and not to the clergy except that they, too, are people."

I have not been able to soften his criticism for he thinks that he, and many other laymen and women, have earned the right to lead. He says he is welcomed as a leader on his own terms everywhere else he functions, but church advancement comes to him only if he agrees with the pastor's viewpoint on everything.

All of this points up some laymen's complaint about what they call our "preacher-ridden" church affairs. Why do you suppose some preachers drag their feet about allowing laymen to surface as leaders?

Could it be that many preachers are highly sensitive about their own right to lead because church is their only specialized area of training and experience? Could it be, further, that some of them fear that if too many laymen get to the top, the preacher's image as the real leader may be challenged? Or could it be that those preachers who are hesitant to allow laymen to "call the signals" fear that once this happens preachers won't ever get top billing again?

Whatever the motivation that prompts the ministerial hammerlock on

a church and a denomination's high level leadership places, we are seeing an increasingly determined laity push hard to break it.

So the wise pastor will readily encourage his most capable laymen to lead. God calls preachers primarily to preach and be pastors of the people. These are their specialties. But laymen sometimes are better trained in administrative areas than any preacher can ever be.

For instance, I recall my enlistment of a brilliant merchandising executive to be chairman of the church's finance committee. Some protested that since he was irregular in attendance he should not be chosen. I reasoned that the church needed his ability in finance. I further said that we could better train him in the deeper things of God if he were close to the church's life in responsibility. The story's sequel is that this man put an efficiency and an optimism into the church's financial program it had never had before. Besides, in the process, he became a man dedicated to the things of God. When he died suddenly, one of his deacon colleagues mused: "Will we ever see his likes again? Why did we wait so long to use his special ability? Through our neglect he wasted valuable years for God while less competent men stumbled along unconvincedly in this demanding position."

The best pastoral leadership is the ability to see goals plus the wisdom and persuasiveness to enlist sharp laymen and women to carry on the church's processes. The pastor can be a better preacher and shepherd if he'll not be jealous of laymen's rise to power and influence in church and denomination.

In fact, it could be the healthiest thing imaginable for the church of the future if, like missionaries who are encouraged to train the nationals to assume the lead in the overseas work, pastors should become primarily the "equippers" of laymen and women to assume the major roles. If this should happen on a wide scale pastors would gradually slip into the background, serving as "prompters" in the wings, not the "star performers," front and center stage.

Undoubtedly, this is a traumatic transition for most preachers since some of them already are bracing themselves against what they imagine is an attempt at a layman take-over.

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3

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Facts And Trends Demand Careful Evaluation

This is a sequel to an earlier suggestion on this page that there is an imperative need for some plan for a careful evaluation of our present denominational program in Kentucky. This study should be made with the view of recommending needed or necessary changes in light of our present resources and contemporary trends. We like to think always in terms of advance and doing more and more and this is wonderful. There is no doubt this would be the story if all Kentucky Baptists were committed in faith, prayer and gave even a tithe of God's blessings upon us.

But while faith, hope and effort are cardinal Christian virtues, responsibility demands we face reality and facts. And everywhere we look these facts confront us. For example, Chester Durham's article on page 7 of last week's issue is very informative and the two stories on page 16 in the same issue cannot but disturb us.

One of these stories comes from the Southern Baptist Home Mission Board with what might be surprising information. Surely it's sad news that only seven new Home Mission Board workers have been added during a whole year and even sadder to realize hundreds of young people have prepared and offered themselves for mission services only to be told there are no available funds. Executive Secretary Arthur Rutledge puts his finger precisely on the problem when he points out that while the income increase has been about 3% for each of the past two years, the operating costs have increased by 6% annually.

The other story is closer home and hurts even more. After a valiant struggle against competition from state supported colleges, rising costs and declining enrollment, Campbellsville College has felt compelled to reduce its instructional staff by six. Such action is painful for the college administration, the trustees, the faculty and especially the persons involved in the cut.

This is not only a problem at Campbellsville. Our other colleges and schools are struggling and in some instances are unable to avoid deficit budgeting. How long can this go on in spite of intensive special fund raising efforts in addition to Cooperative Program support?

While our colleges might presently pose our most acute financial problem, every other Kentucky Baptist institution and agency have their own pressures and problems in finding resources for their ministries.

For example, Cedarmore Baptist Assembly has needs and development potential which could easily use all Kentucky Baptist Convention Cooperative Program capital funds available for several years to come. In fact, a six year development program at Cedarmore estimated to cost about \$490,000 plus interest was at first approved last December by the Executive Board only to be reconsidered after further discussion. It was referred for further study and report at the Board meeting on May 1 and 2, 1972.

On and on the story goes. With rare exceptions it is the case of too much to do and too little with which to do it. This is the case of many local churches and district associations as well as the state convention and the Southern Baptist Convention.

Not every church, association and convention agency can tell its story and I hesitate to mention the economic woes of the *Western Recorder*. However, it is a fact that the last two years have been the hardest for us, economically, since I have been the editor. Churches, faced with their own financial difficulties, in some instances have felt it necessary to cut subscriptions and in other instances have reduced printing orders done in our print shop. The same goes for some of the Kentucky Baptist institutions and agencies for whom we do printing. We have had to tighten our belts severely and at the expected times could grant no raises at all or at other times could provide only part of the nominal cost of living adjustment we have sought to make through the years. We are not complaining but only trying to tell it like it is. Indeed, we have every reason to be grateful to God, to understanding employees and to Kentucky Baptists.

This is a difficult editorial to write and the intention is not to be negative nor pessimistic but only to call attention to the facts and the responsibility to face them. It would appear fiscally irresponsible to proceed with any additional major financial commitments as Kentucky Baptists before taking a hard look at where we are and what we can, with divine leadership, expect to do.

With the coming of Dr. Frank Owen as our new leader, it would seem a most appropriate time for an exhaustive study of the Kentucky Baptist Convention, its Executive Board, all the convention institutions and agencies and their relationships. This would require the best of human insights along with divine wisdom.

Southern Baptists Will Meet In A City Of "Firsts"

A glance at the calendar and the mail which crosses the editor's desk these days serve as a reminder that the annual meeting of Southern Baptists is close upon us. As usual we will devote a pre-convention issue of the *Western Recorder* to the convention program and issues in an effort to help messengers from Kentucky churches to be prepared to participate more responsibly in this important meeting in Philadelphia, June 6-8.

In the meantime here are a few observations about the city of Philadelphia which should add to the meaning and excitement of this convention. Likely, no city in America is richer in Baptist heritage though much of this Baptist history took place in Philadelphia before the formation of the Southern Baptist Convention. For those even casually acquainted with the history of Baptists in America, Philadelphia will be sacred soil and we should be conscious of a great cloud of Baptist witnesses of other days surrounding us as we do the Lord's business in 1972.

Truly Philadelphia is a city of "firsts." Dr. W. C. Fields, the very capable public relations secretary for the Southern Baptist Convention Executive Board has sent a three page list of "firsts" for Philadelphia which almost defies belief. The list is far too long for publication here but we will share some of these in capsule form at the end of this article.

This list does not include the Baptist "firsts" which should be so meaningful to us. The first national organization of Baptists took place in Philadelphia in 1814. Significantly, it was inspired by an emergency for foreign mission support of Adoniram Judson and Luther Rice who started out as Congregationalist missionaries but on the basis of New Testament study

decided separately they were Baptists in conviction and thus appealed to Baptists for support after arriving in India. Known as the Triennial Convention because it met only every three years, its headquarters and meeting place was Philadelphia for many years.

The Philadelphia Baptist Association, organized in 1707, was the first in America and its doctrinal statement, the Philadelphia Confession of Faith, is still highly regarded by many Baptists. The story of Philadelphia Baptist "firsts" could go on and on but let these help inspire us for the Southern Baptist gathering in June.

Now here are but a fraction of the "firsts" of Philadelphia that have nothing special to do with Baptists but surely add to the interest and excitement of its visitors.

In Philadelphia:

- Was the first capital of the United States, 1790-1800.
- The United States Supreme Court first sat.
- The telephone was first publicly demonstrated.
- The first U.S. Naval Academy was established.
- The first successful American-made locomotive was built.
- The first American-made piano was built.
- The first motion picture show in the world was held.
- The first American theater was built.
- Is the first women's medical college in the world.
- The first bifocal glasses were invented by Benjamin Franklin.
- The first cotton mill in America was built.
- The first steam automobile in America was built.
- The first daily newspaper was published.

BAPTIST FORUM



EXPRESSES GRATITUDE

Dear Editor:

I would like to take this means of expressing my deep gratitude to God and to all my many friends for the many kind things they have done for my wife and me in this transition period of our lives.

Official retirement becomes much easier when surrounded by loyal friends. Gifts, letters, write-ups in the *Western Recorder*, kind words of appreciation and so many other gestures of good will have made us wonder why we ever dreaded to see this "official day of retirement" come. The Lord has been so good to us; we cannot praise Him enough. He has given us good

health and a number of new opportunities of service. I see no reason why we cannot continue to enjoy a sense of fulfillment for many years to come.

Middletown, Kentucky A. W. Walker

RETIRED PASTOR REMAINS

Dear Editor:

A few months ago you had a very good editorial dealing with problems sometimes related to a retired pastor's remaining on the church field and in the church where he served. I wish to share some thoughts with you and your readers from "the other side of the fence."

Three years before my retirement, my wife and I bought our home and moved into it. During the three-year period before my retirement we did our best to prepare our people for our retirement and for their full acceptance of another man as their spiritual leader. Our membership remains in the church. At the suggestion of our pastor, David Bratcher, the church elected me pastor-emeritus. I think I am sensitive to the reactions of people. If there is a problem that arises out of our remaining in the church, I am not aware of it. There just is not any problem of that nature.

Your editorial dealt mainly with problems the church and the new pastor might have under such conditions. Let me assure you that there can be problems for the retiree who remains. If he is not prepared for such an experience and is not capable of keeping matters in proper perspective, he can

(Continued on page 14)

Church Moves, Changes Name

An enthusiastic group attended groundbreaking services Sunday afternoon, April 2, 1972, for the Yorktown Baptist Church at 7300 National Turnpike, Louisville. The new congregation was formerly the South Park Baptist Church located at 9501 National Turnpike. The congregation voted sometime ago to move to the new site and to change the name in keeping with the name of the housing development in which it will be located.

The three and one-half acre site for the new church faces National Turnpike and is a gift of Mr. and Mrs. Ken George. George is the Yorktown subdivision developer and in remarks to the congregation he said 540 families are already living in the unfinished development with an average of four new families moving in each week. He expects a Yorktown population of between 4,000 and 5,000 people by time the development is completed. The church expects to draw from other nearby housing divisions.

Presiding over the services was C. L. Niceley who is serving as pastor of the congregation. Though past official retirement age, his interest and energy are credited by many of the members as being responsible for the recent progress of the church.

An unusual number of local pastors and denominational leaders participated in the exercises. Allen West, Long Run Association executive director, was the principal speaker. Among others appearing on the program were: Richard Lin, Southern Seminary music professor and Broadway Baptist music minister; Lloyd Stormont, Bethany Baptist pastor; Leon Boyd of the Long Run Association staff; Frank Borich, Harmony Baptist pastor; C. R. Daley, *Western Recorder* editor; M. D. Morton and Al McEachern. Morton was pastor at Beechmont Baptist at the time the South Park Mission was sponsored by Beechmont and McEachern, now pastor of St. Matthews Baptist, was one of the pastors in the early history of South Park.

Mrs. C. L. Niceley was the accompanist for the service and Mrs. Marie Cook, church treasurer, was presented as representative of the loyal leadership of the church through the year.



Pastor C. L. Niceley, right, Allen West, center, and Richard Lin confer prior to start of groundbreaking services.



Executive Board to meet

The 145-member Executive Board of the convention will meet at Cedarmore Baptist Assembly May 1-2 for business. The major item is the adoption of the detailed 1972-73 budget. Harold Wainwright, president and chairman, will preside.

Following a coffee at 10:30, the board will meet at 11:00 a.m. for reports, the committee on nominations, nominating committee of the board, committee on order of business and the report of the executive secretary-treasurer.

After lunch, the board's committees will meet simultaneously until 3:00.

At 3:15, the board will begin the review of the budget, led by J. T. Miller, finance chairman.

At the 6:00 banquet, G. B. Morton will be honored for 20 years continuous service as business manager. Portraits of former general secretaries R. L. Thurman (1861-66) and William David Powell (1908-16) will be presented by the Kentucky Baptist Historical Commission.

At 8:00, the board will continue the review of the budget.

Tuesday, May 2 at 8:30, the board will hear reports from all board and any special committees.

Cedarmore package program

Of special interest will be the report of the assembly and camps committee, Wm. L. Kaufman, chairman. At the December board meeting, the committee presented a "Package Program" for the next step in the development of our state assembly and camps. After lengthy discussion, it was tabled until the May 1-2 meeting. Since then the committee has been working with the architect perfecting plans.

It proposes a minimum self-contained Girls Camp by adding 6 cabins, a lake, swimming pool, amphitheatre and administration building. Also, five cabins in the Assembly Area for music camps and other youth groups. Last, for Rabro, a new administration building and dining room equipment.

Kentucky WMU this year gave \$39,500, will give another \$14,000 for five years and will recommend continuation of its regular allocations during the six-year period. Without increasing the capital budget for Cedarmore, but continuing the budget for debt service, this magnificent "Package Program" is a bright prospect for us all.

—Harold G. Sanders

Second In A Series Of Four —

Where Do Ministers And Missionaries Train?

While he was president of Harvard, James B. Conant kept on his desk the model of a turtle. Under the turtle was a carved inscription: "Consider the turtle. He makes progress only when he sticks his neck out." There was wisdom in that. No turtle, no human, ever makes any progress so long as he is guarding his own neck.

Our Baptist promotion has indicated that ministerial students and missionaries come from only one type school. We have said this was true, is true and will be true. We focus on this concept and, like the turtle, timidly stick our neck out for the sake of truth.

Ministerial students

Just completed is a study of students who attended a college or university in Kentucky and presently are studying at any of our Southern Baptist theological seminaries. This study shows that 176 such persons were enrolled during the first semester of the 1971-72 school year in a Southern Baptist theological seminary. The largest number of students from any college studied at Georgetown College. Seventy-nine of the 176 seminary students had studied at one of our three Kentucky Baptist institutions. For the sake of truth we need to realize that 97 are from non-Baptist colleges in Kentucky. Those coming from non-Baptist colleges or universities are primarily from University of Kentucky, University of Louisville, Murray State University, Eastern Kentucky University and Western Kentucky University.

The trend is for more and more seminary students to be from non-Baptist schools. Follow this trend — in 1953, 70.5% from Baptist schools and 29.5% from non-Baptist schools; in 1967 we had 66.9% of the enrollment from Baptist schools and 33.1% from non-Baptist schools. In 1971 — look closely — 44.9% from Baptist schools and 55.1% from non-Baptist schools.

Do you see the picture — the decline of the seminary students from Baptist colleges from 70.5% in 1953 to 44.9% in 1971? Do you see the picture — the increase of seminary students from non-Baptist schools from 29.5% in 1953 to 55.1% in 1971? More important is the increase in the rapidity of change. The change from 1953 to 1962 was 3.6%. Watch the acceleration between 1962 and 1971: here is a remarkable change of 22%.

There are two important things regarding the seminary student who attended a non-Baptist college or university. First, practically all of these persons were not planning to enter any area of ministry at the time they en-

tered college. They had not made this decision in a church youth organization or a revival meeting in their early teens. This leads to the second observation. These people, as a rule, decided to enter a seminary as a decision made due to their involvement in Baptist student work. This is significant.

There are those who would attempt to explain away the facts by saying this is due to the larger enrollments in the non-Baptist institutions. This is the philosophy of just close your eyes and stop thinking. They might even say, isn't it marvelous that with our small schools we produce as many seminary students as we do. The other side of the coin is that Kentucky Baptists have less than a five dollar investment in the seminary student from the non-Baptist campus and a considerable higher investment in the seminary student from a Baptist institution.

We need the products from both types of institutions. But ministry re-

By J. Chester Durham
Director, KBC Student Work Dept.

mains where people are and it is easy to identify where college and university students are. Business as usual will not get the job done.

Faced with facts there is need to give serious consideration to what ministry Kentucky Baptists should and can have to students involved in higher education — regardless of where they are in school.

What is past is useful only as it suggests ways and means for progress. We do not know what God could do on these large university campuses if we dared reach out with vision and courage. The *Kentucky School Journal* printed this trite little goodie: "Progress involves some risks — you cannot steal second and stay on first, too."

Missionaries

When we study where our foreign missionaries received their college education some will be quite surprised. Others may over-react.

We have carefully studied information supplied by the department of missionary education and promotion of the Foreign Mission Board, the 1970 edition of *Foreign Mission Album* and the 1971 and 1972 supplements to this album. These are the most accurate records kept of foreign missionary personnel.

This study related to foreign missionaries under appointment by the SBC Foreign Mission Board on December 3, 1971, who have attended any college or professional schools located in Kentucky. This does not include

emeritus missionaries. Neither does it include personnel assigned to FMB headquarters in Richmond, Virginia. We are talking about persons assigned to work on a foreign mission field. Similar studies have been made in 1966 and prior to that.

Some missionaries attended more than one college. Each college is given credit for a missionary attending that institution as much as one semester. As a result you have a total higher than the actual number of persons under appointment. There were 95 missionaries who attended a Baptist institution and 120 who attended a non-Baptist institution. Another way to express the facts is that 44.2% of our foreign missionaries are from Baptist colleges and 55.8% are from non-Baptist campuses.

Much of what was said about seminary students could be repeated about foreign missionaries. We can almost name time and place where decisions to go overseas were made by the students attending non-Baptist colleges. The same could be said about many of those from our Baptist schools. Baptist student work has traditionally had a strong missionary emphasis.

The trend for more and more missionaries to come from non-Baptist schools parallels the trends established by seminary students. The difference is that the shift has been more dramatic in this field.

Disturbing

What has been said is disturbing. The facts challenge some of our presuppositions.

I confess to you I do not know all the answers — I do know some of the questions and some of the facts. All of us searching can find some answers. Our future is in our own hands to make or to ruin. The great thing is not so much where we are but in what direction we are moving.

Is the . . .

Western Recorder

in your . . .

Church Budget?

If not, why not . . . ?

Every Family

deserves to know!

NEWSGRAM

Cooperative Program Receipts

March, 1972 — \$350,870.89

Goal to date this year.....	\$2,450,000.00	(\$82,085.92 — 3.6%
To date this year	2,333,926.52	increase over this
		same time last year)

UNDER GOAL 116,073.48

NEEDED EACH MONTH TO REACH GOAL\$350,000.00



One of the highlights of the annual meeting was the recognition of parents of home and foreign missionaries. Each mother of a missionary present was presented with a corsage during recognition ceremonies.

"We have the same message and the same motivation as our forefathers," declared SBC missionary to Chile Mrs. David Stull, "But we are trying new methods in making disciples of all nations."

Speaking at the opening session of the Woman's Missionary Union annual meeting in Florence, Mrs. Stull, a Lexington native, set the theme for each major speaker who followed in the three day meeting.

National WMU staff member Miss June Whitlow, Home Mission Board staffer Ed Seabough, Baptist Center director Don Peterson and Miss Ann Davis of the Southern Seminary faculty all sounded similar notes in their addresses to the convention goers who filled the Florence church auditorium for each session.

Miss Whitlow challenged the ladies to live in the present with courage and faith. "Many shrink from the present, looking to the past, longing for stability," she explained. "But the present is not like the past."

"Life is God's gift to us. Our task is to accept it as it is." The former Georgia state worker urged the ladies not only to accept life but to explore it and share it. "Live life now when God has offered it to you," she de-

clared. "We are writing the next chapter in the book of our lives now."

The national director of the promotion division, responsible for WMU programs, told the audience that only in the early church, the 12th century and possibly in the Reformation era have stresses of change been as critical as they are in the 1970's.

"The 60's were the years of the dreamers, such as the Kennedys, Martin Luther King and others. But the 60's said 'no' to the dreamers and the decade closed in silence.

"The 70's must be years of innovations," she exclaimed. "It is not enough to stand behind a pulpit and yell 'God loves you.' We must go outside the walls and live it among the people."

Seabough, associate secretary in the department of missionary personnel, told the ladies that there is no gospel without both ministry and witness. "It is not enough to discover the needs of people," he said. "We must go and tell of God's love with action and words."

He added that Christians are not sent to love only those who accept Christ as saviour. "We must be sensitive to a person's needs anywhere he is and we must love him even if he never accepts Christ," Seabough said.

Newport Baptist Center director Don Peterson drew from the Biblical account of Joshua's instructions from God about capturing the city of Jericho.

"I can imagine that some of Joshua's lieutenants said, 'But we never did it that way before!' when Joshua told them of God's battle plan," Peterson said.



Former Kentucky WMU presidents attending the meeting were, left to right, Mrs. Encil Deen of Lexington; Mrs. George Ferguson, Louisville; Mrs. H. C. Randall, Columbia; Mrs. J. S. Woodward, Lexington; Mrs. W. C. White, II, Cadiz; and Mrs. Harold Purdy, Madisonville.

New Methods Emphasized At WMU Annual Meeting



Officers re-elected at the Florence meeting are, left to right, Mrs. H. C. Randall, Columbia, vice president; Mrs. Carolyn Ellis, Shelbyville, president; Mrs. A. L. Meachem, LaGrange, secretary; and Mrs. W. H. Jaegle, Louisville, treasurer.

"And they were right. But they were now in a new situation and it took a new strategy to win the battle." Peterson then compared the "new situation" of Joshua with the "new situation" of the church.

"Once a politician told us that if he were elected, there would be a chicken in every pot. Now, with inflation, it takes two paychecks to keep a single chicken in the pot," he quipped. The result, he explained, was an enormous number of working mothers, leaving preschool children for the church to minister to.

He also cited the skyrocketing divorce rate as providing a new challenge to Christian witness. Others providing a "new situation" for the church, according to the Southwestern Seminary graduate, are persons trapped in the web of liberal morals in a permissive society, juvenile offenders and prisoners returning to the streets.

Older persons were singled out as a "must ministry" for the church. Peterson, who also serves as chaplain of Baptist Convalescent Home in Newport, stated, Technology has given us longer life but it has also said that when a person reaches that mystical age of 65, he can no longer be productive.

"When a person turns 65, we open a great big door to a closet and put him on a shelf. The church must provide something for these persons to do. It must give them a sense of 'worthness,'" he declared.

Peterson expressed optimism that Southern Baptists were coming to grips with these problems. He continued,

"Churches are now building buildings that can be used during the week as well as on Sunday. And the colleges and schools are offering special training for persons who feel called into special inner-city ministries.

"The work of the Home Mission Board in social ministries is being augmented by mission groups from Woman's Missionary Union and Baptist Men," the speaker said. He also noted that literature produced by every SBC agency was filled with training material and suggested ways for helping in some of the "new situation" the church now faces.



Mrs. Paul Richardson of Houston, center, discusses one of the five meditation themes she delivered with two interested WMU'ers. At left is Mrs. Everett P. Allen of Benton. Miss Phyllis Ramey of Florence is shown at right.

On the foreign fields, new methods are also being tested. "In Chile we are engaged in what we call the 'experiment for South America,'" Mrs. Stull told the audience. "We are producing the Book of Job for television and commercial theaters, binational centers and churches in South America."

The SBC missionary said it was too early to tell the project's results. But the missionaries in Chile are convinced, she said, that it is in dramatic means such as the experimental movie, that missionaries will gain a welcome in lands that are becoming increasingly hostile.

Social work professor Miss Anne Davis outlined some of the reasons she believes little is being done in mission action groups from local churches. "We underrate who we are as the people of God," she stated. "We see ourselves as powerless and weak but if God had not had a job and place for us, he would not have made us."

A second reason mentioned is that people tend to "over compare" themselves. "We are always trying to do it as good as or better than so-and-so. We need to know that God has made us individuals and that we are to witness and work according to the way God made us, not like he made somebody else," Miss Davis said. "We need to be true to the image of God placed in each of us."

The teacher also mentioned a "prodigal son's brother mentality" as a drawback to involvement. "We are guilty of judging our brother by a judgment God has not judged us by." She pleaded with the ladies to "stop judging and learn to love and then maybe we can be involved in mission action."

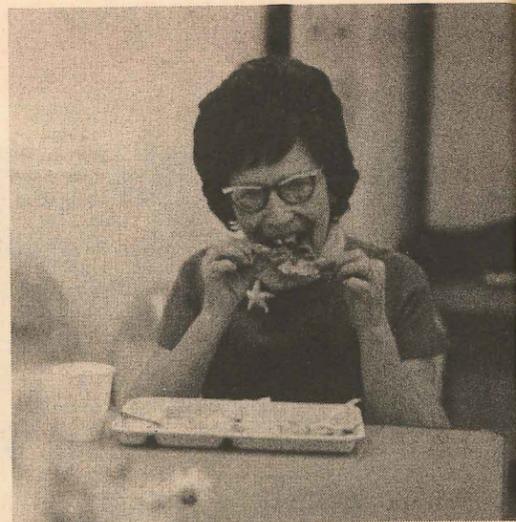
"We are only human," Miss Davis said, "but praise God that is all we are supposed to be."



Mrs. Virginia Gunther helped Baptist Woman's director Miss Rosa Fiechter make announcements of coming events.

W. M. U. Snapshots

WMU article and photos
by Bob Terry,
Associate Editor
Western Recorder



Mrs. Frank Trego of Florence was one of about 250 women who enjoyed Kentucky Fried Chicken for the noon meal.



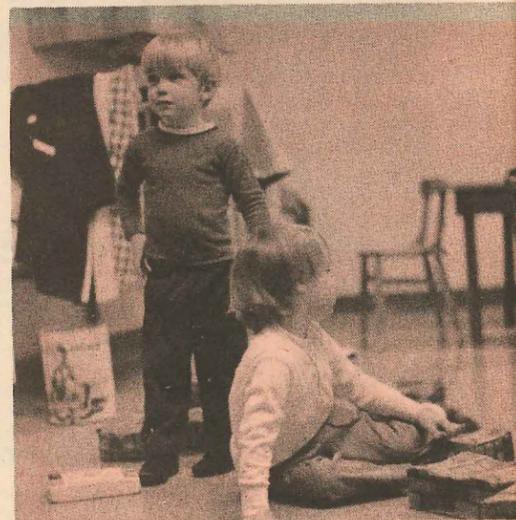
National WMU staff member Miss June Whitlow talks with a convention goer.



Mrs. Helen Duncan of Danville, right, stopped state staffers Miss Wanda Carpenter, left, and Miss Nancy Jo Watson, second from left, to ask about a Baptist Young Women's Conference for her church. With Mrs. Duncan was Mrs. Sid Morris, wife of the associate pastor at First Baptist Church, Danville.



Associational WMU directors who led their association to attain the "Distinguished" citation, were recognized during the meetings. Some of the directors are pictured.



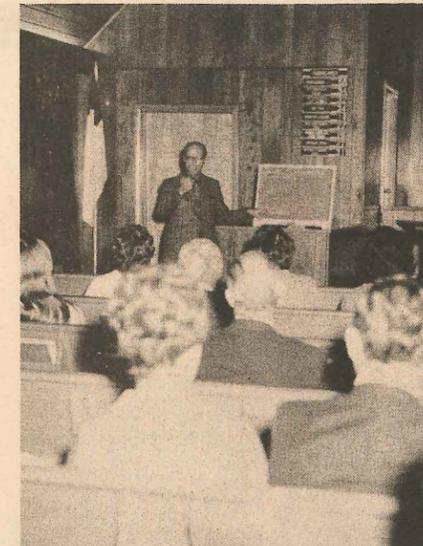
Nursery facilities provided by the host church kept several children occupied.

Music Schools Popular In Spring Of Year

Spring is a popular season in Kentucky for music schools and 1972 is no exception. From February until the first of June, nine schools in eight associations are scheduled, according to information received by KBC state music director Eugene Quinn. These schools, Quinn noted, develop keener present church music leaders and are the seed bed for future church music leaders.

The four schools already held were at Bowling Green for Warren association; Clay for Ohio Valley association, New Bank Lick for Northern Kentucky, and Kirksville for Tates Creek. Six associations enrolled 153 persons from 31 churches.

Schools in March included one at Silver Grove in Campbell County and at Oak Wood Avenue Baptist Church in Cynthiana. The Cynthiana school was typical of the others, according to the state music director. Over 30 persons from four churches enrolled for a six hour course to sharpen their



Eugene Quinn conducts the final session of a music school held in Cynthiana.

knowledge of music reading. The class listened to instructions, then participated in drills in rhythm, melody and harmony, which were led by a teacher who used blackboard, filmstrips and records.

Similar schools are scheduled for April 10-13 at Elk Spring Valley Baptist Church in Wayne County association; April 17-19 at Indian Creek Baptist Church in Monroe association; May 1-5 at Woodson Baptist Church for Muhlenburg association; and May 29-June 2 at Cadiz for Little River association.

Teachers for the music conferences include ministers of music Jack Duvall at Greenville, Clarence Tudor at Central City, Larry Cook at Walton, Ronald Sholar of Hopkinsville and Charles Douglas at Princeton. Quinn led several of the schools.

Most of the schools provide musical experiences for the whole family and are a wholesome source of Christian growth.

College Of Chaplains Honor Gaines Dobbins

The College of Chaplains has awarded its Distinguished Service Award to a Southern Baptist seminary professor during their 26th annual convention in Chicago.

Gaines S. Dobbins, distinguished professor emeritus of Southern Baptist Theological Seminary was cited for the highest honor given by this professional society.

The award is given to a person who has made a unique, innovative and significant contribution to the field of chaplaincy ministries, according to officials.

The citation particularly noted that Dobbins "was responsible for organizing the appointment of the first three clinically trained chaplains among Southern Baptists in their hospitals and for establishing two training centers which have been in existence since 1947."

Dobbins, who now resides in Birmingham, Alabama, was further praised in the citation for his contributions "as a teacher, as an organizer, and as a writer and as an inspiration of other writers."

The College of Chaplains is a personal membership division of the American Protestant Hospital Association, a professional chaplaincy association composed of over 1000 ministers of 31 Protestant denominations and the Catholic and Jewish faiths. (BP)

CHURCH TRAINING WEEK

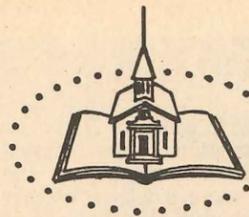
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By H. C. Chiles

(These Lessons For April 23, 1972)

LIFE AND WORK SERIES

Fellowship of believers Acts 2:41-43

Approximately 3,000 of Peter's hearers were deeply convicted of their sins, repented thereof and believed on Christ as their Saviour. After Christ saved them, they promptly and gladly submitted to baptism as an evidence of their faith in Christ and as an act of loving obedience to Him.

Members of the first church in Jerusalem were characterized by devotion to Christ and steadfastness. Regardless of their circumstances and hardships, those early Christians remained steadfast in the things of the Lord. They gladly accepted instructions from the apostles and promptly put them into practice. A faithful teaching ministry is one of the crying needs in our churches today.

Those early Christians continued in intimate fellowship with God. Bound together by the unbreakable ties of Christian love, they enjoyed a wonderful fellowship. Instead of indulging in criticism, they prayed for and encouraged one another. True brotherly love prevailed among them. They were steadfast in the "breaking of bread." This expression is usually interpreted as having reference to their observance of the Lord's Supper. It is possible that it includes the love feasts or fellowship meals of the Christians which preceded the Lord's Supper.

Through the apostles the Holy Spirit wrought miracles, doubtless in the form of acts of healing. These wonders validated the truth concerning the power of the living Lord.

Fellowship of sharing Acts 2:44-45

Selfishness was not one of their characteristics. For love of property or possessions they substituted a genuine love for their fellowmen. On the basis of their experience of grace and due to their spirit of oneness in devotion to Christ, they cheerfully shared their possessions with others as their needs arose. Their benevolence in selling their property and distributing the proceeds derived therefrom was voluntary.

Fellowship of worshipping Acts 2:46-47

Those early Christians were happy in the Lord and in their work together for Him. Their gratitude to God for His blessings upon them found expression in praise to and worship of Him.



What Is A Church?

Their spirit, fellowship, attitudes, conduct, testimony, labors and service won the admiration, esteem and love of the unsaved around them and resulted in the salvation of many precious souls and their addition to the church. Fellowship with those who know the Lord and truly love Him is one of the greatest and most precious privileges which God gives to His children.

Fellowship of concern Acts 3:1-6

On numerous occasions Peter and John were together in intimate fellowship and Christian service. Here we find them accompanying each other to the place of prayer. As they were about to enter the expensive gate of tremendous beauty, they observed a helpless cripple being placed within a few feet of the entrance. Helpless from his birth, this poor man had become a professional beggar. Never expecting to walk a step and wanting only a little money, the helpless cripple daily sat there by the gate of the temple and held out his hand, beseeching the more fortunate passersby to contribute to his support.

INTERNATIONAL SERIES

A Witnessing Community

Christ is the One about Whom and for Whom Christians are to witness. They are required to communicate the good news of His gospel to people in all parts of the world. He rightfully expects His followers to be good and effective witnesses for Him wherever they go.

Exhortation to witness Mark 5:18-20

In the country of the Gadarenes was a wretched demoniac who dwelt in caverns. When he perceived a boat landing, with Christ and His disciples aboard, he went bounding toward it. The disciples were afraid of him but Christ compassionately uttered the command: "Come out of the man, thou unclean spirit," and he was cleansed.

When our Lord stepped into the boat to depart, the saved man begged Christ to let him go with Him, thinking that he could show his loving gratitude by accompanying Him. Christ refused to grant his request. He commissioned

When this man thrust forth his hand and with the wail of a mendicant asked alms of them, Peter and John stopped suddenly and turned a piercing gaze upon him. As the fire of Christian love flashed through their eyes, his interest was awakened and his hopes aroused. Speaking for both of them, in a commanding voice Peter said, "Look on us."

Eagerly expecting to receive a gift, the heart of the afflicted man must have sunk within him at the disappointing words, "Silver and gold have I none." However, when Peter continued, "But such as I have give I thee," his hopes began to rise again. Wondering what Peter was going to give him, the man listened with quickened interest as the Apostle added, "In the name of Jesus Christ of Nazareth rise up and walk." Stooping down, Peter grasped the outstretched hand of the man and lifted him to his feet, whereupon he felt the thrill of power in his feet and ankles. This cure which Christ wrought through His servant was instantaneous, complete and permanent.

him to go home and to tell his loved ones and his friends what the Lord had done for him and not what he had done for himself. It was a story of personal experience that was demanded.

Christ made it plain that the man could be far more useful telling about his Saviour in his own home and among his own people than he could by traveling about with Him. His work for Christ was to begin at home, which is where all true work for Him commences. Such witness bearing is the most difficult but also the most effective. Many have found it easier to speak for Christ in a strange place than to the people at home. Many more are called to witness for Christ in their homes and local communities than have the opportunity to witness personally for Him in the regions beyond. If you are called to witness for Christ in the small circle of your family or community, trust the Lord to make your testimony effective. Each is exhorted to

WESTERN RECORDER

"Go... and tell them how great things the Lord hath done for thee."

Example of witnessing Acts 8:4-8

Following the martyrdom of Stephen, the enemies of Christ and Christians launched a fierce and terrific campaign to exterminate all believers. Everywhere the dispersed Christians went to escape persecution and death they preached the Word of God and joyfully witnessed to the unsaved.

Conspicuous among those faithful Christians who were scattered from Jerusalem by persecution was Philip. He was the first foreign missionary and Samaria was the first foreign mission field. There Philip was faithful in proclaiming the good news that Christ had been crucified on the cross, had been buried in the tomb, had been raised from the dead and had ascended. Philip magnified Christ so attractively that the people were aroused, amazed and attracted to the Saviour. Many believed on Christ, were saved and were baptized into the fellowship of the church. Consequently, there was much rejoicing in the blessings of the Lord. What a joy it is to see a layman who loves the Lord enough to introduce the lost to Christ!

Excitement in witnessing Acts 18:24-28

After Paul left Ephesus, there came into the city a zealous young preacher from Egypt, whose name was Apollos. A native of Alexandria, a city renowned for its wealth, learning and culture, Apollos was both learned and eloquent but those things did not qualify him for the ministry. He was fervent in spirit but he sorely needed much additional instruction.

Aquila and Priscilla kindly and graciously took Apollos into their home and carefully explained to him much of the background of Christianity and the content of the gospel with which he was not familiar. When they had finished their instruction he was a different and much improved preacher.

Upon his decision to leave Ephesus, Aquila and Priscilla gave Apollos a letter of introduction and hearty recommendation to deliver to the brethren in Corinth. After receiving a cordial welcome from them, Apollos made a tremendous impression on the Corinthians with the power of his eloquence and the content of his message. His scriptural arguments were so forceful that the prejudiced Jews were not able to gainsay them.

Apollos was a far more effective witness for Christ and a much more forceful preacher after Aquila and Priscilla had lovingly and tactfully instructed him. Let us avail ourselves of the numerous and glorious opportunities which the Lord provides for us to instruct those who are deficient in their knowledge and appreciation of the will and ways of Him Who longs for the salvation of the unsaved and the spiritual growth of the saved.

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(Continued from page 5)

have some very unhappy days when he ought to be enjoying heavenly happy days.

The onward movement of organized life and the effects of inflation will bring about much larger salaries, better staffs, new and better equipment and improved facilities. Even programs and projects that were dear to his heart but could not be attained will be attained by new and better leadership. The retired pastor remaining on the field and seeing these developments could be much like a wife returning from the dead and seeing her husband doing so many nice things for his second wife that he never did for her. He might come to the conclusion that he was a failure and was not loved very much after all and thus be miserable.

Now the obvious way to avoid such an experience is to move away. The better way, as I see it, is to prepare for it. The retiree must be big enough to see these as progress in the Kingdom of God and be grateful that others can accomplish so much on the foundation that he laid. He must remember that jealousy is the tribute one pays his superior and realize that he cannot afford to be jealous.

I cannot see my wife and myself moving to a place where we would be among strangers to spend there our last days. We have a host of friends in our city and county, many of whom are not Baptists. Certainly we have many friends in the other churches in our association. We could have a good fellowship outside our church, but we do not think it is necessary. To sum it all up, I say a retired pastor can stay on the field and in the church and make it work if both he and his pastor set their minds to it. I pay tribute to our pastor in this regard. I believe he will give the same testimony. In the words of Loretta Lynn's hillbilly song, "It takes two mules to pull this wagon."

Henderson, Kentucky E. Keevil Judy

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Coop. Program Gifts Continue Upswing

Contributions through the Southern Baptist Convention's Cooperative Program unified budget increased by nine percent during the month of March, boosting gifts to a record level compared to the first quarter of 1971.

For the first three months of 1972, Cooperative Program gifts totalled \$8,072,629, an increase of \$155,964 compared to the \$7,916,664 contributed in the first quarter of 1971.

In addition to the record \$8,072,629 contributed through the Cooperative Program, Southern Baptists also gave \$16,492,732 in designated contributions to special missions causes during the first quarter of the year. Designated gifts were up \$1,140,855, or 7.43 percent, compared to the \$15.3 million in 1971.

The grand total, Cooperative Program plus designated gifts, reached \$24,565,361 for the three-month period,

an increase of \$1,296,819, or 5.57 percent over the \$23.2 million contributed to national mission causes in the first quarter of 1971.

During the month of March, Cooperative Program contributions totalled \$2,747,848, an increase of \$238,944 compared to the March, 1971, gifts of \$2.5 million.

Of the total amount received for the first quarter of 1972, \$20,301,090 has been distributed to SBC foreign mission efforts through the SBC Foreign Mission Board and \$1,739,047 has gone to home missions through the SBC Home Mission Board.

The figures include only amounts channeled through the Southern Baptist Convention's Executive Committee for national and world-wide mission efforts and do not reflect mission contributions to local and state Baptist mission causes. (BP)



TO PROCLAIM THE GOSPEL — John A. Laoye, left, holds one of the two cassette tape recorders he will take with him when he returns to his native Nigeria this summer. The tape recorders were recently presented to Laoye by the Beechwood Baptist Church WMU. Mrs. George Gray, center, WMU director at the Louisville church, organized the project after Laoye taught the missions study book, *Drums Over Africa*, last December. Church pastor C. Welton Gaddy, right, expressed the church's hope that the recorders would help proclaim the gospel in Nigeria. Laoye is slated to receive the doctor of theology degree from Southern Seminary in May.

Arkansas Elects Sneed Editor

J. Everett Sneed has been elected editor of the *Arkansas Baptist Newsmagazine*. The action was taken by the executive board of the convention in a meeting April 4.

Sneed will assume his duties May 8. He succeeds Erwin L. McDonald as editor of the *Arkansas Baptist State Convention* publication.

Sneed, 41, has served as director of special missions



Sneed

ministries of the Arkansas Baptist State Convention for the past two and one-half years. He formerly was superintendent of missions for the Independence Baptist Association in Arkansas. He has also been pastor of churches in Texas.

Sneed holds the bachelor of science in education degree from Arkansas College, Batesville, Arkansas; the bachelor of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth; and the master of arts degree from Baylor University, Waco, Texas. He also holds the doctor of philosophy degree from the University of Heidelberg, Heidelberg, Germany.

European Theologians To Lecture

Two prominent theologians with European backgrounds will be the Gheens Lecturers for the historical-theological division during April at Southern Baptist Theological Seminary.

James I. Packer, a leading theologian of the evangelical wing of the Church of England, will be on campus April 17-18. Packer will lecture on "Justification by Faith in History and Today" at 8 a.m. on April 18 and on "The Universalist Option" at 11 a.m.

Packer is associate principal of Trinity College, Bristol, and was formerly warden of Latimer House, Oxford, and principal of Tyndale Hall, Bristol. He holds the D.Phil. degree from the University of Oxford.

Wilhelm Pauck, professor of church history at Vanderbilt University, will lecture April 27-28 to seminary classes

on "The Theology of Paul Tillich," "The Renaissance and the Reformation," and "The Anabaptists." Pauck, a native of Germany, holds degrees from seven European schools and, since coming to the United States in 1925, has taught at the University of Chicago and Union Theological Seminary.

Further information about place and time of lectures can be obtained by contacting James Garrett or Glenn Hinson at the seminary.



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Nixon Declines Invitation To SBC

President Richard M. Nixon will not be able to address the Southern Baptist Convention in Philadelphia, June 8, because of a schedule conflict, the chairman of the committee that issued the invitation announced in Bellaire, Texas.

Lee Porter, pastor of First Baptist Church, Bellaire, and chairman of the SBC committee on order of business, said his committee deeply regretted the schedule conflict.

President Nixon, through a White House aide, told the committee that "in consideration of the President's forthcoming trip to the Soviet Union and other related matters, it is now apparent that he will not be able to take advantage of the opportunity to be with you at your convention."

Porter said in announcing the decision that the White House had told him that the President's trip to Russia had been extended to include Iran and that there is a possibility for other stopovers and extensions to other countries.

Currently, the President is scheduled to leave for the Russia trip on May 22

and return May 31, though the date of the return could change.

Porter added that although the President will be in the United States on the day he previously had hoped to address the Southern Baptist Convention, he will be involved in "debriefing" following the Russia trip.

The Houston area pastor staunchly denied that criticisms from some quarters of the SBC of the President's speaking to the convention during an election year had anything to do with the President's inability to accept the invitation.

Porter said that his committee and Carl Bates, president of the Southern Baptist Convention, have received only a total of nine letters concerning the invitation. Five of the letters supported the committee, while four opposed the invitation.

"All our sources indicate that criticism of the President's addressing a religious body during an election year was not the reason for the decision," Porter said. (BP)

New Orleans Cooperates In Dig

New Orleans Baptist Theological Seminary is to join with Tel Aviv University and the Israel Department of Antiquities in initiating a major archaeological excavation at the Biblical Tel Aphek (Rosh ha-Ain), a 25-acre mound in the Sharon Plain, east of Tel Aviv.

According to seminary officials, the total archaeological program of the expedition will provide academic credit for both graduates and undergraduates.

The excavation will be co-directed by Moshe Kochavi, senior lecturer on

the archaeology of Israel, Tel Aviv University; and George L. Kelm, associate professor of archaeology, New Orleans Baptist Theological Seminary.

The major importance of the site stems from its location on the great international trade and military route (the *Via Maris*) through Palestine, connecting Egypt with the great civilizations to the North, and from its use as a main fortress guarding the Yarkon River, the major source of fresh water in the region, according to authorities.

From earlier surface exploration, it is evident that a walled city existed on the site as early as 3000 B.C., say experts. (BP)

Church Chuckles by CARTWRIGHT



"I have my own religion. He doesn't bother me, and I don't bother Him . . . unless I get in a bind!"

Girls In Action Fairs Set Throughout State

Something new has been added for Girls in Action in Kentucky. "Girls in Action Fairs" are to be held across the Commonwealth April 22 through May 13.

A year ago the idea was conceived to plan an activity for Girls in Action in order for them to have the opportunity to hear a missionary and to participate on the program themselves. Girls will be featured on the program presenting the GA song, "Girls in Action"; skits on missions adventures and mission action. Mrs. Bob Fields, former missionary to Israel, and Jim Spaulding, missionary to Nassau, will share their experiences at Cedarmore and Danville, respectively. Nancy Sledd, an MK from Nigeria and a student at Murray State University, is to participate at Jonathan Creek. A fair means active participation and observation. There will also be time for fun and frolic.

Cedarmore is the site of the first fair April 22. Others are scheduled at: First Baptist Church, Paintsville, April 29; First Baptist Church, Danville, May 6; and Jonathan Creek, May 13.

Reservations are to be mailed to the WMU Office, Kentucky Baptist Building, Middletown, Kentucky 40243. A fifty cent program fee is required of each person wishing to attend. Reservations must be in three weeks before the fair you wish to attend. For further information contact Miss Nancy Jo Watson, state GA director.

Baptist Med-Center Wins Honor

Baylor University Medical Center, Dallas, Texas, has been chosen fourth among the nation's top 13 "super hospitals" in a recent survey by Town and Country Magazine.

The magazine polled leading physicians, surgeons, hospital administrators and other recognized health care leaders.

Baylor, an affiliate of the Baptist General Convention of Texas, recently dedicated the new Carr P. Collins Hospital containing a 50-bed psychiatric unit and 250 beds for rehabilitation

patients. The hospital's 1300 beds places it among the top 10 of all voluntary general hospitals in the United States.

The article said that the "super hospitals" have "men who are leaders in their field" and the "most modern diagnostic equipment and modern devices for improved patient care."

Baylor Medical Center followed Massachusetts General Hospital, Boston; Johns Hopkins Hospital, Baltimore, and Hubert C. Moffit Hospital, San Francisco, in that order.