



## Western Order

In the spring of 1776, Baptists began a 198-year-old ministry in Kentucky when William McFarlan delivered the first recorded Baptist sermon in Harrodstown, now Harrodsburg. Plans are currently underway for the nearly 200,000 Kentucky Baptists to commemorate this historic event in 1976.

# First KBC Foundation Head Dies

Albert M. Vollmer, first head of the Kentucky Baptist Foundation and a former pastor, died Sunday, July 14, at St. Anthony Hospital in Louisville.

Vollmer, 80, was a graduate of Georgetown College and Southern Seminary, and was known throughout the state for his sermons and talks on the subject "Stewardship after Death."



Vollmer

After the inception of the Foundation in 1945, the charter board of trustees began a search for a person to "organize and promote the work of the Foundation and give it publicity throughout the state" and to "go afield representing the denominational interests and discover prospective donors to any of the institutions or agencies supported by the General Association of Baptists in Kentucky (now the Kentucky Baptist Convention)."

Vollmer was elected and began work on July 1, 1946, with only two trust bequests totaling \$6,500. The Foundation budget at the time was "not to exceed \$7,500 a year until it becomes self-supporting," according to the charter.

In 1947, Kentucky Baptists observed the first "Will Making Week" and when Vollmer retired in August of 1964, KBF assets totaled more than \$3.5 million. By that time, the KBF was fourth from the top in assets of the 21 state Southern Baptist foundations.

The 1964 KBF report to the KBC, submitted soon after Vollmer's retirement, included the following comment on his work: "He (Vollmer) has produced over one million pieces of literature and traveled miles over Kentucky roads and highways equivalent to seven times around the world.... A famous statement, 'The Past is Prologue' may be applied to his ministry

with the Foundation." The statement also said Vollmer spoke in more than 1,000 Kentucky Baptist churches and gave counsel in hundreds of wills.

During and after his tenure as executive secretary-treasurer in Kentucky, Vollmer was also prominent on the national convention level as one of the founders of the Association of Baptist Foundation Executives, which was chartered in May of 1947. He was elected president of the Association in 1953, after serving as vice president the previous year. He also was on the association's historical committee.

Vollmer's ministry, however, went far beyond his work on the convention levels. He was an assistant pastor for 11 years at Walnut Street Baptist Church in Louisville, and was for 10 years pastor of First Baptist Church of Dyersburg, Tennessee. After his retirement, he served as chaplain for Chapter 564 of the American Association of Retired Persons in Louisville.

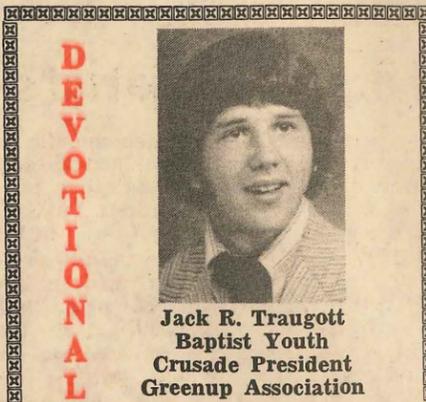
He served in World War I as an infantry captain.

Vollmer is survived by his wife, Geneva Hillenbrand Vollmer; two sons, Robert L. Vollmer and Albert M. Vollmer; and one grandchild.

## Church Chuckles by CARTWRIGHT



"I've heard rumors that he may be moonlighting!"



Jack R. Traugott  
Baptist Youth  
Crusade President  
Greenup Association

"And he called his ten servants and delivered them 10 pounds, and said unto them, 'Occupy till I come.'" (Luke 19:13)

You remember reading the parable Jesus told about the ten pounds in Luke — don't you? The nobleman gave his ten servants 10 pounds to occupy till he came back. But the people hated him and they had the nerve to say, "We won't have this man rule over us, who does he think he is?"

The nobleman kept his word and returned. He commanded his ten servants to be called to him so he could know how much every man had gained by trading. The first said, "Thy pound hath gained 10 pounds!" He answered, "Because thou hast been faithful in just a little, have thy authority over 10 cities." The second said, "Thy pound hath gained 5 pounds." He answered, "Be thou also over 5 cities." But another came and said, "Here is thy pound which I have kept laid up in a napkin..."

Is that us sometimes? Are we like this servant whom wrapped his up — gave excuses? These people live for themselves, their talents, and just the material things in life. Oh, they come to church every Sunday, but that's all. Have you just gotten saved and sanctified and wrapped yours and put it up?

I can remember in reading my Bible about the little boy who had just a small amount of food for himself, let alone 5,000 hungry people. But you notice that he didn't give Jesus only one fish or one loaf of bread, but he gave it all. You know four things happened and I praise God for each: 1. Jesus took the food, all the boy had, that's what He wants — all that we have all the time! 2. He blessed it. When was the last time we really thanked God for saving us, a refreshing tear, a smile, our friends? 3. He broke it. This is most difficult in our lives because he has to break us. It makes us stronger. 4. He gave it out. We have to give all we have. We have to do it for Christ Jesus.

One day Jesus is coming back, give all yours today to serve Him. He's really coming back — He said so. □

## PASTORAL DROPOUTS —

# Some Baptists Ask 'What's The Problem?'

About 1,000 of this denomination's pastors are leaving the ministry each year, while many others admit to considering it, and some Southern Baptists are beginning to ask why.

The question has led to the unearthing of many problems related to the ministry, which pastors have probably known for years but which people outside the ministry are just beginning to understand. Lay people, largely unaware of sub-surface problems in the pastorate, are shocked when a pastor honestly tells how he feels.

At least three out of four pastors say they have experienced serious stress in the ministry, often serious enough to consider leaving the pastorate.

For many, stress has been accompanied by such feelings as "anguish, worry, bewilderment, depression, fear, failure, defeat, anger, contempt, disgust, alienation, betrayal."

Today's pastors are talking more openly about the problems.

"There is an untold and senseless destruction taking place in the lives of pastors and other church workers," said Ed Bratcher, former pastor of Waynesboro, Virginia, First Baptist Church.

So concerned was Bratcher that he

resigned his pastorate to conduct research on pastoral problems while serving as a "consultant on the ministry" at Southern Baptist Theological Seminary in Louisville.

A survey of 227 pastors, ministers of education and music in the Baptist General Convention of Texas determined that 31 percent of the Texas Baptist ministers had seriously considered giving up the ministry. A 1971 Gallup Poll nationally put the figure at 38 percent of all Protestant denominations.

Yet many who actually leave do not feel they have given up their ministries. Surveys reveal that only 13.9 percent of ex-pastors questioned considered themselves as "having left the ministry," even though secularly employed, with 62 percent seeing themselves as performing "a ministry."

Clearly "ministry" extends further than a local congregation for many pastors. In a study of Southeastern Seminary graduates, five of the most important reasons for leaving the pastorate were: 1) understanding of the call matured — realized that God can be faithfully served in any honorable profession; 2) the discovery that a per-

son's individual talents could be more effectively utilized in another type of work; 3) the church is not really being the church — it is too preoccupied with itself; 4) disgust with pettiness and bickering in the church; and 5) the goldfish bowl existence of the pastor and his family — the desire to live an independent life.

Dozens of surveys verify that most pastors feel underpaid. Eighty percent of the pastors in a 1971 survey expressed this opinion.

Along with this feeling that they are not paid adequately, pastors almost invariably say they are overworked, have too much to do and not enough time to do it.

They often say they feel drained physically, emotionally and spiritually. Few people realize, says one pastor, how much time a pastor spends in his work. "They think all we have to do is prepare two sermons a week, spend an afternoon visiting, and that's it."

This same pastor has spent only two evenings in the past month at home with his family. "I've gone as many as five or six days without seeing my children awake."

(Continued on page 14)

## COUNSELING HELP —

# Too Little Time, Money and Pulls on Their Lives

Sprawled in easy chairs ministers and their wives discuss the frustrations of too little time, too little money and too many pulls on their lives which many ministers experience.

That is partly what has drawn them to a two-day retreat at Laity Lodge in Texas, sponsored by the Ministers' Counseling Service of the Baptist General Convention of Texas.

The retreats, at different times and in scattered parts of the state, are for healthy people — not sick ones. The ministers and wives come to relax, but also to listen and talk about a subject too seldom explored: themselves.

Many pastors put in 13 and 14 hour days, and many wouldn't have it any other way. But they're still human beings, with human needs.

Pastors aren't born with the ability to counsel a marriage on the rocks one hour and plan the church budget the next, so some workshops hone counseling and administrative skills. But other demands and pressures can't be cured with just education, and that's where counseling programs come in.

On the state level, only Texas has a

well functioning pastoral counseling system, with Virginia Baptists beginning a counseling service this year.

North Carolina pioneered in establishing a pastor-church relations office — and was followed by nine other states. But these are designed primarily to handle pastor placement problems; counseling, where it exists, has been largely peripheral.

But counseling efforts are being made and individuals helped — in Texas, where the pastor-wife retreats like the one at Laity Lodge are part of the ministry of James Cooper, Texas coordinator of counseling.

Partly pep-talk/affirmation, partly a rare chance to discuss problems with peers, the retreats are the ounce of prevention side of Cooper's work; they appeal to "people who have problems, sure, but they are people who are open to search for the answers," says Cooper, a former pastor with a master's degree in counseling.

An experienced Baptist psychologist or counselor sets the tone for the sessions, with contents usually centering on husband-wife relationships and pres-

ures created by the minister's role.

Through the retreats, Cooper encourages pastors and wives not to bottle up frustrations or battle them alone. For those who have passed that point and need more intensive help, he offers an objective, sympathetic ear and an effective referral system.

A large chunk of Cooper's time goes to individual counseling.

"The main problem I find is family tension," Cooper says. "The wife smarting under a role defined by the church, rather than defining her own role."

A second common problem is frustration, caused by the minister being unable independently to determine his priorities. "He may think his most important task today is Bible study but there are a dozen other things to do."

On Cooper's referral list are more than 200 professionals who have a special understanding and appreciation for ministers' work and the stresses on their families. When Cooper refers a pastor for psychological therapy, his office can contribute to the expenses.

One counselor Cooper has referred (Continued on page 14)

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

Vol. 148 July 20, 1974 No. 27

C. R. DALEY, JR. Editor

BOB TERRY Associate Editor

PAUL WHITLEN, JR. Business Manager

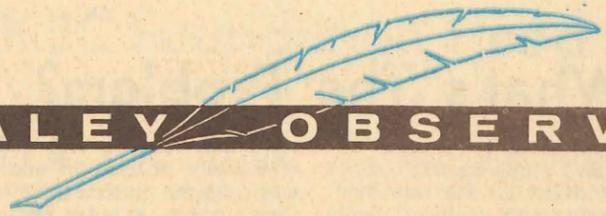
Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, P.O. Box 43401, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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### The Most Sacrificing Ministry Among Baptists

Baptists believe that all Christians are called for service as well as for salvation and one who claims salvation but refuses to serve raises a doubt about the genuineness of his Christian experience. We are also insistent that while the general call is to all Christians, those who are to serve in the gospel ministry must have a special call.

There is much we do not know about the call to the ministry and some of what we thought we knew has to be reexamined. The current issue of the *Home Missions* magazine takes a revealing look at ministerial dropouts and gives the testimony of some who have left the formal ministry for so-called secular work. Some of these refute the traditional view that one is called once for all to the ministry. They insist that one can be called to a pastorate or other ministerial places for a period and called to secular places of ministry at other periods in their lives.

The dropout rate of Baptist ministers is higher than it once was. It includes some of the most capable men I knew as seminary mates and fellow ministers. Among those are missionaries who serve one or several terms and then resign. I have been tempted to be critical of these but the more I learn of their experiences the more I wonder why more missionaries do not give up and resign.

The ministry is not easy anywhere but those who leave loved ones and home for strange lands and extremely difficult work have it the hardest. Any glamor in connection with such a decision is soon dispelled by expected and unexpected difficulties. The wonder is not that some have returned home but that more than 2,500 foreign missionaries and more than 2,100 home missionaries are staying with it.

Before being critical of missionaries who resign we should learn the facts. In most instances they have tried harder than most of us would before giving up. The mission fields have always been hard and in many places of the world they are harder today than ever.

The first Baptist missionaries from America found it hard. Adoniram and Ann Judson were a year and a half reaching their place of ministry in Rangoon, Burma. English missionaries preceding them had labored six years without a single convert and the Judsons labored six more years before seeing the first convert.

In one sense one of the first two Baptist foreign missionaries from America was a dropout. Luther Rice returned from India to America to unite Baptists in support of foreign missions. Baptists in America had not organized for any foreign mission thrust before this time. The work of Luther Rice in rallying support for the Judsons and others probably had longer lasting results than the ministry of the Judsons.

In many ways it is no easier today than in 1812 when Judson and Rice went out. Missionaries suffer the same loneliness and longing for their home and loved ones. They still work harder and longer for support of foreign missions. Baptists in America must experience frustration and doubt and sometimes wonder if they were really called to the mission field.

Probably the most difficult experience of foreign missionaries relates to their families. They not only say goodbye to their parents sometimes never to see them again but often they face separation from their own children who have to be sent back to America or some other place in the world for their education. Health problems often overtake missionaries or their children making it necessary to return from the mission field.

There is no way we can take from missionaries their load. We can help them bear it, however, with daily prayer and material support. We can be thankful that our missionaries are cared for materially. The guest editorial that follows should be encouraging information to readers who truly care for missionaries.



The Cooperative Program —  
More Than The Sum Of Its Parts

### Guest Editorial

### Salaries And Support Of Missionaries

What do foreign missionaries receive in material remuneration? This is of more concern to those at home than those who go. We didn't know details of our support until after appointment. The Foreign Mission Board is dedicated to caring for your missionaries as your gifts allow.

Charles H. Morris  
Missionary to Malaysia  
Illinois Baptist

All missionaries receive the same salary — \$2,000 for single person and \$3,600 per couple per year. But this is not support! Support varies according to the number of children and their ages and the cost of living and currency exchange rate in the field of service.

Families receive between \$250-\$450 each year per child according to age. This continues until age 22 if child is in college. An additional \$1,300 is available to the child in college.

Emergency compensation on the field averages \$1,400 for adults and \$374 per child each year. Living quarters on the field are provided. On furlough a housing allowance of \$140 per month plus \$10 per child is given.

The Board pays for yearly medical check-ups and one-half of all medical bills. If there are excessive medical expenses the Board refunds more. If serious illness of the missionary occurs and medical care on the field isn't available the Board returns the missionary to the U.S. for treatment.

Group insurance provides coverage of \$10,000 for single missionary; \$20,000 for the head of the family with \$2,000 for the wife and between \$200 and \$1,000 for dependent children according to age.

The Board assists each missionary \$150 on social security taxes. If income tax overseas exceeds what the missionary would pay in the U.S. on the Short Form 1040 the Board pays the excess.

A refit allowance of \$5 per missionary and \$2 per child for each month spent on the field is available if returning to the field after furlough.

Wherever possible cars are provided for mission business on the field. Transportation in the U.S. during furlough is the responsibility of the missionary. The Board pays furlough travel to the home of the missionary and for the missionary family to attend the Southern Baptist Convention and the assembly nearest their home.

After 10 years each missionary receives a longevity increment of \$300 per year and \$150 each 5 years thereafter.

At age 65 and 25 years of service single missionaries receive \$3,000 and a couple \$4,500 per year pension with a pro-rata pension for less years of service. Upon retirement the insurance policy continues at reduced coverage for those serving more than 10 years. Medical benefits continue.

A cash gift of \$1,500 is given each missionary upon retirement.

In my opinion our support program provides adequately for its missionaries. Our concern and prayer for increased giving to foreign missions is so more missionaries can be appointed; new fields entered and present fields enlarged and established.

### BAPTIST FORUM



#### APPRECIATION FOR HELP

Dear Editor:

The members of the Evergreen Baptist Church, Frankfort, wish to express our appreciation for the news coverage you gave us following the April 3 tornado. As a result of your article numbers of sister churches scattered throughout the convention have sent us a love offering to help rebuild our church. We have or will personally express our thanks to those who have mailed their offerings directly to us. We would like, through the *Western Recorder*, to express our appreciation to the churches who gave through the Kentucky Baptist Convention.

The Sunday following the tornado a little girl expressed in words what was in many of our minds. She asked, "Why

did God let this happen to our church?" I could not explain it then nor now, but I have seen God working to bring order out of chaos. The Lord permitted it to happen and now He is helping to rebuild. We want to thank Him and you Christian friends for your prayers, your words of comfort and your financial assistance.  
Frankfort, Ky. William Y. Sanders

#### APPEAL TO YOUR CONGRESSMAN

Dear Editor:

In 1973 hospitals and other medical work overseas related to the Southern Baptist Foreign Mission Board took care of over 1.3 million patients. Much of this was made possible through the generosity of Southern Baptists as they have supported our medical missions enterprise.

In past years, however, hundreds of thousands of dollars in medication have been donated to our work through various agencies by large drug companies in the United States. This, of course, has cut down on the expenses of our medical missions undertaking and helped medical missionaries to serve many more people.

In 1969, Congress dealt a crippling blow to these health care programs by amending the Internal Revenue Code so that it restricted allowable tax deduction for material aid by corporations to the actual cost of production. To donate sizable amounts of inventory would thus cost the companies additional cash losses, which is contrary to good business practices, therefore, this source of help is greatly reduced.

Since 1971, a legislative drive has been undertaken by Congressman Hugh Carey (Democrat, New York) and Congressman Barber Conable (Republican, New York) to ensure the step-up flow of supplies via these donations. Under House Bill H.R. 2808 and H.R. 5491 it

(Continued on page 15)

## Kentuckians Added To FMB Force

The Southern Baptist Foreign Mission Board, meeting at Ridgecrest, North Carolina, recently, appointed several Kentuckians as missionaries and missionary associates as members of the 34 persons added to the overseas staff of the board.

Mr. and Mrs. Carroll H. Adams expect to be assigned to Liberia where they will work at a dormitory for missionary children.

They are currently living in Louisville, where he is director and she a teacher and coordinator at the Clifton Heights Baptist Day Care Center. They are members of Beechwood Baptist Church in Louisville.

Natives of Kentucky, Adams is from Trigg County near Cadiz and she is the former Kaye Litsey of Daviess County. They both have served as Southern Baptist missionary journey-men.

They were graduated from Southern Seminary, each receiving the master of religious education degree, and from Western Kentucky University, Bowling Green.

Mrs. Adams has taught elementary school in Owensboro and has served with her husband as co-director and missionary at a summer camp in Brownsville.

Mr. and Mrs. J. Wendell Powers were employed as missionary associates and expect to be assigned to Taiwan where he will be pastor of an English-language congregation.

Born in Pruden, Kentucky, Powers was graduated from Berea College and Southern Seminary. He has taught elementary grades in public schools of several states including Kentucky. He has been evening director and teacher in the children's unit of Central State Hospital in LaGrange and pastor of Stewards Creek Baptist Church, Lebanon.

Mrs. Powers has also been a teacher in Louisville public schools, a social worker for the state, and a nursery school teacher at the seminary.

Mr. and Mrs. Fred H. Sanford, members of Melbourne Heights Baptist Church, Louisville, expect to be assigned to general evangelism work in Dahomey.

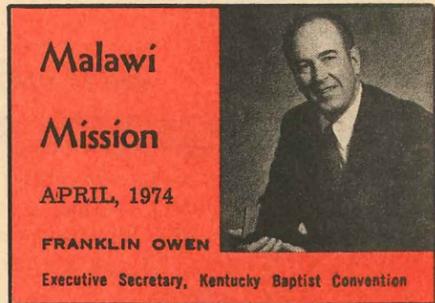
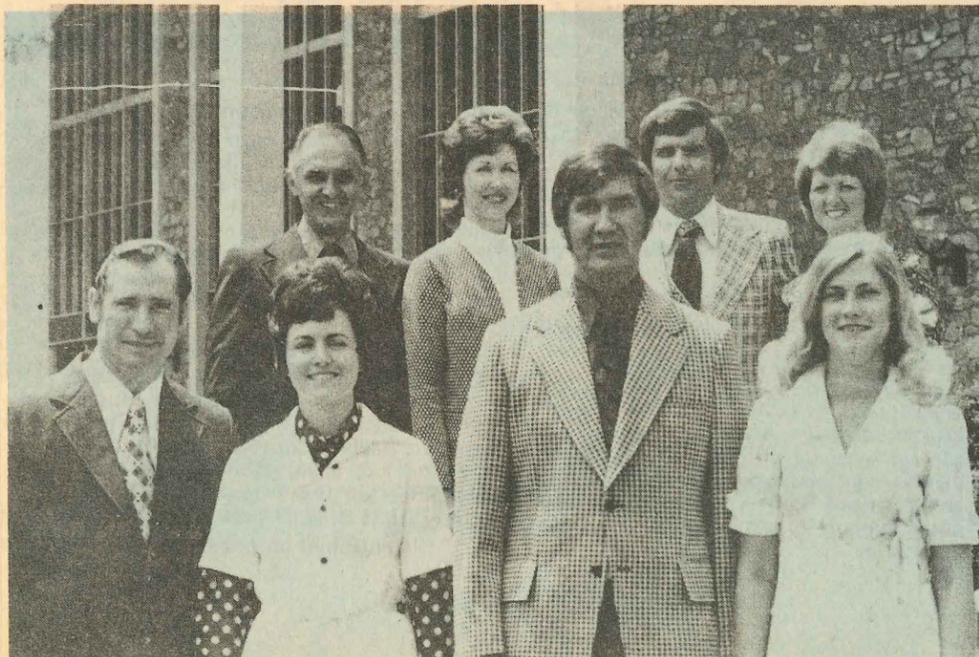
They are currently living in Louisville, where he is studying in a clinical pastoral education program at the seminary. Mrs. Sanford has been teaching sixth grade students at a school in Shepherdsville.

A native of Florida, Sanford earned the master of divinity from Southern Seminary.

Mr. and Mrs. Ellis G. Fulbright, natives of North Carolina, expect to be assigned to general evangelism work in Yemen.

They are currently living in Winston-Salem, North Carolina, for the summer, having moved from Louisville where they attended Southern Seminary. They are members of St. Matthews Baptist Church, Louisville.

*Of the 34 persons added to the overseas staff of the Southern Baptist Foreign Mission Board eight have lived in Kentucky. They are (front row, left to right): Mr. and Mrs. Ellis G. Fulbright, assigned to Zambia; Mr. and Mrs. Carroll H. Adams, to Liberia; (second row, left to right): Mr. and Mrs. J. Wendell Powers, to Taiwan; and Mr. and Mrs. Fred H. Sanford, to Dahomey. All were appointed as career missionaries except the Powers who were employed as missionary associates.*



**Malawi Mission**  
**APRIL, 1974**  
**FRANKLIN OWEN**  
 Executive Secretary, Kentucky Baptist Convention

We flew from Nairobi, Kenya, to Blantyre, Malawi, another East African country formerly known as Nyasaland, with a name change upon gaining independence. It is a long slender country (nearly 500 miles) and ranging from 30 to 60 miles in width, embodying beautiful Lake Malawi, 350 miles long and up to 50 miles wide.

We have 9 missionaries in the Blantyre area. The Baptist Building there houses a church, a kindergarten, some missionary quarters and other useful space.

Blantyre is named in memory of the great David Livingstone, whose birthplace was Blantyre, Scotland. It was near our mission center here that Livingstone dismantled his boat and had it carried in pieces overland and re-assembled for redeployment. This great man's deep footprints are everywhere over here, both as a missionary and an explorer. He richly deserves the most honored burial place in the front entrance of the sanctuary at Westminster Abbey in London. His heart was buried in Africa, but his body was carried overland by those who loved him and shipped back to London.

There is currently a strong revival going in Malawi with many responses to the Christian message. We have had Southern Baptist work here since 1959. There is a Malawi Convention, whose presiding officer is young pastor John Nyirenda, who speaks six languages. He wants to attend the executive committee meeting of the Baptist World Alliance in Louisville, Kentucky, the coming August if he can find the funds. I hope he finds them and that Lazarus Malunga from Kenya finds the same funds. They are both members of the BWA executive committee, but represent people of limited means. Malunga, one of our national pastors, was for ten years captain of the nation's football (soccer) team in Uganda.

We have almost 200 churches in Malawi now, with some 11,000 members. We have 87 national pastors. They presently get their training largely from the Bible Institute that we operate there.

The Cooperative Program supports all of our work in all of the world, including Malawi.

—Frank Owen

## Mrs. Iva Jeffries: 60 Years Teaching The Bible

By Robert DeFoor  
 Former Gilead Pastor

The year, 1914. The "war to end all wars" was beginning. Yet, another war had a new soldier in the community of Glendale, in rural Hardin County, Kentucky. This warfare required "the whole armor of God," including the "sword of the Spirit, which is the Word of God." A new enthusiastic volunteer, Miss Iva Wortham, gladly took up His weapons and joined the ranks of Bible teachers at Gilead Baptist Church in Glendale.

Iva Wortham was to become the wife of Charles B. Jeffries, a prominent farmer and local government official. Other "wars to end all wars" would be fought. Changes would take place, personally and politically, but sixty years later, the enthusiastic Miss Iva would still be at her post, and still enthusiastic!

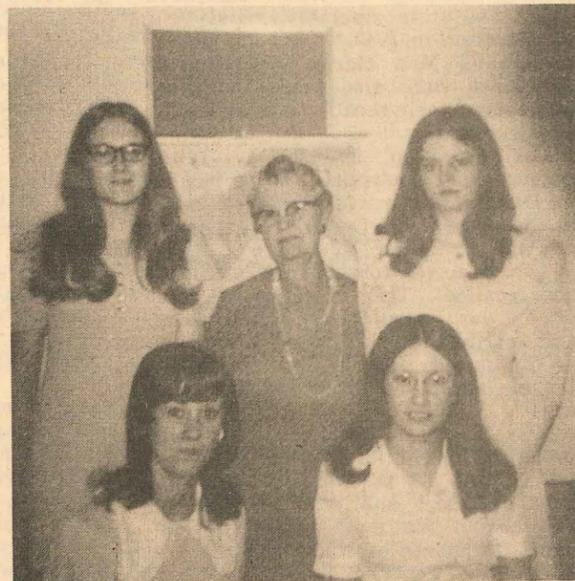
Pupils for Mrs. Jeffries' twelfth grade class of girls come from both the Glen Dale Baptist Children's Home and the community of Glendale. The first girl in the children's home was a pupil of Mrs. Jeffries and many children in the community have studied with her. In fact, Mrs. Jeffries has taught mother and daughter in many Glendale families!

"It has been just as easy to teach the younger girls today as when I taught their mothers," says Mrs. Jeffries. To those of us accustomed to hearing about generation gaps, this seems almost incredible. How does a lady teach teenagers for sixty years and still bridge the age gap?

Miss Iva, as she is affectionately known, is confident that "the Bible truth is the same yesterday, today and forever, and does not change." Yet, she knows that change has taken place and will continue to take place. Because of changes in society, and not in "The Book," Mrs. Jeffries makes special preparations for her lessons. As she says, "if it is baptism, I have a miniature baptismal service. If it is Easter, I use an outline of Jesus' last week on earth. If on faith, I give each one a mustard seed. Various lessons call for special attention." A consecrated woman, Mrs. Jeffries adds: "Before I leave home on Sunday morning, I ask God's blessings upon me as a teacher and also upon the pupils."

Mrs. Jeffries is a former public school teacher and has always believed in thorough preparation. The preparation includes the Bible lesson for the week, but does not end there. "I try to know and see the disposition of each pupil," says Mrs. Jeffries, "and I ask them to look at me and to see mine."

*Mrs. Iva Wortham poses with several of her favorite subjects, the members of her 12th grade girls' Sunday School class.*



As a teacher, Mrs. Jeffries has a kind of bi-focal vision; a vision of the Bible and of those she teaches.

Some of her richest blessings have come through her work as a Sunday School teacher. "My greatest joy has been to teach the Bible, and see it planted in young lives; and also to pray especially for someone — then see them converted."

Seeing the anguish of children coming to Glen Dale Baptist Children's Home from broken homes, Mrs. Jeffries gratefully remembers her Christian mother and father as the most important influences on her life. She and her sister Lula, also an active member of Gilead, point with pride and gratitude to Christian parents and grandparents, and a great-grandfather who was a preacher.

She is an active lady, planting her garden each year, caring for her flowers and shrubbery, and keeping her house immaculate for guests. It's not unusual for her former pupils and other visitors to call on her. With a marvelous sense of history and a keen interest in genealogy, Mrs. Jeffries often receives inquiries from people trying to trace the genealogy of an ancestor known in the Glendale community.

In dealing with people, Mrs. Jeffries lives out what she considers to be the most important quality of a Sunday School teacher; that is, "be a consecrated Christian." Mrs. Jeffries believes that regularity in attendance and winning the confidence of young people are two other important qualities of Sunday School teachers.

A teacher does not teach for sixty years without acquiring a reputation. Miss Iva is no exception. Younger high school girls know who the twelfth grade teacher is at Gilead. They know she will take her class seriously. They know the Bible will be open. They know she will be personally interested in them. Yet, her warmth cannot be fully known through her reputation, it can only be known through a first-hand class experience. As one pupil said, "Miss Iva begins to teach the Bible and you begin to learn, and then enjoy learning, and look forward to learning and living what you learned!" As one of her pupils, Geneva Wood, reported on the fiftieth anniversary of Miss Iva's teaching at Gilead, "the things she has taught us will go with us as long as we live. She is like a bright and beautiful flower that will never wither or fade away."

On a blustery fall morning, Mrs. Jeffries saw her life a little different from that. She saw her life in the nature of God's creation. "I see these beautiful trees, with the leaves changing color and falling to the ground, and I'm reminded that I'm in the autumn of my life, too. But I have more time now — time to study and prepare my lesson for my girls."

Mrs. Charles B. Jeffries, Sr., may be in the autumn of her life, but she will teach as long as she believes God wills for her to teach. One of her favorite verses of scripture is appropriate for both her Master and His servant: "I must work the works of Him who sent me, while it is day: the night cometh when no man can work."

# First Staffers Recall Cedarmore 25 Years Ago

Cedarmore — twenty-five years ago. This is what Miss Ruth Sampson described recently as she reminisced about the state assembly's first year of operation in 1949.

Mr. and Mrs. Harry L. Carter of Frankfort were also there that year and shared their recollections about the first summer.

Miss Sampson, now of Louisville, managed the bookstore. It was located in Oakmore, a converted stable. Half of the space was used for the bookstore and the other half for a canteen.

"I will never forget the horseflies," she recalled. "They were so bad that once a day I would close the place up and let the heat kill them. Then one of the campers would clean them out for me and I would reopen for business."

Miss Sampson recalls eating only breakfast and lunch "because it was too far to walk for supper." After the morning meal she would walk the paths from the main house to Oakmore, a distance of about one mile. At lunch time Truett Mays, now a missionary doctor, and another boy would pick her up in their old car and drive her to the main house for lunch.

That afternoon she would make her way back to Oakmore and keep the bookstore open until about 8:00 p.m. Then, the long uphill walk back to the main house for a night's rest.

Cedarmore opened with only four buildings, the main house, at the assembly's entrance; Gracemore, home for the manager and his wife, Mr. and

By Bob Terry  
Associate Editor

Mrs. Marvin Byrdwell; Oakmore; and the Barnmore, a converted red barn.

Harry L. Carter and his wife were living in Bardstown when asked to serve as counselors for the first summer camp for boys and girls, ages nine-16.

Carter and the boys took the top floor of the main house. Mrs. Carter and the girls, all from Spring Meadows Childrens Home, stayed in the top of the two-and a half-story Gracemore. All meals were in the main building. Campers washed dishes in the basement.

One night the girls forgot to close the door to their sleeping quarters. That is when they learned that the area belonged to a very loving hound-dog. The dog returned to his lair late in the night and greeted each of the girls with slobbery, wet kisses, Mrs. Carter recalls.

The girls never again forgot to close the door at night.

A large tent was erected about half way between the main house and Barnmore. It was used as a tabernacle and auditorium. Study sessions were held under the huge trees that dotted the picturesque assembly.

Swimming was supposedly a "no-no" during those days but many of the boys managed to slip into Dragon Lake for a few moments of splashing. The large concrete swimming pool on the property was empty.



Mr. and Mrs. Harry L. Carter visit with their pastor Herman Bowers of Frankfort. He formerly served in the rural missions department of the Kentucky Baptist Convention.

Hiking trails, fishing and other camp activities provided much excitement for the boys and girls attending Cedarmore in 1949. A prayer garden offered them a place to be alone with God and contemplate His will for their lives.

The past 25 years has been good to the Kentucky Baptist Convention's state assembly. It now boasts of a Royal Ambassador camp, called Rabro; a girl's camp recently named Cedar Crest; a youth camp; and an Adult Conference Center.

During the coming weeks, *Western Recorder* will feature the facilities of the state assembly in honor of its silver anniversary.

## Celebration Planned For Bicentennial

The Kentucky Baptist Bicentennial Committee is proceeding with plans for celebrating in 1976 the 200th anniversary of Baptist preaching in Kentucky. According to existing records the first Baptist preaching took place in Harrodstown (Harrodsburg) in 1776. The preachers were Thomas Tinsley and William Hickman.

The 1976 sessions of the Kentucky Baptist Convention will be at Harrodsburg and extensive plans are being made to climax the bicentennial celebration at that time.

A book on the 200 years of Kentucky Baptist preaching is being prepared and hopefully will be ready for distribution at the 1975 Kentucky Baptist Convention. More than a dozen writers have been engaged to write chapters on various phases of Baptist life in Kentucky and the influence of Baptist preaching upon their development. Leo Crismon, retired Southern Baptist Seminary librarian, has been engaged to edit the volume.

A special committee has been appointed to consider the production of an original drama or pageant for the celebration. Other activities being considered are an essay contest for young people writing on the influence of Baptist preaching in Kentucky, simultaneous revivals in April, 1976, prayer pilgrimages to Baptist historic sites prior to the revivals and a joint rally of black and white Baptists in Kentucky on Washington's or Lincoln's birthday in 1976.

Chairman of the Bicentennial Committee is Robert Mills. Others on the committee include Wayne Ward, Lewis C. Ray, W. Morgan Patterson, J. T. Miller, Wendell H. Rone, Sr., Allen W. Graves, Eldred M. Taylor, Leo T. Crismon, H. C. Chiles and C. R. Daley.

Ex-officio members are executive secretary Franklin Owen and Henry Schafer, president of the Kentucky Baptist Convention.

## People And Places

The congregation and friends of **Island Baptist Church** recently held a bond burning service symbolizing the retirement of 106 bonds in the amount of \$500 each. The church had planned to pay the bond, used to construct a new church building, in ten years but was able to do so in less than six. The church also reports that its mission at Buttonsberry is growing and has begun two Sunday services and a Wednesday evening prayer meeting.

Wayne Dozier is pastor of the Island church and Donald Bratcher serves as pastor at the mission.

The drama, "The Black Sheep," written by Dorothy Murphee, will be presented July 28, 7:00 p.m. at **Third Avenue Baptist Church**, Louisville. The drama will be under the direction of Mrs. L. D. Morris. The church reports everyone is invited to attend.

**Maxfield Garrott**, former missionary to Japan, died recently during open-heart surgery in North Carolina. Mrs. Garrott is the daughter of W. O. Carver. She and her husband had many friends and ties in Kentucky.

A bus van was recently purchased by the congregation of **Airport Gardens Baptist Church**, Hazard, to transport children and adults in the church field. The church also reports it recently conducted a Vacation Bible School with 109 children enrolled. James Hamblin is pastor of the church.

Three Kentuckians recently attended a writer's conference sponsored by the Sunday School department of the Southern Baptist Sunday School Board in Nashville, Tennessee.

**Joe O. Lewis**, professor of religion at Georgetown College; **John Sykes**, pastor of First Baptist Church, Ashland; and **Mrs. Bonnie Hicks** of Louisville conferred with staff members of the board.

Little Bethel Baptist Association, meeting at Pleasant Grove Baptist Church, established a student fund in honor of **Mr. and Mrs. George Park**. The fund, named for the Nortonville pastor, will be used to help young ministers attend college or seminary. Park has served as the association's director of missions for 12 years.

**Donna Marie Todd** of Bowling Green is being employed at Glorieta Baptist Conference Center in New Mexico this summer.

Miss Todd, 19-year old daughter of Mr. and Mrs. Frank Todd, Jr., is a junior at the Kentucky Baptist Hospital school of nursing, Louisville.

The **Hites Run Baptist Church**, Hardinsburg, Kentucky, is in the late stages of a building program. The congregation wants very much a church bell to be used in the new structure but so far has not been able to locate one. If any reader has information relative to the availability of a church bell, please get in touch with James W. Hall, pastor, Hites Run Baptist Church, Route 2, Box 56, Hardinsburg, Kentucky 40143. Telephone (502) 788-3954.

The **Cumberland College Chamber Choir**, under the direction of Harold R. Wortman, has returned from a concert tour which included fifteen concerts in eight states culminating in two performances at Expo '74 Festival of Entertainment in Spokane, Washington.

The choir presented a varied program including some traditional choral music and staged selections from various musicals.

The group performed at sites along the way including Baptist churches in Sioux Falls, South Dakota; Cheyenne, Wyoming; Ogden, Utah; and Mt. Rushmore in Rapid City, South Dakota.

**Susan Sprague**, a second year theology student at Southern Seminary, is the recipient of one of six Broadman Seminarian Awards given this year by Broadman Press.

The award, a set of "The Broadman Bible Commentary," is an annual presentation of Broadman Press to an outstanding student in each of the Southern Baptist seminaries.

A native of Texas, Miss Sprague earned the BA degree from Vanderbilt University, Nashville, Tennessee.

Two recent anonymous gifts to **Georgetown College** for endowment bring to \$1 million the total which has come to the college for endowment in the last two years. In announcing the most recent gifts, president Robert L. Mills expressed his deepest appreciation to those who choose to undergird the college program through endowed funds.

**C. Lamar Alexander**, director of music activities at the Louisiana Baptist Children's Home in Monroe, Louisiana, since last August, died recently, a victim of cancer.

A native of Leitchfield, Kentucky, he was a businessman until he entered the church music and education ministry in 1937.

A graduate of New Orleans Baptist Seminary, Alexander was music director for the 1948 sessions of the Southern Baptist Convention meeting in Memphis, Tennessee.

Funeral services were conducted at Lake Providence First Baptist Church

with burial in the Alexander family cemetery in Kentucky.

**L. T. Hastings**, professor emeritus of Old Testament interpretation at Clear Creek Baptist School, will head a list of speakers during the alumni annual meeting August 5-6. Hastings will devote three study periods to the theme, "Christ in the Old Testament."

Ralph Duncan, Clear Creek's director of alumni activities, said the theme of this year's meeting will be, "Thanksgiving in August."

Limited overnight accommodations for alumni families will be available in Kelly Hall and the Children's Center.

**Donald J. Burke**, pastor of Highland Baptist Church in Louisville, has just finished a five week informal study of Philippians with a group of St. James Catholic parishioners and Mt. St. Joseph Ursuline sisters. The local archdiocesan newspaper, *The Record*, contained a very complimentary report on the spirit and teaching ability of pastor Burke and he reports that it was a blessed experience for him in which he had all the freedom in the world to interpret the Scriptures and felt no restriction at all to teach the evangelical truth contained in the book of Philippians.

Two Georgetown College seniors received special recognitions on Honors Day for four years of foreign language study with a perfect 4.00 average in all language courses. The students were **Brenda Coakley**, daughter of Mr. and Mrs. W. S. Coakley, Frankfort, and **Ruth Perkins**, daughter of Mr. and Mrs. Robert Perkins of Louisville. Both students also improved their proficiency with study abroad — Miss Perkins in Germany and Miss Coakley in France.

The special committee on **Baptist Hospitals in Kentucky** which was authorized by the executive board in its last meeting has been named by convention president Henry W. Schafer. The convention members are Jesse Bell, chairman, Dawson Springs; Charles Jones, Pineville; and Wesley Hanson, Hartford.

The **First Baptist Church, Albany**, has been conducting services at Wolf River Boat Dock on Dale Hollow Lake for the past five years. Pastor Michael Watts reports that the church has started work in a new location. The new work is on Trooper Island and the average Sunday attendance so far has been 65. Pastor Watts gives credit to the men of his church for their leadership in the life and worship of the congregation.



WHAT A CHANGE — Miss Ruth Sampson, left, is shown the recent renovation of the Cedarmore motel units. Miss Sampson lived in the motel units for several summers while managing the book store. She returned to Cedarmore in 1965 as hostess for Boone Lodge, a position she held for three years.

## Senior Citizens Dine Out Five Days A Week

By Larry High

Senior adults in Louisville have a new place to eat lunch five days a week thanks to several area churches and the Metropolitan Social Services Department (MSSD).

The city government agency in conjunction with its federal counterpart has funded operation of nine hot lunch centers throughout the city to provide lunches for persons 60 years old and older.

The nationwide program was begun in Louisville on January 2, 1974, at Jefferson Street Baptist Chapel and has since spread to West Side and Twenty-third and Broadway Baptist Churches.

The objective of the hot food program, according to Sug Coulter, manager of the Jefferson Street center, is to demonstrate to senior citizens the importance of balanced nutritional meals.

"Many older people live alone and do not take the time or effort to fix balanced meals and consequently their health may suffer because of it," Mrs. Coulter explained. "This way when they come here I know for sure they are getting at least one good meal a day," she added.

MSSD chose to locate centers in the three Baptist churches because the congregations were anxious to provide a

community service to senior citizens and they are situated in areas of high senior adult concentration, Mrs. Marlene Quinn, services coordinator for nutrition for MSSD, explained.

Also a determinant in their selection, she added, was that most churches have a senior citizen membership and they can be used as a core group to serve as volunteer aids and in promoting the program to the community.

The meals are provided at no charge to the senior citizen other than a request for donations. Mrs. Coulter said the donation could be in any amount and "if they have it, they put it in; if not, nobody worries about it."

The lunch program is not geared for lower-income individuals, Mrs. Coulter emphasized, but is for senior citizens of all income levels.

She added the center is not a 'soup kitchen' either. The diners are served at their table by volunteers who help set the tables, serve the food and clean up. The majority of volunteers at Jefferson Street are members of the church, according to Bob Brackney, pastor.

Building space for the center is rented from the church by MSSD which also pays a custodian for cleaning the area. A local caterer supplies the prepared meals ready to be served.



Senior citizens can come to the hot lunch center five days a week to enjoy the food and fellowship for only a small donation. The meals are prepared by a local caterer.

Although MSSD intended this program to be one of nutritional enrichment for senior citizens, Lillian Cash, a volunteer member of the church, said it would not matter what type of food was served because she came for the opportunity of meeting with people her age.

Several other senior citizens joined Mrs. Cash in expressing the sentiment that fellowship available at the center gave them something to do and somewhere to go.

Mrs. Coulter said about 50 people a day take advantage of the food program and once a person makes his initial visit it is likely he will return.

"They have become a sort of family," the center manager said. In fact, she added, they have established a birthday and hospital fund to provide gifts to their center friends. Each contributes five cents a day to the fund.

The group has also begun other activities after lunch which have included lectures and demonstrations on flower arranging, games, or just sitting around in a circle to watch afternoon television.

It has become apparent that senior adults have taken the food program and added a social group dimension to it. Mrs. Quinn said a study of the lunch centers is now in progress to determine if the senior citizens participate for the fellowship, the food, or a combination of both.

## Staff Changes

Charles Jackson is the new pastor of Dripping Springs Baptist Church in the Bethel Association. He is a 1972 graduate of Clear Creek Baptist School and served as pastor of Lawndale Baptist Church in Henderson before moving to his present pastorate.

Ralph Shepherdson, former pastor of Rock Haven Baptist Church in Meade County, has become pastor of Raymond Baptist Church in the same county. Mrs. Shepherdson is a school teacher and the couple has a son.

William Young has been called as



pastor of First Baptist Church, Fairdale. A May graduate of Southern Seminary, Young holds the bachelor of arts degree from Mercer University in Macon, Georgia. The recipient of the Sons of the American Revolution Citizenship Medal, he has served as pastor of churches in Kentucky, Georgia, and Indiana.

Don Yeager, former pastor of First Baptist Church, Olive Hill, has resigned as minister of youth and education. He has accepted a position with the Lansdowne Mental Health agency of Ashland.

James L. Ryan, 37 year old native of Arkansas and professor at Florida's Baptist Bible Institute has been named associate director of the newly approved Boyce Bible School in Louisville, Kentucky.



Ryan, professor of religious education at the Graceland, Florida, school, will assume his new position in Louisville August 1. As associate director of the Boyce School, Ryan will direct the field education program and handle general administrative responsibilities in addition to teaching basic religious education classes.

Ryan received his doctorate in education from Southern Seminary in 1973. A native of Little Rock, Arkansas, Ryan has been pastor of churches in Arkansas, Texas, Missouri and Ken-

tucky. He has also served on numerous state convention and associational committees, including the evangelism committee of the Louisville-area Long Run Baptist Association.

John N. Meadows is the new pastor of the First Baptist Church of Shepherds-



ville. He is currently writing his dissertation in pursuit of the PhD degree at Southern Baptist Theological Seminary. Meadows' previous pastorates include the communities of Eastwood, Ghent and Bagdad. He also worked with the Home Mission Board in greater Boston, Massachusetts. He and his wife Nancy have three children.

Two vacancies in the admissions office staff at Campbellsville College have been filled this summer.

Sherman B. Richards of Liberty, Kentucky, has been named associate director of financial aid, and Kenneth Hatfield of Elizabethtown is a new admissions counselor at the college.

Richards is retired from the chaplaincy in the United States Navy. He attended Casey County High School and has degrees from Georgetown College and Southern Baptist Seminary, as well as teaching certification from Campbellsville College.

He is pastor of the Indian Creek Baptist Church. He and his wife Florence have three children.

The new admissions counselor, Ken Hatfield, is a 1973 graduate of Campbellsville College. He is married to the former Deborah Thorne of Binghamton, New York, and is the son of Mrs. Raymond Hatfield of Elizabethtown.



Richards



Hatfield

Donald Dixon, a native of Ashland, has been called to serve as pastor at a North Carolina church. The former pastor of Dawson Baptist Church in the Daviess-McLean Association also served as pastor for a German church for three years before returning to Winchester last summer. Mrs. Dixon is the former Vicky Gough of that city.

Buron Richerson, pastor of the First Baptist Church, Hazard, for the past six and a half years, has resigned in order to accept the pastorate of the Trenton Baptist Church, Trenton, Kentucky. Richerson is currently serving on the Kentucky Baptist Convention Executive Board and is also a trustee of the Clear Creek Baptist School in Pineville.

Miss Evelyn Crooke resigned her position as director of religious education at Lexington Avenue Baptist Church, Danville. She has accepted a position with the Kentucky State Hospital in the guardianship department. W. Austin Roberts is pastor of the church.

Pete DeLott, Lexington, has been named an admissions counselor at Georgetown College. The 1970 graduate



DeLott

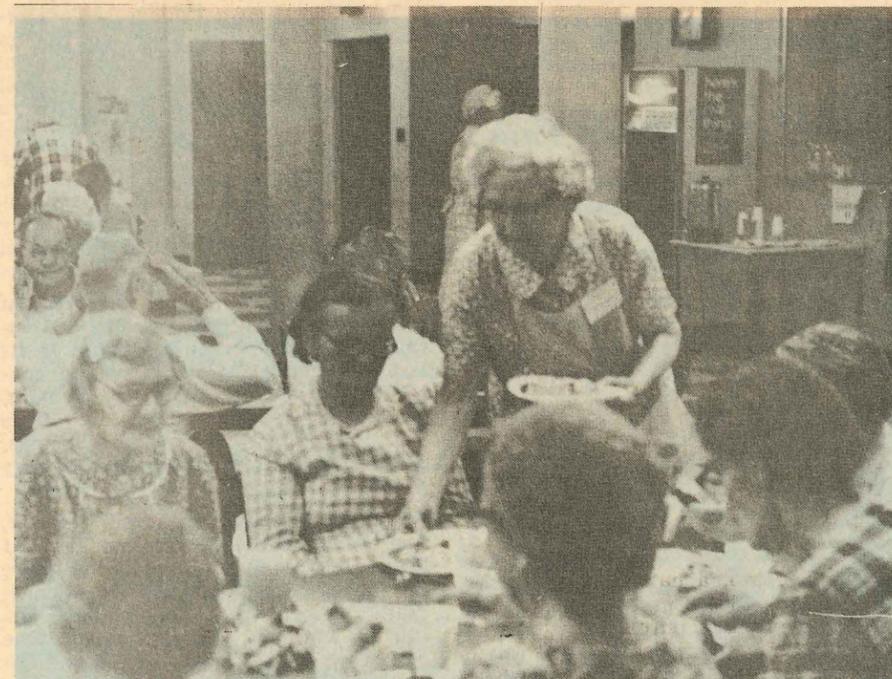
of Lexington Lafayette High School received the bachelor of arts degree from Georgetown this spring. Named to *Who's Who Among Students in American Colleges and Universities* and the *National Student Register*, DeLott has been active in a variety of campus organizations. During college he served as president of the Student Government Association, student member on the board of trustees, representative to the Kentucky Student Association, and the student coordinator of freshman orientation. DeLott was also a member of Lambda Chi Alpha fraternity and was presented the college's Outstanding Greek Leadership Award in 1973.

He is the son of Mr. and Mrs. Marion E. Haggard, Lexington.

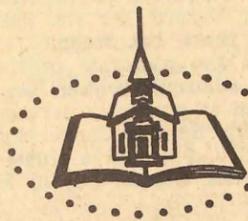
## Five More Churches Added To WR Family

Five Kentucky Baptist churches have recently adopted the every family member budget plan of *Western Recorder* to their church budgets. Under this plan every family in the congregation will now receive weekly the official journal of the Kentucky Baptist Convention.

The churches and their pastors are: Crestwood, Frankfort, Wallace Kent; Hawk Creek, London, Mark O. Johnson; Cane Creek, Paducah, Wallace Adams, Jr.; Canmer, Canmer, Calvin W. Oldham; and Mt. Olive, Russell Springs, James C. Porter.



Senior citizen diners are served hot lunches by volunteers who are often members of the church in which the center is located. The program seeks to show the importance of balanced meals to the participants and is not geared for lower income individuals alone.



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for July 28, 1974)



## LIFE AND WORK SERIES

### Will God Really Forgive Me?

Psalm 51:1-4, 10-12

Psalm 51, the plaintive wail of a bleeding heart and a broken spirit, reveals that David was a very unhappy man. He had plunged into horrible sin and had committed a terrible crime. He was guilty of wrecking the home of a faithful and loyal soldier and then causing the loss of his life. "But the thing that David had done displeased the Lord."

Approximately a year after David had sinned so grievously, God sent His faithful prophet, Nathan, to declare unto him His intense displeasure with his dastardly conduct in committing two of the worst sins: adultery and murder. David listened attentively to Nathan's sermon without applying any of it to himself and in this he is typical of most church members today.

When David was told bluntly that he was the man whose terrible sins the prophet was describing, he fell on his face in genuine repentance.

David's plea for pardon found its basis in the following.

1. His consciousness of sin.

David could not hide his sins from his view or erase them from his memory. The only basis of hope for this vile sinner was the grace and mercy of the loving God.

2. His confession of sin.

David said: "I acknowledge my transgression," meaning his lust, covetousness, adultery, and murder — his deliberate and willful violation of the expressed will of God.

3. His confidence that God would forgive him.

David asked God to have mercy upon him and be gracious unto him. He requested Him to "blot out" or expunge completely his sinful record. He did not have any doubt about his need of a thorough cleansing.

Appealing for a work of divine grace at the very center of his life, David asked God to "create" for him a "clean heart" and a "right spirit."

David prayed for the restoration of joy saying, "Restore unto me the joy of thy salvation." This request implies that there is joy in salvation. One cannot become a child of God and not become the recipient and possessor of joy. It also implies that the joy of salvation may be lost. David had lost

that joy through indulgence in sin. He had not lost his salvation and did not say anything about losing it. He was simply praying for the restoration of that which had gone out of his heart, which was joy.

Psalm 32:3-5

David had made a serious mistake when he tried to conceal his sins against God, others, and himself. As long as he refused to confess his sins of treachery, adultery, murder, and hypocrisy he continued in an unforgiven condition. There could not be any relief from his distress day or night until he repented toward God and turned from his sins. During the months following his sin with Bathsheba David had suffered from his guilt. He knew that all was not right between God and him, and it was all his fault.

When Nathan the prophet pointed out to him how sinful he was, David immediately acknowledged his guilt and prayed for forgiveness. He was

exceedingly anxious to be cleansed of all defilement. Deeply regretting the fact that he had offended God, as well as committed terrible crimes against his associates, David frankly confessed his sin and sought forgiveness and cleansing.

As long as David refused to face up to his sin — the covetousness, the immorality, the murder, and the hypocrisy of it — he continued in an unforgiven condition. When he became sorry for his disobedience to God, confessed his terrible sins and requested divine forgiveness and the restoration of his joy which he had lost through sinning, God forgave him. But the scars remained on his life. He never ceased to be grateful for God's cleansing mercy and grace which brought him back into the proper relationship with God.

How grateful we should be that God graciously and mercifully and lovingly forgives us of our sins when we truly repent of them!

## INTERNATIONAL SERIES

### Pressing On Toward The Goal

Philippians 3:4b-16

Paul had a great heritage. Here he describes his family, racial, and religious background. He was a Hebrew of the Hebrews, strictly adhering to the traditions of his nation. He was a Pharisee, and as such yielded full loyalty to the law. He was sincere and conscientious, striving to do what he thought was right. He was zealous, moral and blameless before the law. He had reached the topmost rung on the ladder of human excellence and legal righteousness. External religion had its most complete embodiment in him. If anyone ever reached the limit of ceremonial religion, it was Paul. Yet, he did not have a Saviour or the joy of salvation.

In spite of all his advantages — his superior lineage, his standing in Jewry, and his strength of character — he needed to be saved. In the sight of man

he had much in which to glory, but in the sight of God he was poverty-stricken.

One day, while on his way to Damascus, this proud Pharisee was stopped in his tracks by a blazing apparition. This light was so bright and dazzling that he was blinded and could not see the Person Who had appeared to him. That experience changed everything for Paul. Things for which he had lived suddenly lost their meaning. With a loving grasp Christ laid hold on him and saved him for a very definite purpose, namely, to divert his great ability into the right channels and to make a great minister and missionary out of him. Paul yielded to that loving grasp, gave himself wholeheartedly to Christian service, did many wonderful things for his Lord and had a tremendous influence on the world for good.

Having given up everything in which he had trusted in order to have Christ, and having come to know Him as his Saviour, everything else lost its importance to him.

Approaching the end of his career, Paul looked back across the years and recalled many of his numerous accomplishments, but all of these he regarded as inconsequential in comparison with the priceless privilege of knowing Christ as Saviour and Lord. Paul was so dissatisfied with his attainments that he counted them as refuse in comparison with his experimental knowledge of Christ. His personal, life-giving, and intimate knowledge of Christ was the greatest thing he ever gained.

Paul was not satisfied with what he was, what he possessed, or what he had done for Christ. He knew that he was not living as much like Christ lived as he should. Realizing that he would never be perfect in this life, he resolved to keep on striving to achieve perfection. His ruling passion was to get nearer to Christ, to grow in His grace and knowledge, to be more like Him, and to do more and better work for Him. Paul's achievements simply served as a stimulus to greater endeavors for Christ.

In giving us his design for living, Paul stressed the importance and value of concentration. He said: "This one thing I do." He did not permit anything to distract his attention as he devoted the remainder of his life to getting to know Christ better and making Him known to others.

Reversing the normal tendency to live more and more in the past as one grows older, Paul dismissed the past from his mind, for the most part, saying: "forgetting those things which are behind." Paul knew what to forget and what to remember. He challenged all his readers to forget the things that cripple, hinder, and defeat. For him the one thing worthwhile was to win the ideal set up for him by Christ.

Paul was diligent in strenuous activity. When he wrote these verses he had the picture of a race in his mind. He knew that distractions were fatal in a race. As he was running the race of life, he did not have the time or inclination to look back. Neither did he turn aside to look at anything. He stretched toward the object that he was so eager to reach and strained to reach the goal and to win the prize. He persisted with unceasing and strenuous activity in bearing down upon the goal, and sought above everything else to please the Lord. If we can only please the Lord, it does not matter much whether or not we are popular with men. For each Christian the important thing is to live and serve in such a manner as to please the Lord. ■

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# Baptists Ask, 'Why Do Pastors Leave Ministry?'

(Continued from page 3)

Often the pastor's wife feels her husband is married to the church, not to her. Often pastors and their wives find it difficult to develop close relationships and friendships with other couples.

When the church extends a call, commented a pastor's wife, they feel they have called the preacher's wife as well.

"If she feels the call," the wife said, "it's fine. But if she doesn't, she can spend many unhappy hours feeling frustrated, boxed in."

Because of family pressures, divorce

is a growing problem and is one of the major factors in ministers leaving the pastorate, surveys indicate.

While a major role the minister fills is that of a counselor, the pastor himself often has no one to turn to for counseling. Indeed, he is considered "less than a man of God," if he admits that he needs to unburden his own hurts.

Nearly one-third of the ministers who seek "informal consultation" cite their wives as the most important person helping to resolve their stress. Members of the congregation, other professions, and other friends help. Last

on the list is other pastors.

In recent years ten state conventions have established pastor-church relations offices to help provide "information" to churches seeking a pastor.

The establishment of such offices is only one of the many support systems Southern Baptists have begun to develop in the past few years, indicating a new awareness, a new openness and a new honesty in accepting the fact that pastors, too, are human and have problems.

That acceptance is the first step toward helping pastors who are hurting. (BP)

## Counseling Help Needed For Pastors and Wives

(Continued from page 3)

persons to is Bill Gould, director-counselor of the Southwest Career Development Center, Arlington, Texas.

"Ministers have a fierce need for feedback, but most of them don't get it," Gould believes. "They have the sweet little lady who says every Sunday, 'Such a wonderful sermon, pastor.' They want to know, 'How am I really doing?'"

Gould thinks it is truer of the minister than anyone else that occupational identity and self-identity are tied together. "If a minister thinks what he's doing is not of value anymore, then he questions his personhood too."

Another center Cooper refers pastors to is Ken Pepper's Pastoral Counseling and Education Center, Dallas. Pepper relies heavily on transactional analysis (T/A). T/A is a way of looking at relationships pioneered by psychologist Eric Berne and popularized by Thomas Harris in his best seller, *I'm OK, You're OK*.

"T/A is the first personality science that allows room for the conversion ex-

perience," Pepper explains. "T/A is the language of the people — faith, love, intimacy — you don't have to deal with pathology.

"Some people think it's a sign of weakness to seek help," thinks Ken Pepper. "If a person says, 'Counseling is not for me,' that's fine. God works in many ways — counseling is one way. A person also can get help through Christian experience or education."

Such programs as these help ministers with leadership, pastoral care, personal witnessing, administration, working with groups and individuals, motivation, communication.

And whether through small groups or a counseling-referral system like James Cooper's in Texas, ministers are beginning to get what they need. (BP)

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## Cooperative Program Receipts Up

Southern Baptist Cooperative Program unified budget receipts increased over June of last year with designated receipts for the first nine months of the current fiscal year also up for the same period.

But designated receipts for the month of June were down from June, 1973.

Cooperative Program undesignated gifts convention-wide for June, 1974, were \$3,156,941 for an increase of \$161,797 and 5.4 percent over June,

1973. Designated receipts for June were down \$19,018, with the month showing \$2,515,372 as compared with \$2,534,390 for the same month last year.

Undesignated and designated receipts combined for the current fiscal year to date, October, 1973, through June, 1974, were \$59,974,383, an increase of \$7,034,561 and 13.29 percent. Cooperative Program undesignated totals for October through June were \$28,770,170 for an increase of \$3,390,729 and 13.36 percent over fiscal 1973. (BP)

## Annie Armstrong Offering Over Goal

The 1974 Annie Armstrong Easter Offering for Home Missions in the first six months of the year has already topped last year's record 12-month total, Home Mission Board executive secretary Arthur B. Rutledge said.

Rutledge told HMB executive committee members at their June 27 meeting that the offering total was up 19.36

percent at \$6,884,739. The total 1973 offering, highest on record, was \$6,884,358.

The HMB leader said if receipts continue at the same rate, the 1974 total could reach more than \$8 million. Goal for the 1974 offering is \$7.2 million. (BP)



(Continued from page 5)

is proposed to grant a tax deduction up to 50 percent of the appreciated value plus the cost of production. This bill contains adequate limitations to ensure protection of tax revenues and promises a potential increase of approximately \$30 million worth of supplies for sick and suffering people all over the world.

My request is that you encourage your readers to write a letter to their Congressman and to Chairman, The Honorable Wilbur Mills, House Ways and Means Committee, urging support of H.R. 2808 and H.R. 5491.

Making available these medications to our medical missionaries around the world will help them carry out the mandate that Southern Baptists have given them to go into the world and show God's love through the relief of suffering and to preach the saving grace of our Lord Jesus Christ. Richmond, Va. Franklin T. Fowler



MISSION TOUR — The New Direction Singers, a youth choir from First Baptist Church, Franklin, recently completed a mission tour in conjunction with the Home Mission Board. During a week stay in the Champaign-Urbana, Illinois, area the group conducted three Backyard Bible clubs in housing areas, one Bible School, presented puppet shows each afternoon in mobile home parks and a nursery school, visited two nursing homes each afternoon, painted a church, plus sang several nights at various locations, including a shopping center and a home for disturbed teenagers. The week was completed with a youth rally in LeRoy, Illinois, on Friday, June 28. D. E. Strahan, area missionary, commended the group for the work that they did, and for the foundations that had been laid for future work. Don Phillips, minister of music and youth at the church, is director of the group. Eugene Fleming is pastor.

## Daley Heads Name Change Study

*Western Recorder* editor C. R. Daley has been appointed chairman of the committee to study a possible name change for the Southern Baptist Convention and to evaluate the role of the convention's Executive Committee.

Announcement of Daley's appointment was made recently by Jaroy Weber, newly elected president of the SBC and pastor of First Baptist Church, Lubbock, Texas.

Other members of the committee are: Herschel H. Hobbs, Oklahoma City; Harold Bennett, Jacksonville, Florida; Olin T. Binkley, Wake Forest, North Carolina; Daniel R. Grant, Arkadelphia, Arkansas; Miss Alma Hunt, Birmingham, Alabama; and W. A. Criswell, Dallas, Texas.

Criswell made the motion during the SBC meeting in Dallas recently for a committee to study the name change. The Executive Committee brought a recommendation that "a committee of seven persons widely experienced in denominational life — study and evaluate the Executive Committee in the light of Bylaw 9, which outlines the work of the Executive Committee, and report to the convention in 1975." None of the seven named are on the Executive Committee.

"I do not believe you could find a committee with wider experience and wider respect in Southern Baptist life than these seven who have accepted this responsibility," Weber said in announcing the committee.

Commenting on the composition of the committee, Daley said, "All major facets of Southern Baptist life are represented on the committee. Two pastors who served as presidents of the convention, a retired seminary president, a Baptist college president, the best known voice of Baptist women, a state executive secretary and a state editor make for a committee which should be thorough in its study, objective in its deliberations and careful in its recommendations."

He added, "The first task of the committee members will be to formulate guidelines for its study. Whatever procedure is chosen, there will be provisions for every Southern Baptist who desires to do so to make input and share suggestions, whether in writing or in person, with the committee."

"As soon as the committee decides on its procedures, announcements will be made concerning how to communicate with the committee."

In the meantime all who wish to

comment on the name change or who want to make input on the work of the Executive Committee may write to Daley at Box 43401, Middletown, Kentucky 40243.

## Thanksgiving Offering Closes Below Goal

The Thanksgiving Offering for the Child Care Program for 1973-74 has closed its books with a total amount received of \$373,388.00. This is slightly under the statewide goal of \$399,000.00. This year Daviess-McLean Association led the state with an average of \$307.00 per church.

William E. Amos, executive director, expressed appreciation for the kind of support as reflected by the Thanksgiving Offering this year.

"This kind of support will enable us as an agency to continue to try to respond to the very complex needs of children and families in the name of Jesus Christ on behalf of Kentucky Baptists."

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