



## 23rd and Broadway's ministry lauded in final worship service

by Patrick Cole, Staff Writer

Few churches dream about conducting their last service. For most such an event would be a nightmare.

23rd and Broadway Baptist Church had its last service Sunday, Mar. 24 after it tried to live out a dream. Its dream was to remain in Louisville's inner city and provide a ministry for people of all races in a racially changing neighborhood.

An aging membership and declining attendance brought about financial pressures that caused the church to disband and sell its deteriorating 57-year-old building, and it may appear to some that 23rd and Broadway failed in its mission. Yet speakers at the concluding service emphasized that the dream lives on in the lives of people touched by the ministry of 23rd and Broadway.

"No church has had more influence in our denomination in winning all people to Christ than this church," said former pastor B. Carlisle Driggers in reference to the church's stand on integration.

Driggers, pastor from 1963-69 and who now is the Home Mission Board's regional coordinator for the eastern seaboard, was pastor when the church integrated and made its commitment to remain in the inner city area.

"When other churches were running out of this area in this section of the city in the 1960's and early 1970's this church was 'burning out' in service to others," declared Driggers.

During Driggers' pastorate, the church embarked on a variety of social programs for both blacks and whites. Many of the programs were pilot projects for the Home Mission Board. "This church broke some ground that Southern Baptists have followed," Driggers said.

Two years after the church began providing the social services, the first black person, Brenda Owens, a high school teacher, applied for membership.

"I remember the Sunday when a beautiful young black lady presented herself for membership," recalled

Driggers. "When the service was over I didn't know if people would be mad, upset or what. Many of you and others made a line to the vestibule to welcome Brenda into the congregation."

"The name of this church may end today, but the beat and the influence of this church will go on and on and on and on for years and years and years till the Lord comes again," predicted Driggers.

J. Wesley Shipp, pastor from 1970-76, encouraged the members and friends of 23rd and Broadway to look beyond statistics in determining the success of a ministry.

"Our faith cannot be measured by our numerical or financial success," insisted Shipp, who is pastor of First Baptist Church, Crawford/Elizabeth, N. J. "It can only be measured by our attitude to God, to others and to ourselves."

Shipp called the church "the closest to God of any church I've ever seen."

Shipp went to the church from a pastorate in another state where he had been fired from his church and shot at because of his stand on civil rights. "I came here as pastor and had my faith restored," he shared.

He said other churches "began dealing with issues because this church made a stand long before I came on the scene."

He also pointed out that the church will have continuing influence through scores of seminary pastoral interns who received practical training in urban ministries at 23rd and Broadway.

Ray Ford, a member of the congregation since 1926, recalled in an interview that the church's stand on integration and its decision to not move to the suburbs was not without its opponents.

"There were some people who left because blacks came in, but the majority opinion was 'let's stay here, these people need to know God just like anybody else'."

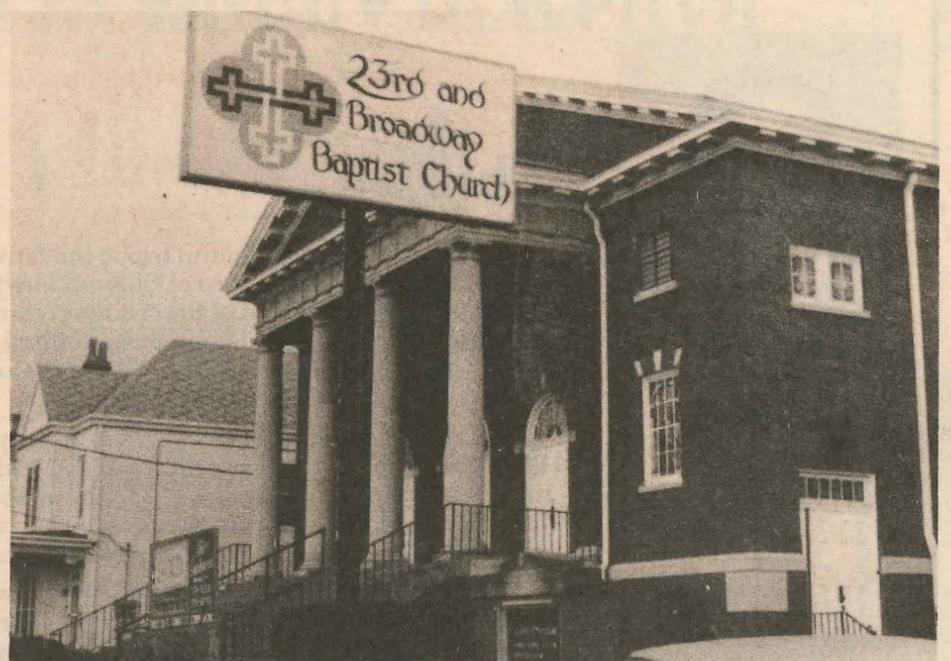
Cora Washburn, a black woman who joined the church in 1973, said the church's openness to minister to "all the people" and the work they (church members) were doing "in the neighborhood" prompted her to join the church. While the church has continually received black members, she noted blacks didn't join the church in large numbers.

"The blacks in the neighborhood did not join en masse probably due to strong family ties (with black churches), but they have been open to visit us," she reflected.

The approximately 30 to 40 who regularly attend were joined by approximately 200 former members and friends to bid farewell to 23rd and Broadway. The congregation gathered in the church's sanctuary which is complete with theatre seats, stained glass windows and a pipe organ. During the 1940s and 50s, the church had averaged approximately 500 in Sunday school.

The congregation in recent years had to move its service to its chapel during winter months because of heating costs. The emotions of those attending ranged from jovial laughter recalling fond remembrances to sorrowful weeping when realizing they would never again gather as a church family.

In speaking for the group, interim pastor Steven Fox said, "This is a sad



day for many of us. But we want to emphasize it's a celebration, a celebration of what the church has meant to us."

About 15 of the 120 resident members have indicated an interest in forming an "ongoing group" and continuing to meet. Fox, a PhD student at Southern Baptist Theological Seminary, will lead the group which will meet in the chapel of nearby Baptist Tabernacle.

The congregation, organized in 1887 as 22nd and Walnut Baptist Church,

sold its building to the 19th and Cedar Church of God in Christ, a predominantly black congregation.

After about \$15,000 in financial obligations are met, 23rd and Broadway voted to place the remainder of the \$150,000 sale price in two foundations to be administered through the Kentucky Baptist Convention.

Sixty percent of the funds will be used to aid inner city ministry projects. The other 40 percent will be available to 23rd and Broadway's ongoing group.

## If Stanley loses, Draper says budget plan will be in trouble

by Craig Bird

The Cooperative Program could collapse and thousands of churches might withdraw financial support if Charles Stanley is defeated for a second year as president of the Southern Baptist Convention, James T. Draper Jr. has warned.

Draper, president of the SBC 1982-84, told the Baptist Public Relations Association annual meeting in Richmond, Va. heads of Southern Baptist institutions are leading a "massive attempt . . . financed with Cooperative Program funds" to deny Stanley a second year as SBC president.

Stanley, pastor of First Baptist Church, Atlanta, already has announced he will allow his name to be presented for a second one-year term as president of the 14.3-million member denomination. Under SBC by-laws, a president may serve two consecutive one-year terms.

Traditionally, a president who wishes to serve a second term has been unopposed. However, in the past five years, incumbent presidents have been challenged for the second term. Already, efforts are underway to mount a campaign challenging Stanley at the 1985 annual meeting, scheduled for June 11-13 in Dallas.

Draper said if Stanley is defeated, "How can we expect his church to continue to give \$500,000 to the Southern Baptist Convention? . . . and thousands of churches would probably follow that lead in refusing to support the convention any longer."

In an interview following his presentation Draper was asked what the church where he is pastor would do if Stanley is defeated. He replied the church, First Baptist Church, Eules,

Tex., might escrow its denominational gifts (approximately \$400,000 this year) if Stanley is defeated, "to force people to sit down and adopt a strategy to resolve our problems."

Draper, also a trustee of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., said he would "be speaking in every church I can between now and June" to promote Stanley's reelection.

He told more than 150 BPRA members from Southern Baptist national and state institutions he had attended a recent meeting with leaders of the effort to turn the convention into a more conservative direction. "We said since we have already been accused (of being highly organized politically), tried and convicted, we might as well go ahead and commit the crime. We will be there in Dallas and we will be organized."

Draper said there are times he leans against the wall or puts his head on his desk and weeps over the anger and hostility being expressed in the SBC, but insisted that tiredness would not cause him to stop.

He said SBC journalists are in a key position to deal with the SBC situation.

"Please help us," he said. "This convention could die . . . if hostilities continue to build there will be a great pulling away from the Cooperative Program. Then what are we going to do—mail postcards to all our missionaries around the world and ask them which side they are on, ask them who they want to pay their salaries?"

"We may be living in the days of the death of this denomination or in the day of the forerunner of the greatest revival in the history of the denomination. You shape public opinion . . . be Christians first and journalists second." (BP)

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Apr. 2, 1985

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# sanford's perspectives



Jack D. Sanford

## This . . . .

I have just finished a delightful trip to the far western parts of Kentucky, with stops at Clinton, Mayfield and Paducah. This stronghold of Baptist life continues to be a force in our worldwide missionary efforts, and it was good for me to return to the place of my beginnings in Kentucky Baptist life.

The West Kentucky, Fulton, Graves County and West Union associations have a combined resident membership in their churches of 33,199, or about six percent of all the Baptists in Kentucky. This is a potent number of people by any measuring standard.

Even more potent for the missionary work we have set for ourselves is another figure. The combined gifts of the churches in these four associations through the Cooperative Program totaled \$777,296 last year. When seen in light of the total KBC Cooperative Program receipts, the figure for our brethren in western Kentucky represents about six percent of that total.

In my discussions with directors of missions Charles Blair, Calvin Wilkins and Tom Lewis, I reconfirmed my belief that the first line of growth and influence in our cooperative work is the director of missions (DOM). These people are dealing with all the churches and pastors face-to-face every day of the year. They know their local area, its strengths and weaknesses. They know what will fly and what will sink. It is my conviction that we would advance the cause of unity and mission growth in direct proportion to how well we listen to these men on the front line.

Blair, Wilkins and Lewis brought together key leaders to share their feelings with me. I could not have gotten to so many leaders if the DOM in each association had not been a willing, cooperative helper. I thank these brothers for their loyalty to Christ and to our cooperative ministry in Kentucky. They are often the forgotten troops in our warfare against the devil, but their ministry is crucial. I also thank them for allowing me to share my hopes and dreams for Western Recorder with the people under their watchcare. I know these DOM's will be partners with me in my efforts to extend the ministry of our state paper.

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you no one else except Western Recorder subscription personnel will see your list.

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Think about this and act now. Send the list and schedule a business meeting to decide what your church wants to do about the paper. We are seeking 10 percent of our KBC total membership as subscribers to our paper (76,000 subscribers). To reach our goal we need your help, so consider our offer.

If your church decides to keep the paper in the budget, either for the entire membership or for only selected leaders, the cost will be \$5.00 per year per subscription, payable once a month. Thus 100 families in your church receiving Western Recorder would cost the church only \$41.66 per month.

## . . . . and the other

An exciting meeting is set for Apr. 12 at the historic Great Crossing Baptist Church. On that date the Kentucky Baptist Historical Society will gather to share in celebrating significant events in the life of our great convention. Two of those events are the 200th anniversary of the Elkhorn Association and the 200th anniversary of the Great Crossing Church.

Michael R. Duncan, pastor of Eminence Baptist Church and president of the Kentucky Baptist Historical Society, has invited all interested persons to attend the 7 p.m. meeting at Great Crossing Church to hear the reading of historical papers.

Prior to the evening meeting members of the KBHS will visit Clear Creek for dedication of the John Taylor gravesite, then travel to Lexington to visit the Mary Todd Lincoln home and First Baptist Church, then move on to Georgetown College before the return to Great Crossing Church for a brief business meeting and fellowship dinner.

This should prove to be an informative day in the life of our convention. Our Baptist roots go back a long way in Kentucky history and I am anxious to know more about our heritage. I am convinced we would be stronger for the Lord, more stable in our faith in these days of shifting theological opinion and more fervent for Christ if we were well grounded in our history.

I am thankful for the invitation to share in the day's activities and will be on hand for at least part of the events. I am glad to use this space to urge you also to come along to Great Crossing Baptist Church Apr. 12 for a time of reflection, rededication and learning.

## western recorder

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**JACK D. SANFORD, Editor**  
**JAMES H. COX, Associate Editor**  
**C. R. DALEY, Editor Emeritus**

*Earnestly contend for the faith which was once  
for all delivered to the saints.—Jude 3*

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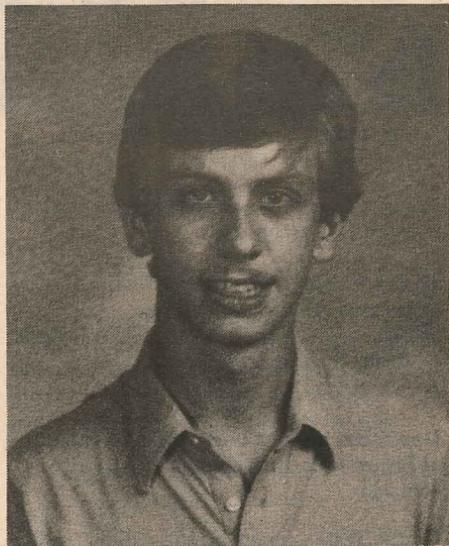
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# Cumberland College

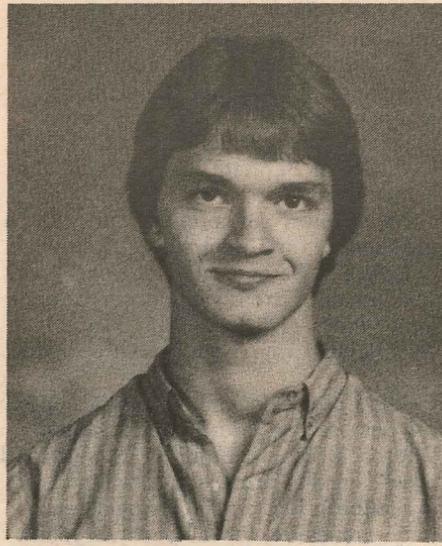
## Meet our National Merit Scholarship students



Paula Hitch



Jonathan Ramey



Rickey Vernon

Cumberland College is one of the few colleges in Kentucky to have three National Merit Scholarship recipients enrolled for 1984-85.

The three are senior Paula Hitch, junior Jonathan Ramey and freshman Rickey Vernon.

Paula, who will receive her degree in May, is the daughter of Kenneth and Ethel Hitch of Alexandria and is majoring in math education and data processing. She plans to become a secondary school mathematics teacher.

While at Cumberland, Paula has been active in the Student National Educators Association and the Baptist Student Union, has been included on the Academic Dean's List and is included in Who's Who Among Students in American Universities and Colleges.

Paula began her studies at Cumberland through the Junior Program, a highly selective academic program for high school students who hold a 3.0 grade point average or obtain a 22 or better on the ACT exam and have been recommended by their high school's principal or counselor.

Both her sister, Karin (Hitch) Edgington, and her brother, Gerry Hitch, earned their degrees from Cumberland.

Jonathan Ramey is a 19-year-old junior who is contemplating a possible double major in mathematics and computer science.

Jonathan is the son of Cumberland College treasurer George Ramey and Patricia Ramey, a teacher at Williamsburg City School.

While at Cumberland, Jonathan has been active in the math and science club, the Handbell Choir and the Baptist Student Union. He is a member of the Academic Dean's List and of the National Dean's List.

At Williamsburg High School, he was the senior class valedictorian, one of the top five seniors, was voted "smartest" in his class, was co-editor of the school newspaper and editor of the school yearbook.

He received departmental awards in mathematics and band, placed second in the Cumberland College mathematics contest for three consecutive years, was a Presidential Scholar finalist and was

presented the Rotary Award. He was active in the Beta Club and Drama Club.

Jonathan has been active at First Baptist Church in Williamsburg, serving as a Sunday school teacher and participating in the church choir, the church college youth group, the youth choir, vacation Bible school and the youth council.

He has been active in the scouts, earning the rank of Eagle Scout in 1980.

Jonathan said, "I looked at several elite private colleges and I found Cumberland's research facilities—library and computer facilities—more up-to-date and open to the students. The math and physics departments are very strong and the faculty is concerned about the students and will help the students in any way they can."

Rickey Vernon, an 18-year-old freshman, is the son of Clifton and Lorine Vernon of Lithia Springs, Ga. He is studying pre-med curriculum at Cumberland.

Rickey wants to become a Christian psychiatrist because, "There is a big need for Christian psychiatrists. Traditional therapy offers answers that are more or less human. A Christian psychiatrist can offer God's answers."

While in high school, Rickey was president of the Fellowship of Christian Athletes and of the National Honor Society. He participated in track and cross-country.

Rickey received several awards, including the Georgia Certificate of Merit, the National Merit Scholarship and was the Board of Education Scholar. With a 3.97 grade point average out of a possible 4.00, he finished fifth in a class of 377.

A member of Community Grove Baptist Church in Georgia, Rickey was president of his Sunday school class and was involved in other church activities. In Williamsburg, he attends Main Street Baptist Church where he sings in the choir. He is also a member of the Cumberland College Baptist Union Choir.

Rickey said that, although he was recruited by many colleges and universities, he chose Cumberland because of its strong academic credentials, its Christian atmosphere and its strong

religion department.

Rickey quietly says, "One of my biggest struggles is that, as I excel academically, I do not always remember to give God the credit. That's one of the ways that the great Christian atmosphere at Cumberland is helping me grow."

"We are proud of these three fine, young Christian students who are gifted both intellectually and spiritually," commented Cumberland College president Jim Taylor. "At Cumberland, we are constantly seeking young people who have the ability to contribute to the betterment of society and who have the desire to minister to the needs of others. After all, education for Christian service has been Cumberland College's mission and ministry for almost 100 years."

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## homes for children

### Is it nothing to you

The prophet Jeremiah opens his Lamentations with a haunting funeral dirge in which he depicts Jerusalem's miserable condition. Babylon has crushed the city, destroying her and carrying the inhabitants into captivity.

The tragic conditions of Jerusalem are described in various ways. She is a lonely city, her inhabitants are exiled, Zion is deserted and Jerusalem is despised. With verse 12 of chapter one, the prophet personifies Jerusalem and has her speak to all the travelers who pass by and look on her degeneration. She asks, "Is it nothing to you, all you who pass by?"

Those of us who work with dependent, neglected, abused and helpless children serve in the midst of destruction, degradation, loneliness, desertion and tragedy. Like Jerusalem in the long ago many families lie in the rubble of disintegration today. The debris is not that of crumbled buildings but of crumpled lives.

Children who have been deserted, used, misused or neglected are making up the rubbish heaps of destruction. Adults who are physically, emotionally or morally incapable of giving proper care often walk away and children who did not ask to be born are suffering. Their feeble hands reach out for help from the rubble of broken families. Their faint cries from the heap of fear and hurt say, "Is it nothing to you, all you who pass by?"

Our hearts ache and our eyes weep as we try to respond to those faint voices and feeble hands. On their behalf I want to voice that question to all Kentucky Baptists and Christians everywhere. "Is it nothing to you, all you who pass by?"

It is easy to minister to those who dress up and come to our churches. It is easy to work with those who are educated, have a job, give their offering and are socially acceptable. But what about those who feel they can't come because of inadequate clothes, social skills or education. It is harder to work with one who is afraid, has no money to give and who has been used and abused.

Baptists, don't ever let your Childrens Homes be neglected "orphans." Our ministry is demanding and costly and greatly needed. As you pass by, remember the great needs of children and care by praying and sharing.

# mountains to the mississippi

## personnel

**Byrd R. Ison** (see photo), who retired Dec. 31 as director of the Kentucky Baptist Convention Annuity Department, will assume the full time pastorate of New Salem Baptist Church, Long Run Association, Apr. 7.

Ison was a pastor before becoming director of the Annuity Department where he served 12 years. His pastorates included Thomas Baptist Church, Irvine, Silas Baptist Church, Paris, and Midway (Ky.) Baptist Church.

He is a native of Letcher County and a graduate of the University of Kentucky.

**Edwin F. Perry**, who for several years was pastor of Broadway Baptist Church, Louisville, has been interim pastor of New Salem twice in the last three years.

**Phillip Roberts** (see photo) has accepted the pastorate of International Baptist Church, Brussels, Belgium. Roberts had been assistant professor of evangelism at Southern Baptist Theological Seminary, Louisville, for the past two years.

Roberts is a native of Danville and a graduate of Georgetown (Ky.) College and Southern Baptist Theological Seminary. He did additional graduate study at Oxford University.

Roberts' wife, Anya, is a native of Poland. She and Roberts met at an evangelistic rally in Warsaw. They have one daughter, Naomi, who is 3.

The Robertses are members of Highview Baptist Church, Louisville. The church held a commissioning service for them Mar. 24.

They left Louisville Mar. 28.

**George Munro** has been interim executive director-treasurer of the Northern Kentucky Association since October.

He was pastor of First Baptist Church, Ft. Thomas, Northern Kentucky Association, for 28 years before retiring in January 1984.

He is available for revivals and he teaches at the Northern Kentucky branch of Boyce Bible School.

A native of New Zealand, he came to America in 1948 and attended Georgetown College, received a master's degree from the University of Kentucky and attended Southern Baptist Theological Seminary, Louisville.

**Charles Gary May** began duties as pastor of Sidney Baptist Church, Pike Association Mar. 1.

**John F. Pate** resigned as director of missions in Pike Association effective Apr. 30. He plans to move to Texas where he will continue to preach and do missions work.

**David Dean** has been called as minister of youth and music at Worthwhile Baptist Church, Whites Run Association.

Dean, a student at Southern Baptist Theological Seminary, Louisville, is a graduate of Macon Junior College and Mercer University, both in Macon, Ga.

**Steve Copeland** accepted the call as pastor of Poplar Level Baptist Church, Long Run Association.

**Chuck Overton** will assume the pastorate of Friendship Baptist Church, Daviess-McLean Association, Apr. 7.

**Don Embry** resigned as pastor of Strathmoor Baptist Church, West Union As-



Ison



Roberts

sociation, to go to Fellowship Baptist Church, Sikeston, Mo.

**Henry T. Parrot**, former director of missions for Central Association, is interim pastor of Thompsonville Baptist Church, Springfield, Central Association.

**David Hargis** has been called as pastor of Sunrise Baptist Church, Pulaski Association.

**Randy Wiles** accepted the call as pastor of King Bee Baptist Church, Pulaski Association.

**Gary Clark** has been called as minister of music and youth at High Street Baptist Church, Pulaski Association.

**Christopher Hammon**, public relations director for Long Run Association, was honored with a "Louie Award" by the Louisville advertising industry for the production of a video tape, "Foundations for the Future."

Hammon, who operates a private production company in addition to his work at Long Run, produced the video tape for Saints Mary and Elizabeth Hospital.

**Alan Jolly**, president of Jolly Communications and a member of Westport Road Baptist Church, Louisville, won a second place award in the Louie competition for radio commercials produced for the SBC Home Mission Board's "Good News America" campaign.

**Jack Self** resigned as pastor of Burkesville Baptist Church, Freedom Association, effective Apr. 1.

**Gilmer Fauber** accepted the call as pastor of Ft. Thomas Baptist Church, Northern Kentucky Association. He goes to the church from the pastorate of Floyd (Va.) Baptist Church.

Fauber is a graduate of Georgetown College and Duke University Divinity School, Durham, N. C.

**Randall Rogers** was called as pastor of First Baptist Church, Morgantown, Gasper River Association.

Rogers had been pastor of Pleasant View Baptist Church, Clarksville, Tenn. He was a member of the committee on boards of the Tennessee Baptist Convention and was moderator of the Cumberland (Tenn.) Baptist Association.

## ordinations

**Thomas Query** was ordained to the ministry by Baldwin (Ga.) Baptist Church, Mar. 24.

He is assistant director of Habersham Christian Learning Center, Cornelia, Ga.

He is a graduate of Southern Baptist

Theological Seminary, Louisville, and was a member of Crescent Hill Baptist Church while living in Louisville.

**Richard Summers** was ordained to the music ministry by First Baptist Church, Lone Oak, West Union Association.

He is on the staff of Dry Ridge Baptist Church, Crittenden Association.

## missions

**Mr. and Mrs. David G. Emmert**, missionary journeymen to Zambia, have arrived on the field to begin their two-year term of service as religious education teacher and children's center coordinator (Box 8034, Lusaka, Zambia).

He was born in Chattanooga, Tenn., and considers Waverly, Tenn., his home town. She is the former Pam Schumeth of Dayton, Oh. Before they were employed by the Foreign Mission Board in February 1985 he was youth minister of Brodhead (Ky.) Baptist Church, and she attended Cumberland College, Williamsburg.

**Anne Parrish Markham**, librarian emerita at Mid-Continent Baptist Bible College, Mayfield, has been invited to help establish a library at the Caribbean Graduate School of Theology, Kingston, Jamaica.

She will leave this month for a six-month stay in Jamaica.

## congregations

**Brooksville Baptist Church**, Union Association, dedicated their recently purchased van Mar. 3.

In preparation for the Good News America simultaneous revivals in 1986, the church painted "Good News America . . . God loves you" on the back of the van.

Kenneth Allaby is pastor of Brooksville.

**Lula Wortham**, Sunday school secretary at Gilead Baptist Church, Severns Valley Association for 70 years, was honored with a reception Mar. 24.

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# Easter 'Christos' relived at Livermore

by Betty Anderson, State Correspondent

When Christmas activities are drawing to a close, the cantata becoming pleasant memory, what would a church turn its attention to? At Livermore (Ky.) Missionary Baptist Church, men begin growing beards and wives and mothers look through closets to locate last year's robes.

For the fourth year Livermore adults and young people will present "The Christos" during the week before Easter. Performances this year are Apr. 3-6 at 7:30 each night, with a second performance at 9 p.m. Good Friday.

"The Christos" is a drama of 15 scenes showing the events around the trial, death and resurrection of Jesus Christ. With a cast of 55, characters

besides Christ include Pilate and his wife; Caiaphas; Simon Peter, Judas and the other disciples; Mary, Martha and Mary Magdalene; Joseph of Arimathea; servants, soldiers and priests.

The story is told in a variety of ways. Mantovani's "Amazing Grace," from the album An Evening with Mantovani, a beautiful arrangement of bagpipes and strings, begins, ends and ties together the drama. Slides showing the life of Christ before his last visit to Jerusalem are shown during the opening. What makes the slides different is that the subjects are Livermore members posing events in Jesus' ministry. Land around some of McLean County's abandoned strip mines doubles as Galilee.

While most acting involves scenes of several people, Judas is shown in mono-

logue pondering his decision. A touching scene is a dialog between the mother of Christ and the mother of Judas. It is a rewriting of the poem "Motherhood" by Agnes Lee, printed in "Christ and the Fine Arts." The drama is tied together in some scenes through narration.

"The Christos" was written and developed by Livermore pastor Douglas M. Anderson. A Lyon County native, he graduated from Murray State University and Southern Baptist Theological Seminary. He pastored in Indiana and Nashville as well as in several Kentucky churches.

"What is so remarkable about the whole thing," Anderson says, "is the way the church gets involved. Not only are there actors, but others work with light and sound, build and decorate sets, make costumes, prompt, coordinate stage traffic and props, serve as ushers and hostesses and get out publicity."

Part of the publicity is through word-of-mouth. Some people come back from year to year. Not only do families come, but also church groups in vans. Three hundred available seats are filled early for each performance.

The Livermore church is an older building whose sanctuary features wrap-around seating and a balcony. This lends itself to a modified theater-in-the-round. Together with the pulpit area and the choir, the entire auditorium is used as the crowd follows Jesus to the cross.

The set and costumes contribute to the atmosphere. Bill Lovell, who has played Christ all four years, said his mother researched his costume to the extent that even the undergarments are authentically styled.

Long hours and ingenuity go into the construction of the set and the collecting of props. The pulpit area becomes Pilate's palace. The columns were once part of a building at Kentucky Wesleyan College, Owensboro. The scourge is strips of sponge stained to look like leather. The 30 pieces of silver are washers.

The light and sound crew work hard, too. The technical director made an early morning visit to a barnyard to record a rooster's crowing. Visitors for worship see strings of lights across the sanctuary several Sundays prior to Easter week.

While there is some turnover in actors this year, Lovell reappears as Christ and Bruce and Linda Hardison as Pilate and Procula.

The final scene is Christ's resurrection appearance to his disciples when Jesus asks his followers to tend his sheep. At that point each year an invitation is given. Several people have been saved during "The Christos" performances.

This year an offering for world hunger will again be taken. The goal is \$2000.

Livermore is located on highway 431 between Owensboro and Central City. For information about the drama or seating, call the church at (502) 278-2310 or Evelyn Lovell at 278-2946 after 6 p.m.



Leon Simpson  
President  
Clear Creek Baptist School  
Pineville, KY 40977

## clear creek comment

### Committed to God

April is Life Commitment Month in our Southern Baptist Zion. The Bible speaks much about commitment. My personal life verse begins "Commit thy way unto the Lord . . ." (Prov. 3:5).

Not everyone who hears the gospel immediately commits his life to it. Some accept the word with a momentary stir of excitement but soon return to a former lifestyle. Others respond superficially to the gospel for worldly interests dominate their lives. However, to the praise of the Lord, some respond to the good news in deep and genuine commitment.

Every Christian should be as committed to Christ and his work as Paul described Epaphroditus in Phil. 2:30, "For the work of Christ he was nigh on to death, not regarding his life, to supply your lack of service toward me."

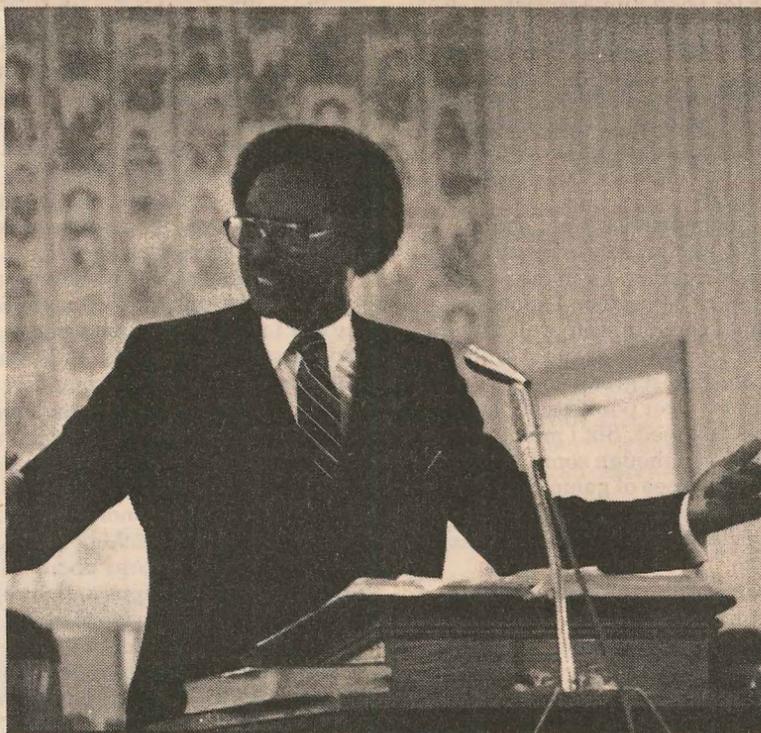
Equally committed (or should I say even more committed) should be those whom God calls into full time Christian service. God often chooses not to use extraordinary people to accomplish his purposes in the world. Rather, he uses ordinary people with an extraordinary amount of dedication. Put another way, God uses people of ordinary ability, if they have extraordinary availability.

Our students at Clear Creek are committed to the Lord. They may often feel they have only ordinary ability but I can personally vouch for the fact that they are extraordinarily available to serve God. One of our students recently said, "The call to serve the Lord is the highest calling in life. I would rather die than to miss God's will for my life."

Commitment always costs. "It pays to serve Jesus," but it also entails problems, suffering, stress and pain. We should not expect the rain to fall only on the unjust. We must dedicate ourselves to God's service regardless of how life treats us. Paul expressed the commitment of Clear Creek and all of us at Clear Creek in Acts 20:24: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy . . ."

It pays to serve Jesus,  
It pays every day,  
It pays every step of the way;  
Tho' the pathway to glory may  
sometimes be drear,  
You'll be happy each stay of the way.

# Who Cares?



## Lincoln Bingham Cares

As one of 3,723 Southern Baptist home missionaries, Lincoln Bingham helps blacks and whites in Louisville work together for the cause of Jesus Christ.

"We are the light of the world and the salt of the earth. We need to take God very seriously and demonstrate to all people that Jesus has made a difference in our lives," Bingham says.

His work is made possible by your gifts to the Annie Armstrong Easter Offering for Home Missions.

Who Cares? Your home missionaries do. Show you care by giving to the Annie Armstrong Easter Offering.



HOME MISSION BOARD, SBC  
William G. Tanner, President  
1350 Spring Street, NW  
Atlanta, GA 30367-5601

A Southern Baptist Convention  
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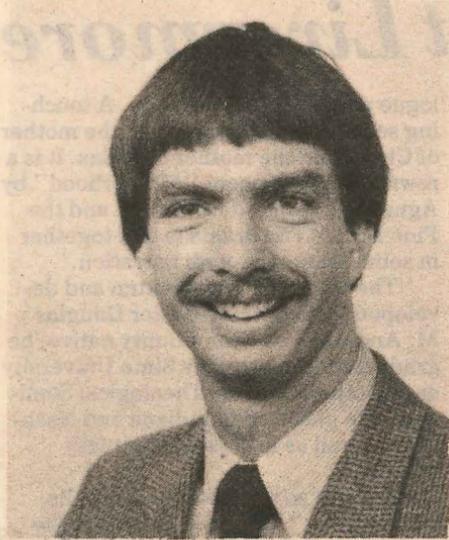


### REMEMBER

You Support  
All Baptist Causes  
Through the  
Cooperative  
Program

After spending all his life in Kentucky Ken Roberts left the Bluegrass State in July 1984 to spend two years in Nairobi, Kenya as a journeyman. In Nairobi, Roberts works with students at Kenya Technical Teachers College (KTTC).

The following is a tape-recorded report from Roberts explaining his decision to go to Kenya and his work with the students in Nairobi.



## From Kentucky — to Kenya:

### *Ken Roberts gives two years to student ministry in Nairobi*

#### From Big Sinking to Nairobi

I was born Apr. 2, 1959 in Monticello, Ky. I grew up in a rural area called Big Sinking and all my life we lived on a small farm. Like many Kentucky families we raised tobacco, cattle, hogs, soybeans and a little corn.

I was saved when I was 12 in the summer of 1971. We always had an annual summer revival before school started. That summer, on Saturday, the last night of revival, I could not hold back any longer. It was then I accepted the Lord as my savior. I finally decided I was going to make the step to give my heart to Christ and as I did, I felt a burden lifted.

As I turned around I saw my sister and first cousin coming to join the church. I'm glad I made that first step. Who knows what they would have done if someone had not gone first? I was baptized right there at Big Sinking Baptist Church, a Southern Baptist church in Wayne County Association.

I attended Wayne County High in Monticello where I was involved in as many activities as possible. I helped organize a "Reach Out Club" there, a support group where teenagers could share about Jesus. We had youth services with invited speakers at school.

During high school I also played sports. I played a little football and baseball and ran track. But the biggest thing for me was basketball.

After graduating in 1978 I attended Berea (Ky.) College. After one year I joined Berea Baptist Church. I was involved in Baptist Student Union where I was president for a while, vice president at one time, outreach chairman and involved in several other programs.

At Berea I was once again involved in sports, playing basketball and running track the first two years. Then I lost some enthusiasm for the same. I wanted to do some other things, which turned out to be a good decision.

After my junior year at Berea I applied and was selected by Kentucky Baptist Student Union to go to Malawi, Africa as a semester missionary. That experience was exciting. I went to Malawi July 31, 1981 and left for home Dec. 22, 1981.

Because of my experiences in Malawi,

coming to Kenya as a journeyman has not been quite as much an adjustment. I already had some idea about the country after spending time in Africa as a semester missionary.

After finishing college, receiving a degree in agricultural business, I went to work for Ralston Purina Co. in Louisville. I was a management trainee in dealer financial services and worked for just over a year before making the decision to come to Kenya.

I had heard about the journeyman program for several years through the BSU in college. I really felt God wanted me to be more specifically involved with youngsters or people in their influential years of life. The journeyman program seemed a way to do that.

I looked over the list of requests around the world. Since I had been to east Africa I wanted to return if selected. I began the lengthy application process requiring quite a bit of form filling and numerous references.

The screening conference was held in Richmond, Va. in February 1984. Of the 600 or 700 who received applications only about 200 completed them. The Foreign Mission Board invited 90 people to the screening conference and 88 went.

During the conference we went through interviews and meetings to help us understand what the job really required. Associates from the Foreign Mission Board offices who worked with missionaries on the field told us more about the program — what would be expected, living conditions and so forth. By training time in June, the number was narrowed down to 64. Of the 64 who started training, 64 finished, the first time that has ever happened.

I stopped working for Ralston Purina before the screening conference thinking God wanted me to get involved in more specific Christian ministry, even if I wasn't selected as a journeyman. I prayed God would keep me from going if it wasn't his will and to send someone else if I wouldn't be right.

#### Adjusting to a new culture

Some of the adjustments to life in Kenya were minimal. There were such standard adjustments as driving on the left side of the road. Another adjustment

here is the family life. Everyone has big families. They care for their aunts, uncles, nieces and nephews like they do their immediate family. This is different from the way we look at things in America.

In spite of some living adjustments I feel I fit in well here. Nairobi is a premier city of all of black Africa; probably as close to America as you can get in Africa. I share a three-bedroom apartment with two other fellows, probably as nice as I would have if I were living in the states.

In Nairobi I can get practically anything except maybe M&M's and fast foods. Food is relatively inexpensive compared to the states. The dollar as compared to the Kenyan shilling is soaring.

There have been some other adjustments however. You see a lot of people here you don't know how to help. People need school fees, food, homes for orphans in the city. I watch people looking in garbage cans for food. I want to help but do not want to spoil them. Sometimes giving people things can be the wrong thing to do when it causes them to beg more. Instead, I give through my church, Parkland Baptist. They have set up a fund to help those who are in need. I'd rather let Kenyans decide what Kenyans need. I could be "taken" very easily, and have been once or twice. Now if I give anything it's usually food. If I give someone money, he might use it for anything.

I see a lot of beggars, and large families living in small shanties. It's similar to seeing people living in the streets in downtown Louisville, only worse. My idea of what it takes to be successful and happy is not what these people know about or have heard of or even dreamt about.

Some really make it quite well according to their standards. Many times when I think people are in poverty, they may not be, or they might be by my standards, not theirs.

The language barrier is not bad in Nairobi. The students I work with at the college know English. Even the evening TV stations are in English. I know some Swahili, but I communicate well with the students in English. It's taught in the schools from almost grade one.

I do miss my peer population. And as I said, I miss fast food. But I miss sports most of all. Even though some missionaries get videotapes of games back home I miss seeing games like Kentucky and Louisville, or even listening to them on the radio.

My greatest adjustment has been the "time factor." People here don't keep time very well. It's bad enough at the colleges and universities but it is even worse in the villages. If you have sched-

uled something to do or someone to meet at a certain time, he could very well be an hour late. I have to be patient and realize we don't always have to be going and doing things in a hurry.

The people seem to have accepted me fairly well. When I came, I plunged right in. I played sports with them and did things with them. I eat most of the food they serve at the college and they appreciate that. And I try to speak what little Swahili I know. This all seems to have helped their acceptance of me.

#### A typical day, week in Nairobi

I work at Kenya Technical Teachers College, one of three colleges in Nairobi where we do student work. Another is University of Nairobi downtown. The third, Kenya Science Teachers, is on the other side of town.

On Monday I attend planning and training sessions with other student workers and my advisor, Allen Stickney. On Tuesday nights we have fellowship time with the students and come together to sing, share testimonies and scripture and hear a speaker.

Every Wednesday we (the other student workers and Stickney) have an hour prayer meeting at 6:30 a.m. Every other week we have Bible study preceding prayer time for an hour. We have been studying Colossians.

On Sunday we have church and bring students from our colleges for Bible study and a sermon from J. Chester Badgett, from Campbellsville Baptist Church. He has been on several volunteer projects since he retired.

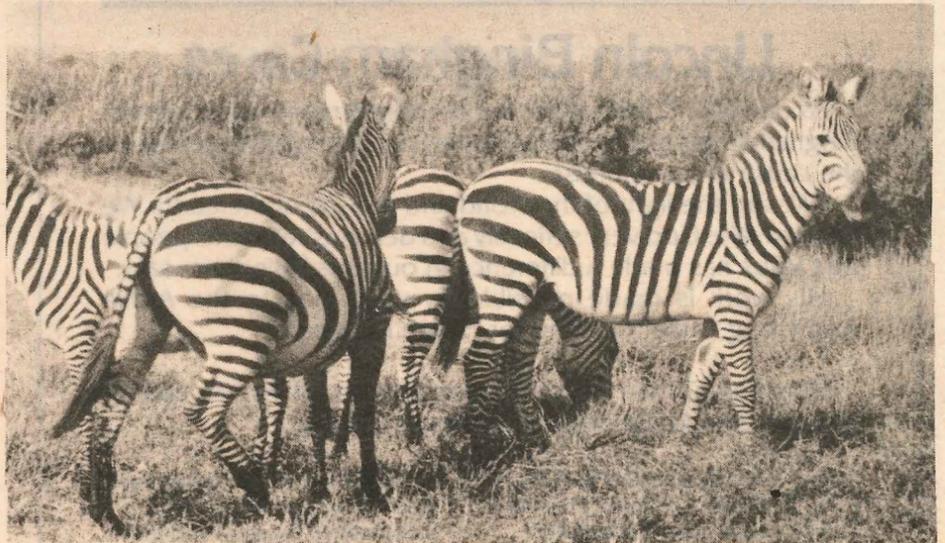
From 8-10:30 Sunday nights we have something at the college called "Soul Men." We play table games of all kinds which the students enjoy. Games are not too plentiful here. We also listen to Christian contemporary gospel music. Sometimes we show a film.

I try to circulate among the other believers and make friends. We then try to share with non-believers. It's a place where the gospel is presented softly and gently. The students get to learn what being a Christian is all about.

My work day generally begins around 4:30 in the afternoon. The beginning of the day I use for personal errands, scripture memory, Bible study and preparation for work on campus.

At 4:30 I go to the dining hall for "high tea." Afterwards I may go with a student to his room to share some personal time with him. We might go over some verses he is memorizing or talk about what God is teaching him through his Bible study. We pray about things going on around campus and for his family. Generally, we try to get to know each other a little better.

After this time together I spend time preparing for Bible study and then it's



Zebras graze in a game park in Amboseli, Kenya. Though Nairobi is a city of one million people, much of the country is covered with wildlife.

time for supper about 7 p.m.

After supper I might study the Bible with some students. I do a lot of Bible study from room to room. I go to people who have asked me questions and to follow up on students to whom I have witnessed. Sometimes I will give someone a book to read and comment on, then try to follow up on that.

In these room to room visits I usually take another student along to show him how to witness or how to discuss things with someone else. This gives him a chance to grow and to share.

I try to spend a lot of time meeting new students. I concentrate on getting to know them and sharing myself with them to establish a foundation on which to build. Then I am able to share the gospel more effectively.

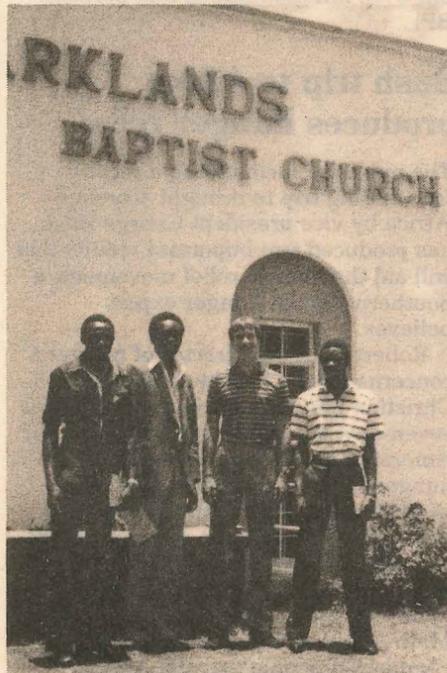
It is not hard to meet people here. When I was new I knew no one. So when people would come in with their bags, I offer to help them. I might just introduce myself and as they were going to their room and I knew they had some time I might ask, "May I go to your room and share a little bit with you?" They would usually agree. So I would go to their rooms and just begin sharing the gospel.

It is easy to meet people here that way. Very few turn me down. But to get a good relationship going it does take time. You have got to see people over and over again. Once they have seen me around and I meet them in various places and in different kinds of activities, I can stop to talk to them and share the gospel with them.

One way I've been getting to know the students is through sports. With my background and interest in sports I have begun to participate with the students. Basketball is my favorite. I spent a little time with the KKPC team last term. They even let me play with them sometimes against army teams or clubs. Now they are the reigning national college champions of Kenya, the best in the entire country.

Being from Louisville and Kentucky, I know how important basketball is there. Now I can lay claim to working at the college whose team is the best in Kenya.

One player on the team received the Lord. I think spending some time with him on the basketball court helped him reach that decision. At least it helped him believe me and see someone doing something besides just sharing and talking about Jesus.



Ken Roberts and three Christian students [l-r: OChieng, Milimo, Roberts and Muturi], from Kenya Technical Teachers College attend Parklands Baptist Church in Nairobi.

#### Christianity in Kenya

Many people here are baptized when they are young. They are then given what I would call an English name, but which they call their Christian name. Although many people have received such Christian names after baptism, they do not know Jesus as personal savior and Lord.

There are a lot of people you can call Christians but I am concerned with showing them what the Bible says about being religious, being baptized and going to church. I try to show them the difference between being saved and just being called a Christian by name. I know that sounds contradictory in American terms but it is not here.

There is probably more than 50 percent of the population here who say they are Christians. But I don't think that many really know the Lord, especially not on a daily relationship basis.

Our work here in Kenya is discipleship oriented. I really believe now that this is what all student ministries and churches should be interested in doing — not just trying to get people saved, but really following up and helping them to become disciples.

Jesus had multitudes of followers, people who wanted to be healed, people who wanted to listen to him teach and preach. But he had only 12 disciples. He spent a lot of time explaining things more thoroughly to them.

Likewise, our focus here is more on the few than the bulk. It is upon sharing about Jesus and praying for people to be saved. But more than that it is developing one to five reproducing laborers to leave in Kenya.

My goal is to develop five men who are walking with Jesus on a daily basis, who know how to share their faith, who are grounded in the word of God, putting the Bible in their hearts and who are leading other men to Christ. I hope when I leave Kenya these five men stick with Jesus.

During many crusades, especially in Africa, people out in the countryside come to know Jesus. But when it comes to finding them a year later it is almost impossible to find more than half, maybe no more than 15 or 20 percent. And those who are around may not really be growing in the Lord. This is why my effort this term is to develop a core of five men who have been led to the Lord so I can start helping them grow up in the Lord.

I am convinced none of us are going to do any good for the Lord until we are walking side by side with people, sharing out of the abundance of God's love and grace.

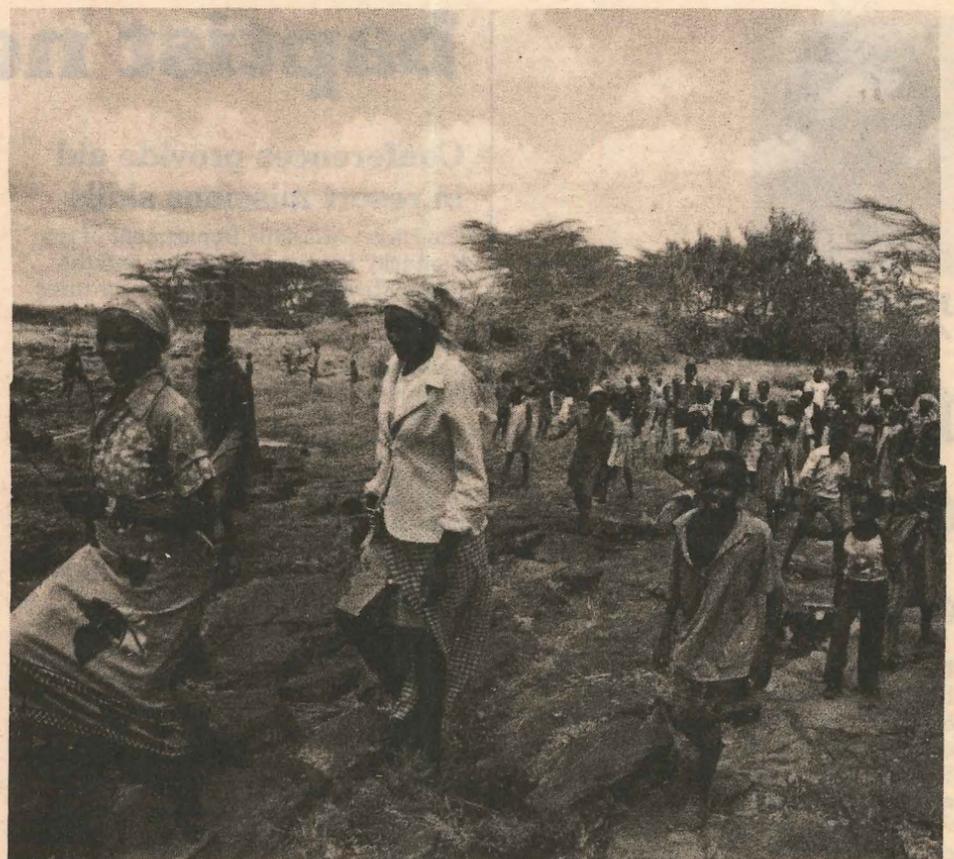
This discipleship process is the real multiplication process. When someone becomes a disciple, he reproduces. We want Kenyans to reproduce other Kenyan disciples. As they grow and mature and become Christian leaders we can leave to go somewhere else and plant seeds there as the Lord and the Holy Spirit lead.

Personally, I have been learning about really walking with the Lord. Even though I thought I was before and had really wanted to, no one had followed me up individually and given me good attention.

#### Influences of other religions

There is still some tribal religion influence. Culture really affects some Kenyans, making them afraid to share with their friends or family back home if they have become Christian believers.

Some new Kenyan Christians think they must be dogmatic if they believe in Christ. I try to tell them they can be set free, that Jesus will lead them, that the Bible can teach them and that the Holy



Many Kenyans in villages outside of Nairobi do not have buildings like Parklands in Nairobi. Here villagers are on their way to the river for worship and baptism service.

Spirit can help them grow.

Islam is not so much an influence at the college. There are very few who are Moslem and if they are they are not staunch followers. It is difficult if people are Moslem to get them to believe in Jesus and receive him as savior. It takes a lot of time and work to build a relationship there. You can't just begin sharing the gospel like you can with many others.

#### Kenyan needs and Kentucky partnership

One real need in Kenya is for people to come to Jesus, the savior and Lord, and to grow into real disciples. Again, the emphasis has got to be on people who are real disciples. Those who become Christians must be committed to the Lord. They need someone to help them become true disciples for God.

The physical needs here include food, clinics for health welfare and health supplies. Kenyans need nurses, doctors and jobs. Kenya has 60 percent unemployment. Those who have jobs help those in their families who are not working. The people here need to be trained to produce crops.

In answer to these needs, the best three things Southern Baptists and Kentucky Baptists can do to help are to pray, to give and to come to Kenya. It encourages the Kenyans to see people really interested in them, working side by side for the Lord and showing them they want to share with them.

Can someone make a real contribution even in two weeks through the Kentucky/Kenya partnership? I think the value lies most in the people who come and what happens to them; the changes in their lives, the deeper commitment they have for God. They see missions in action and have a greater desire to be a part of it. They go home excited about sharing the word of God.

The missionaries here in Kenya feel good about the partnership. They try to find the best ways to utilize those who come to help. Missionaries here want to get as much mileage out of volunteers as the Lord will allow.

I am encouraged too about the partnership. One of the reasons I came here was because I knew Kentucky and Kenya were going to have a partnership.

I asked Jack Conley, missionary to Kenya, to have a part in this interview and to comment also on the needs in Kenya and the Kentucky/Kenya partnership.

#### Missionary Jack Conley

"The real needs here have not changed. Our goal in the Southern Baptist Convention and the Kenyan Baptist Mission is evangelism that results in churches and development of these churches as they are established. This is our number one goal and priority in our work in Kenya.

"The physical needs in Kenya are great. You are aware we have been in a drought for some time now. The mission has been feeding a lot of people who would have starved. We need local clinics in the villages and medical doctors and dentists. There is a lot of sickness here. It would be a big help if a doctor or dentist would come into these areas for a week or 10 days at a time.

"The people in Kenya are excited about the relationship we have with Kentucky. They know the contribution Kentucky people can make. One of the greatest contributions Kentucky Baptists can have is coming all the way from America to be with the people here and share with them. It shows them you do love them and that you shoulder the work together of our Lord and preach alongside them.

"The list of possibilities for help from Kentucky Baptists is unlimited. We need people of all different skills to work here. We will be doing some building soon and will need help with that. We also want people to come to help build the headquarters of the Baptist convention when we get ready in a couple of years. From time to time we will have requests for many different skills in Kenya Baptist work."

#### Roberts' mission and goal

I arrived in Kenya July 28, 1984 and will go home to Kentucky in mid-July 1986. While I am here I can summarize my goal in 2 Tim. 2:2: "Take the teaching that you heard me proclaim in the presence of many witnesses and entrust them to reliable people who will be able to teach others also."

# baptist news in brief



**James H. Cox**  
Associate Editor

## fourth estate

### Grand slam

In the spring, a young man's fancy lightly turns towards thoughts of . . . *baseball*? For addicts such as myself, opening day of the Great American Pastime next week (Apr. 8) never arrives a moment too soon.

I remember my first outing at Cincinnati's Riverfront Stadium well. The season was drawing to a close and it was obvious the Reds had only an outside chance to win the pennant. But they could be a *spoiler*, preventing either the Dodgers or the Astros from reaching that elusive dream.

The Reds were in a heated series with the Dodgers on a warm August evening. These were still the "good old days" for the Reds, not long after the league-dominating era of the Big Red Machine ended, when there was still some magic to the team—and the stands were filled.

The Dodgers were ahead, 7-5, and were in a late inning. The bases were loaded with the home team and there were two outs. Up stepped Johnny Bench, whom some think was the best catcher ever to play the game. The crowd broke into a spontaneous roar as No. 5 strode to the plate. Remembering now, I think Bench swung and missed on the first two pitches. But the fans were undaunted; it seemed that more than 50,000 were screaming at the tops of their lungs.

After an interminable length of time, the pitcher wound up again, released the ball, and the batter swung hard. From the instant the ball touched the wood everyone knew it was "out of here"—and Johnny Bench had another grand slam in the records, driving in four runs to win 9-7.

I use this illustration not to make a hero of Johnny Bench, for all "have come short" and have human weaknesses. While imperfect by many standards, I also acknowledge Johnny Bench had a gift, a talent, which gave years of joy to millions. I'm a recipient.

Anyone who follows baseball knows there are some things about it Christians can't conscientiously endorse: some players and fans' haughty attitudes, use of alcohol, flaming tempers and irreverent tongues. And yet, baseball itself is good. It provides an inspiration for youngsters, an outlet to vent our frustrations and pure entertainment for so many.

The start of baseball season also has a therapeutic way with me: it suggests that the long hard winter is past.

I am reminded again by little green things pushing through the earth that God is in control, and everything is running according to his plan.

I'm grateful for The Boys of Summer, and for an almighty God who provided me with leisure time to enjoy them.

### Conferences provide aid in resort missions skills

The Direct Missions Department of the Kentucky Baptist Convention and the Home Mission Board will sponsor three resort missions conferences to give assistance to churches and associations who have resorts, campgrounds and flea markets in their areas.

The conferences are scheduled for Apr. 15, Crittenden (Ky.) Baptist Church and Calvary Baptist Church, Bowling Green; and Apr. 16, Reidland Baptist Church, Bowling Green. Each conference will be from 7-9 p.m.

Conference topics will include: How to Gain Entry; Skills and Methods to get a Hearing; and Use of Clowning, Balloons, etc. as a Christian witness. Leadership will include Sam and Betty Schlegel, campground and experiential ministries consultants, Home Mission Board; Bill and Cindy Black, resort missionaries in the Gatlinburg area; Bruce Johnson, clowning leader who is recreational minister at Immanuel Baptist Church, Lexington; and Mike Robertson, associate director of the Special Missions Ministries Department, Home Mission Board.

### Billy Graham blames SBC controversy on Satan

One of the tricks of the devil is to divide Southern Baptists so they will neglect their Bold Mission Thrust goal to reach the world with the gospel by the year 2000, according to evangelist Billy Graham.

Graham expressed his concern over the "inerrancy" controversy among Southern Baptists just before coming to Dallas Mar. 24 to accept an honorary doctor of Christianity degree from Dallas Baptist University. He also spoke at 25,000-member First Baptist Church, Dallas, where he is a member.

The evangelist said he would not attend the Southern Baptist Convention in Dallas June 11-13 because he did not want to get involved in the controversy centered around charges that some Southern Baptist seminaries and colleges are drifting toward liberalism.

Graham said, "There are some things on both sides of the battle that are almost irreconcilable. It will be difficult to bridge the gap. But there is one thing that can reunite the Baptists, and that is the preaching of the gospel. They can all agree on that." (BP)

### Kidnapped Baptist alive, says Atlanta journalist

A young Nicaraguan Baptist kidnapped by contra forces last October is alive and is now a rebel herself, according to an Atlanta journalist.

Marcia Chamorro is living with Nicaraguan rebels based in a large camp in southern Honduras, revealed Gary Moore, a reporter for the Atlanta Journal and Constitution newspapers, in a special report on Central America published Mar. 3.

Moore joined a team of reporters and photographers in Central America for seven weeks. He interviewed Miss Chamorro in mid-December at the Las Vegas base camp of the Nicaraguan Democratic Force (FDN), located near the Coco River on the Nicaraguan border in south central Honduras. The FDN is the largest of the contra (counter-revo-

lutionary) groups fighting to overthrow the Sandinista government in Nicaragua.

Miss Chamorro, 17, was among five volunteer government teachers kidnapped Oct. 5 in the Jinotega region of Nicaragua. A group of about 60 armed men reportedly stopped a truck carrying the teachers, shot one to death and took five others, including Miss Chamorro. Unheard from for months, she had been feared dead.

Moore reported Miss Chamorro looked healthy and well-fed in December. A photograph of her face published in the Mar. 3 Atlanta Journal and Constitution report appears to confirm this. (BP)

### Reservations still possible for summer conferences

Reservations for 1985 summer conferences at Ridgecrest (N. C.) and Glorieta (N. M.) Baptist Conference Centers are still being accepted.

Space is still available in all leadership conferences except the third and fourth Sunday school weeks at Ridgecrest. All Centrifuge youth camps in all locations are full.

All-time summer attendance records were set last year when 61,441 persons attended summer sessions at Ridgecrest and Glorieta. This represented an increase of 3974 over the 1983 attendance of 57,467.

Reservation requests should be sent to either Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, NC 28770, or Glorieta Baptist Conference Center, Box 8, Glorieta, NM 87535-0008. Requests must be accompanied by a deposit of \$45 per person with a maximum of \$90 per family.

### Broadcast conference aids churches' media ministry

The 1985 National Conference on Broadcast Ministries, set for Atlanta, Apr. 22-24, will help Southern Baptist churches put to use their new telecommunications tools—ACTS and BTN—as well as prepare them for next year's Good News America campaign.

The meeting, under the theme "Bold Methods for Bold Missions," will train media workers in the latest techniques of television programming and administration in the local church. It is designed for pastors, ministers of media, communications committee members and others with media responsibilities in the church.

The Good News America emphasis is a new feature in this year's conference. Five workshops are scheduled to help churches plan media support for the nationwide evangelistic thrust and simultaneous revivals in 1986. Thirty-four other workshops will cover various aspects of ACTS and BTN, each presenting up-to-the-minute information from the ever-changing communications industry. Three general sessions, as well as equipment displays are also offered.

Seven Southern Baptist agencies jointly sponsor the conference—the Radio and Television Commission, Sunday School Board, Home Mission Board, and Southwestern, Southern, New Orleans and Midwestern seminaries. Personnel of the agencies will lead most of the workshop sessions.

Registration for the three-day meeting is \$95 per person before Apr. 8 and

\$110 thereafter. The fee covers all sessions and materials, as well as two banquets. All sessions are held at the Westin Peachtree Plaza Hotel.

### Heart disease, cancer claim most SBC lives

For the fifth consecutive year, heart disease and cancer have been the leading causes of death among Southern Baptist ministers and denominational personnel.

According to statistics of the Annuity Board, 221 of 330 persons who died in 1984 were victims of heart problems or cancer. Deaths caused by heart disease were down in 1984 to 143 compared with 181 in 1963. Cancer caused 22 more deaths last year with a total of 78.

Respiratory failure claimed 29 lives, 15 people died as a result of a stroke, 14 people died from natural causes, 13 from pneumonia and 12 were victims of accidents.

The remaining causes of death and totals include: kidney failure, eight; tumors, six; suicide and hemorrhage, four each; liver failure, three, and one death resulted from Parkinson's disease. (BP)

### FMB predicts receiving 99 percent of Lottie goal

Based on a poll of 10 state Baptist conventions, Foreign Mission Board officials project the 1984 Lottie Moon Christmas offering for foreign missions will total almost 99 percent of the \$66 million goal.

By Mar. 18 the board counted some \$45.7 million in Lottie Moon receipts from state conventions. That's about 69 percent of the 1984 goal, but doesn't include many of the Lottie Moon offerings sent by local churches to state conventions in February.

Board officials contacted 10 state conventions in March and asked about their Lottie Moon receipts for December, January and February. The totals added up to almost a 12.5 percent average increase over receipts for the same three-month period a year ago. That increase is more than three times the current U. S. inflation rate of four percent. (BP)

### Bush trip to Africa produces hunger relief

The publicity surrounding a recent fact-finding trip to drought scorched Africa by vice president George Bush has produced two important results that will aid the hunger relief movement, a Southern Baptist hunger expert believes.

Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission, said Bush's seven-day, three-nation journey led the American media to focus again on the hunger crisis and underscored the widespread impact of the devastating drought. "People must remember that hunger exists even after the TV cameras stop rolling," Parham said.

Bush visited the Sudan, Nigeria and Mali—an itinerary, Parham said, that "reminded people that the African famine is not confined solely to Ethiopia. . . . Bush's visit illustrates yet again the absolute necessity for bipartisan legislation for African relief and famine recovery," Parham added.

## Valentines honored with scholarship fund

Foy Valentine, dean of Southern Baptist Convention agency executives, was honored for a quarter of a century as executive director of the Southern Baptist Christian Life Commission during that agency's national seminar in Ft. Worth.

Christian Life Commission chairman Charles Wade of Arlington, Tex., announced the establishment of the Foy and Mary Louise Valentine scholarship fund at Southwestern Baptist Theological Seminary in honor of the Valentines' "contribution to Southern Baptists in the cause of applied Christianity."

Proceeds from the fund, Wade said, will be used to help train women and men for ministry at the seminary where Foy Valentine earned two degrees.

A native of Texas, Valentine came to the Christian Life Commission in 1960 after directing the Texas Baptist Christian Life Commission for seven years.

## HMB elects two to staff; approves reorganization

Board of directors for the Home Mission Board elected two new evangelism staffers, approved title changes for two other board staff and voted to reorganize the board's missions ministries division during its spring meeting.

Board members approved the change in title of Robert T. Banks from vice president for administration to executive vice president, effective immediately. Banks, who will continue to oversee the board's internal operations, interagency relationships and financial affairs, joined the staff in 1981.

Jack R. Smith, evangelism director for the Baptist Convention of Pennsylvania-South Jersey since 1981, was elected associate director of the board's personal evangelism department. Smith will assume the newly created post Apr. 1, 1985. He will coordinate evangelism

projects to motivate, equip and involve laypersons, pastors and evangelism leaders in cultivating and/or building witnessing relationships with non-Christians.

Board members also elected Darrel D. King associate to the special assistant in spiritual awakening. King will supervise and direct scheduling, planning and promotion, and conduct all Prayer for Spiritual Awakening training institutes in state conventions. He also will assist with planning and conducting all regional and national Spiritual Awakening conferences.

In other actions, the board approved of a reorganization of the agency's missions ministries division, adding a new position as associate division director.

The reorganization dissolved the present Christian social ministries department and created two new departments to deal with Christian social ministries. The church and community department will relate to missionaries who serve with associations and churches. It also will include the work of the national consultant for the blind and handicapped and the work of literacy missions.

Beverly Hammack, assistant director in the former CSM department, was named director of the new church and community ministries department. Mildred Blankenship, assistant director in the former CSM department, was named assistant director in the new department. (BP)

## Southwestern tries, fails to fire prof in close vote

Amid charges of political implications and allegations a "profane" man was being returned to the classroom, Southwestern Baptist Theological Seminary trustees Mar. 20 rejected a recommendation from the administration and their own academic affairs committee to fire a professor.

The vote by secret ballot was 19-12 to fire Farrar Patterson, associate professor of communication and preaching since 1969, but it fell two votes short of

the two-thirds majority required by the seminary bylaws.

The balloting followed several hours of hearings by the academic affairs committee, which voted 8-1 for Patterson's dismissal, and discussion by the full board on the recommendation that Patterson, who recently was suspended from his teaching duties, be dismissed.

President Russell H. Dilday and the academic affairs committee brought a six-point charge against Patterson, questioning: (1) lifestyle and behavior, including profanity and vulgar language, including cursing the dean of theology, critical and negative confrontations; (2) poor example of churchmanship, including no record of active churchmanship and marginal stewardship; (3) poor quality of work, including poor student evaluations and appraisals over the years and no "scholarly approach"; (4) insubordination, including interference in Dilday's accession to the presidency and interference in the hiring of others in the administration; (5) intentional distortion of the truth, including reports of classes taken at North Texas State University in 1976; and a report given to an Arkansas pastor about the faculty meeting in November 1984 in which Dilday's right to speak out on the SBC controversy was affirmed by the faculty; (6) lack of response to significant warnings and attempts to redeem—Dilday said he had attempted to discuss the charges with Patterson, who had refused.

Milton Cunningham, pastor of Westbury Baptist Church, Houston, cited the political nature of the discussion and charged it had shifted from dealing with Patterson to "dealing with our president (Dilday)." He added, "It is no secret where this comes from. It comes out of one church," an apparent reference to First Baptist Church, Dallas, where Ralph Pulley, Bill Grubbs and Jim Bolton (who have been openly critical of Dilday) are members; which houses the Criswell Center for Biblical Studies headed by Paige Patterson, and whose pastor, W. A. Criswell, has criticized the outspokenness of seminary presidents in the SBC controversy.

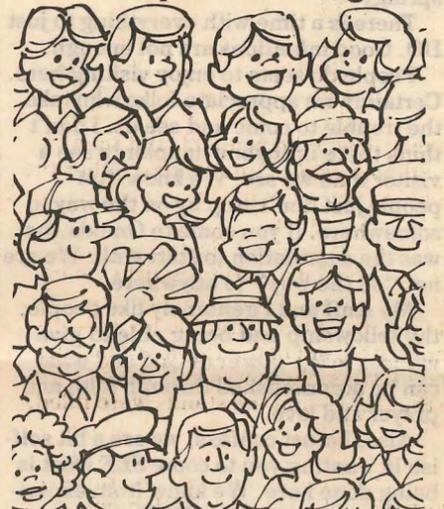
Cunningham said the seminary trustee meeting had a "hidden agenda."

While acknowledging some doubtlessly had come to their decision to oppose the dismissal recommendation out of sincere conviction, Dilday blamed political considerations for others.

Though he would not suggest there had been any coordinated effort by the 12 who voted against the recommendation, "I think behind your votes and decisions made here are the other complications of the political involvement of our convention, my own position in it, and in spite of several denials to the contrary, that is my only way of understanding or rationalizing how any one of the 12 could possibly have voted (the way you did)."

The president told the Baptist Standard, newsjournal of the Baptist General Convention of Texas, that in spite of the vote he did not consider it an indication of lack of confidence in his presidency and that he had given absolutely no consideration to resigning. (BP)

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**Barkley Moore**  
President  
Oneida Baptist Institute  
Oneida, KY 40972

## oneida journal

### Rich in Christian love

Are you coming to visit Oneida this spring?

There is a time with everything to just DO. Good intentions are not enough.

People do seem to enjoy visiting here. Certainly we appreciate folks who take the trouble to come and see us. I don't think there is anyone happier to see a visitor than we are. We know that people just don't stop by on the way to somewhere. If you come to Oneida, that was the destination to start with. We are not "on the way" to anywhere.

My staff and I genuinely like people, the fellowship and being able to give witness to the power of God and what can be accomplished through faith and prayer and love.

Also, I must confess, we are a bit selfish in wanting you to come SEE what is being done here. We know from experience that people who SEE for themselves the work here generally want to become a part of the work, to help, to tell others and to bring others to see us. They are more faithful to hold us up in prayer.

There is evidence of this daily. Let me share a sampling of letters received in recent months.

From Lexington: "I was with a group who visited Oneida last spring. We brought clothing for students who were in need. I shall never forget the delicious luncheon and the tour of the campus. Most of all to learn the wonderful work you people are accomplishing with the students, both academically and spir-

itually. If I have anything left when I die, Oneida will receive a large part of it."

A clinical psychologist writing from Huntington, W. Va.: "Both my wife and myself thoroughly enjoyed our visit and tour. It is always impressive how much has been accomplished there. Your buildings, programs, the children are all truly miraculous. Enclosed is a check. May God continue to bless your efforts."

"Last August when mother and I were visiting we enjoyed meeting many of your faculty. I find your school rich with Christian love. Enclosed a gift." This from Columbus, Ind.

From Louisville: "Last spring when a group from Audubon Baptist visited they were so impressed with your work that they have not yet ceased talking about it. We want to have a part. We believe in your work to such a degree that we wish it could be much more."

From Lehigh Acres, Fla.: "Thanks again for the wonderful hospitality afforded us and the lovely and gracious attitude of your youth. My good husband was very impressed with your school. Your school played such an important part in my first husband's life and thus affected me indirectly. It was good to have Dock see where Pearl went to school. He is as enthused as if he had gone there himself!"

From Bloomfield: "I'm sure you will recall a group from the Chaplin Baptist Church visiting. The group felt you are doing such a wonderful job that we decided to send a portion of a special offering to you. We are very confident that you will use the money wisely."

"It was an inspiring experience for several members of the Pioneer Bible Class to visit with you last summer." This from Walnut Street, Louisville.

From Rineyville: "I am writing thanking all who work there for the Christian work that you do. My wife had visited Oneida before with the WMU from Vine Grove and told me of the work that was going on. This past summer I had the pleasure of visiting. I am the Crusader counselor grades 1-6 in our church and have been for five years. We have 25 boys enrolled in it. Throughout the years we have raised money for missions. I presented the idea of having a car wash and donating half the money to Oneida. They were very enthused. I'm glad to tell you that 21 Crusaders, three Pioneers grades 7-12, two assistant counselors washed 30 cars, three trucks on Saturday afternoon totaling \$110. Enclosed is a check."

From Williamstown: "It has to be a miracle that you continue to teach, feed, house and care for so many."



**H. C. Chiles**  
Clear Creek Baptist School,  
Pineville, KY 40977

## sunday school lessons

LESSONS FOR APR. 7, 1985

Life and Work Series

### Death and resurrection

**John 19:16-19** Believing Christ was innocent of any crime worthy of death, Pilate tried preventing his execution but none of them eliminated the opposition of the religious leaders and enemies of the Lord Jesus. When they told Pilate that should he release Jesus he would prove he was not the friend of Caesar, he yielded and delivered him to a military squad for crucifixion.

The soldiers took Jesus from Pilate's judgment hall and started to the place of crucifixion. It was the custom of the Romans that the condemned criminal was required to carry his own cross. Christ did not travel far until his strength failed under the crushing weight of the cross and he stumbled and fell. So the soldiers transferred his cross to the shoulders of Simon of Cyrene and compelled him to carry it to the place of crucifixion. Upon their arrival at Golgotha the soldiers crucified Christ on a cross between the crosses on which two robbers died.

**John 19:28-30** While his body was burning with fever and his life was slowly ebbing away on the cross, Christ called attention to his excruciating physical torture by crying, "I thirst." Near the end of the six hours on the cross Christ said, "It is finished." This exclamation of supreme satisfaction was the cry of a victor as he saw the defeat of

his foe.

**John 20:3, 8-9** It was late on Friday when the body of Jesus was placed in the tomb of Joseph of Arimathea. Certain women observed where the body of Christ had been interred and then returned to their homes to rest on the sabbath. At dawn on the morning after the sabbath, Mary Magdalene, Joanna, Mary the mother of James and John, and Salome took aromatic spices and went to the tomb to anoint the body of Christ.

Finding the body of Jesus was not in the tomb, Mary Magdalene ran to Peter and John and informed them that the body of Christ was not in the sepulcher. John arrived at the tomb before Peter and observed the evidence of Christ's resurrection. Peter entered and discovered convincing evidence that Christ had arisen.

International Series

### Raised from the dead

**John 20:1-18** Mary Magdalene was unable to remain away from the spot where her Lord's body had been placed. With tears streaming down her cheeks Mary stooped and looked into the tomb. There she saw two angels in white apparel, sitting at the head and at the feet respectively of the place where the body of Christ had laid.

These angels asked Mary Magdalene, "Why weepest thou?" She replied that someone had stolen the body of her Lord. Then, somebody or something caused Mary Magdalene to turn, whereupon she saw Christ but failed to recognize him. He inquired, "Woman, why weepest thou? whom seekest thou?" Mary Magdalene urged him to tell her where his body had been placed. She said, "I will take him away." As soon as Christ called her "Mary" his familiar voice revealed his identity and she exclaimed, "My great master."

Mary was about to fall on her face before him and throw her arms around his ankles when he said, "Touch me not for I am not ascended unto my father."

Christ commanded Mary to go and tell his disciples about his resurrection and forthcoming ascension. Transformed from a mourner into a missionary, Mary promptly informed the disciples about the glorious victory of Christ over the grace and that she had seen him. She also told them what he had said.

Every true Christian should engage in doing what Christ commands him or her to do, as an expression of love and devotion.



**William W. (Bill) Marshall**  
Executive Secretary-Treasurer, KBC  
Box 43433,  
Middletown, KY 40243

## on mission together

### Liberation from playing "catch up"

To be effective in work such as mine, I should be out of the office more than in, and some of it for extended periods of time. As a result, I'm always playing catch up. While it may be argued that one's work should never be completely "caught up," there surely is a level of "catching up" that makes life and work much more enjoyable. I know there is because I've been there!

Those occasions seem rare, and usually last just long enough to remind

us that such a reality exists.

In recent years Cooperative Program giving in Kentucky has been in a constant game of playing "catch up."

This year is no exception. The winter has done its damage, not only to the roads, but to the mission intention of our churches. Attendance was devastated by church service cancellations in greater number than in anyone's recent memory. Utility bills were unmercifully high. And it seems a kind of "winter blahs" set in all across our state like a spiritual blight. (The first appearances of spring have lifted all our spirits!)

The reality of winter's impact upon Kentucky Baptist churches is dramatically illustrated by the fact that on Jan. 31 I was able to report that Cooperative Program giving the first six months of the fiscal year was up 10.6 percent over last year, having closed January's books with the second highest month in history—\$1,465,538. However, by the end of February I had to report that

Cooperative Program receipts had dropped a precipitous \$500,000 under the previous month to \$937,708. Gratefully, we are still slightly ahead of last year, but under the present operating budget by approximately \$300,000.

So folks, it looks like the last half of the year Kentucky Baptists will be playing a game of "catch up."

As a matter of fact, 1485 (66 percent) of our 2228 churches have contributed less the first six months of this year than the first six months of last year.

Even so, it was demonstrated clearly last year that we have the stuff to win at the game. We were behind—and we came out ahead. And there's little doubt in my mind that the Kentucky Baptist team I know will do it again this year.

I suppose if we didn't have to play "catch up" we wouldn't enjoy the end of the year so much.

Still, it sure would be nice, once in a while, to get ahead and stay ahead!

# Famine no longer feared by family in Kenya

Famine and drought, killers which stalk victims across Africa, no longer frighten William and Emily Ngozi.

Like a donkey, Mrs. Ngozi once spent five hours a day hauling water on her back from a distant river to her family in the semiarid Yatta District, remote bush country in Kenya.

She was haggard, bitter and defeated. Now she's content and optimistic. Her seven children once were pot-bellied from malnutrition. Now healthy, they play happily around their thriving homestead.

Ngozi—once an absentee father and husband and the ineffective pastor of tiny Mbembani Baptist Church—struggled to find income and food. Now he has regained self-respect and shed his local image as a man unworthy of the role of father and husband and the title of pastor.

The Ngozi family began their physical and spiritual turnabout when they agreed to work with Southern Baptist missionary Dan Schellenberg to test a "self-reliant homestead" system. The missionary said it would enable them to control their lives and care for their needs.

The system worked. Water, food, adequate income and security—once distant dreams—have become realities on the Ngozis' small homestead. That's freed them from the struggle just to survive and allowed Ngozi time and energy for spiritual development under Schellenberg's guidance. Mbembani Church had six members when Ngozi became pastor and remained static as he struggled for survival. Now it counts more than 80 members. During a recent period he baptized 40. In the preceding two years he'd baptized only 12.

Schellenberg, 39, who grew up in Kenya as the son of missionaries, doesn't claim to have the entire solution to Third World poverty and hunger. He hasn't invented a new idea. But the way

he puts together the "self-reliant homestead" concept has caused the United Nations and many international development agencies to study his methods. They're amazed that bush-dwelling Africans can operate the homestead without big grants or high-powered First World technology.

Schellenberg used Southern Baptist hunger funds to help the Ngozis and other rural Kamba tribesmen on 19 test liberation Western women's rights them how to develop it so they can generate funds and resources to carry it on, expand it and teach their neighbors to duplicate it with no outside aid.

"If any project out here can't be done by Africans without spending a fortune, it's not worth it in the long run," Schellenberg said. "William and the others now have an approach they can use whether I'm here or not."

Water conservation—in a land where water is life—lies at the heart of the system. The secret's simple, Schellenberg said: "Don't let the rain get away when it does come."

"Water is everything," Ngozi added as he proudly showed a visitor his oasis in the Yatta District. "The Lord has poured water on us all this time, and we didn't know what a blessing it was." When it does rain in Yatta, it pours. But the rain rapidly runs off the sunbaked turf, taking valuable topsoil with it. For the rest of the year the people struggle to get water to drink. They don't have enough left over for meager attempts at agriculture on the denuded land.

Schellenberg began by teaching the Ngozi family and some other Kamba tribe members how to cheaply finance and dig cement-lined, 12,000-gallon pits to catch rain water.

"If you have 10 inches of rain you can fill it up three times, and William has built a second one," Schellenberg explained. Once in place the water catchment pits can insulate a family from drought for about 18 months whether



Southern Baptist missionary Don Schellenberg [l] and Baptist pastor-farmer William Ngozi [c] perch atop Ngozi's silo to check grain quality.

more rain comes or not.

The system converts water from the elusive elixir of life into an available, versatile resource. The family can sell it to eager neighbors or use it to raise grain and other crops. They can sell the grain, store it in brick and cement silos Schellenberg teaches them to build or use it to raise such animals as chickens, rabbits and cows for food and cash.

"If there's a drought, you eat the excess, or you put it into better production, such as chicken or cows," Schellenberg said. "If you store your grain for even six months, it gets you into the prime market value."

Then the self-reliant system can expand. Schellenberg teaches them how to build such things as biogas digesters, which use cow dung to produce gas for light; highly efficient and mud cook-stoves to conserve scarce wood; wind-mills to pump water and charcoal and sand filters to clean drinking water.

Schellenberg also teaches agriculture, animal husbandry, irrigation, terracing and reforestation with fruit-bearing trees to protect the soil and increase crop potential.

Then a family like the Ngozis—with water and food stored—become insulated from famine and protected from family breakup, a common problem in Africa. As fathers move about to eke out a living, they often go to cities seeking work or education while their families degenerate at home.

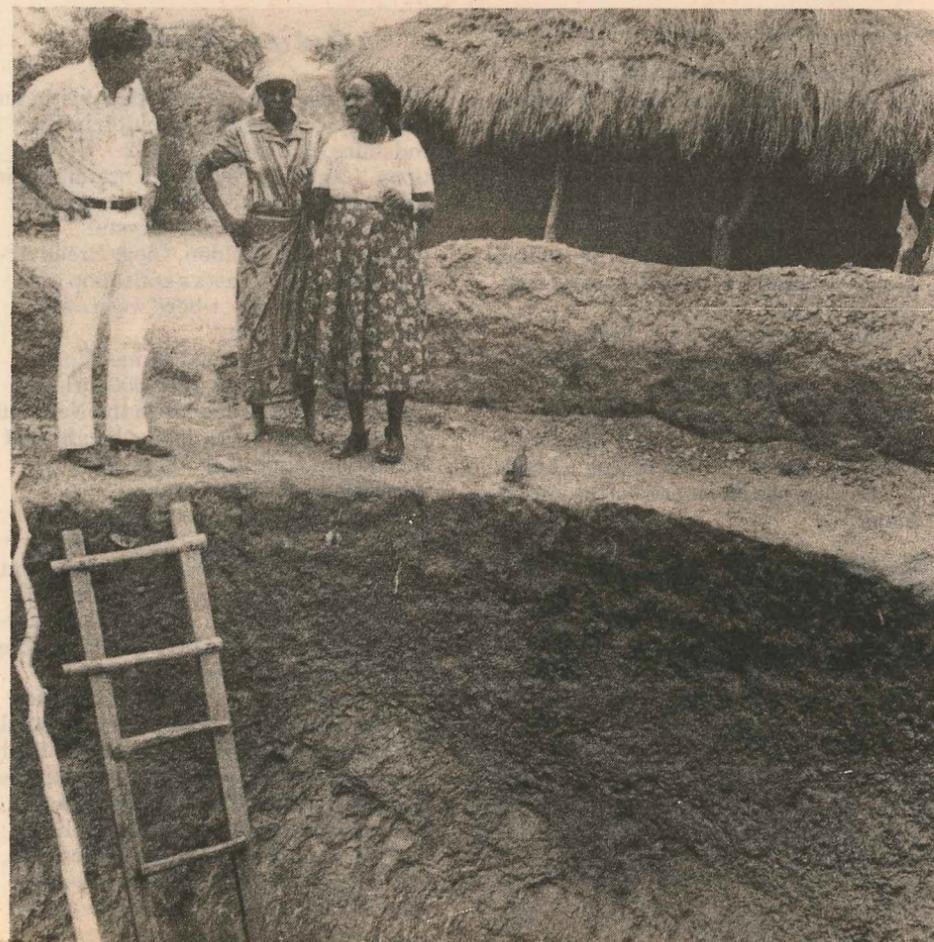
The self-reliant homestead keeps a family living and growing together and produces another by-product; a form of liberation Western women's rights advocates haven't dreamed about. If a woman lives 50 years in the African bush, Schellenberg explained, she'll spend 30 of them in the backbreaking, dehumanizing "donkey work" of carrying water, wood and babies on her back for great distances.

The self-reliant homestead, which can make a family almost completely self-

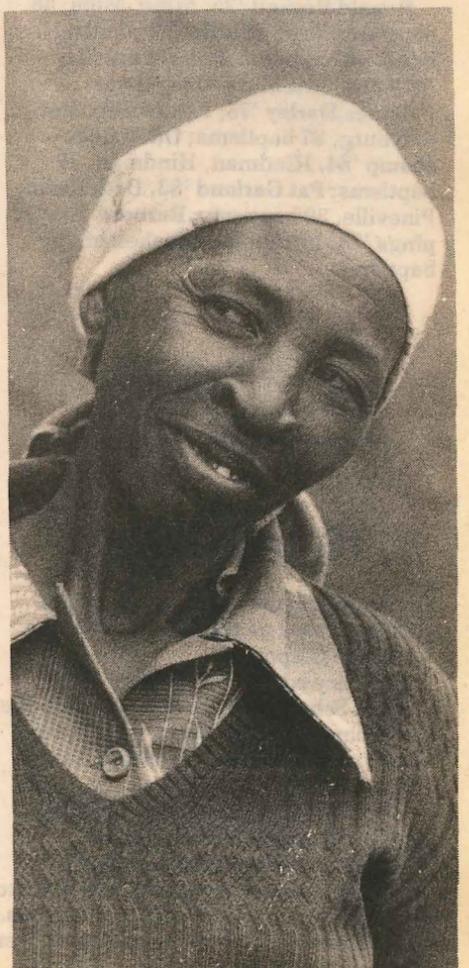
contained in three years, frees wives and mothers of much of the drudgery which shortens lives and deadens relationships.

Men who've joined William Ngozi in the experiment like that change, though they've been used to the second-class role women play in the Third World.

"We're men married to 'donkeys' who are becoming women," one said with new appreciation. (BP)

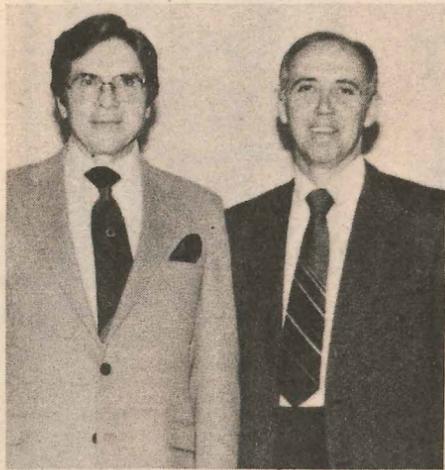


Schellenberg [l] teaches Kenyan farmers to construct 12,000 gallon water catchment pits.



Emily Ngozi

# Clear Creek conference week



Speaker D. Wade Armstrong [left] and R. Thomas Holtzclaw, Clear Creek professor of evangelism.



Dean Louis McCall [l] and speaker Richard Harris.

## Spring evangelism conference

Clear Creek's spring semester conference was devoted to aspects of evangelism.

Richard Harris, director of mass evangelism for the Home Mission Board, shared with students the Southern Baptist Convention's plans for 1986, focusing on the theme "Good News America—God Loves You."

Describing the early church, D. Wade

Armstrong spent two days teaching his book, "Evangelistic Growth in Acts 1 and 2." Armstrong is the pastor of First Baptist Church, Ceredo, W. Va.

The climax of the week was a prayer service for spiritual reawakening led by Harry Hunter, a Mission Service Corps volunteer for the Home Mission Board.

The conference was meaningful to the personal spiritual lives and to the ministries of the students who attend Clear Creek.

## Alumni lead in baptisms

Churches pastored by Clear Creek alumni were among the leaders in the state for baptisms in 1984:

W. B. Bingham '55, Binghamtown, Middlesboro, 98 baptisms; Ronnie Blake '75, Crabtree Avenue, Owensboro, 53 baptisms; Dennis Chestnut '81, Locust Grove, Girder, 50 baptisms;

Ronald Barnett '75, Meta, Meta; 48 baptisms; Drew Martin '70, Central, Paris, 46 baptisms; Ron Owens '81, Artemus, Artemus, 46 baptisms;

James Harley '78, Fellowship, Harrodsburg, 37 baptisms; Odell Beauchamp '84, Hindman, Hindman, 35 baptisms; Pat Garland '83, Bethlehem, Pineville, 30 baptisms; Bernard Toppings '73, Lyttleton, Manchester, 29 baptisms.



## To the work!

In one typical month Clear Creek students traveled nearly 100,000 miles to serve the gospel.

Ministry education at Clear Creek Baptist School is not confined within the classroom walls. Students apply what they have learned to the church fields which they serve.

Clear Creekers delivered 707 messages and taught 390 classes.

Students visited 1295 homes. They made 513 visits to hospitals, 198 visits to nursing homes and 26 calls to local jails.

As a result of this dedicated work over 640 various decisions were made to the glory of our Lord Jesus Christ.

## McCall named dean

Louis McCall has been named academic dean and registrar of Clear Creek Baptist School, Pineville, Ky. He has served the school as director of in-service training since 1980.

## International campus dinner

Born in Korea, Eun-Sim Kim's testimony was universal as she spoke to the Campus Women's "International Night" fellowship.

"My heart convicted me—how foolish, how poor I am!" She expressed her salvation testimony. When her husband John was called to full time service she prayed, "Someone else will do a better job. Please Lord, not me as a pastor's wife!"

All of the campus wives related to her experiences as they gathered to honor

## Holy Land conference

"The thing I appreciate most about our missionaries is their diligence in the face of intense opposition," reported student Jay Barnett, returning from Clear Creek's first Bible conference in the Holy Land.

Led by H. Leo Eddleman and professor Robert Fitts of the Old Testament department, this was a unique opportunity for students and staff to experience the land where Christ ministered and witness the work of modern Southern Baptist missionaries.

The tour included important sites in Bible history and visits to local Baptist works.

A visit to Nazareth Baptist Church was a sentimental journey for Eddleman, who helped establish the church over 40 years ago. This body is currently pastored by Fuad Sakhini.

Modern missionaries like Robert Lindsay and Norm Lytle inspired Clear Creekers to catch a vision of world mis-

sions. Lindsay has served in Israel for 43 years, leading Narcass Street Baptist Church which was fire-bombed in 1982. Clear Creek president Leon Simpson and some of the pilgrims had the privilege of attending a baptism of the Narcass Street Baptist Church at the Brook Cherith. Lytle, an alumnus of Georgetown College in Kentucky, manages Baptist Village, a retreat outside Tel Aviv.

There are great cultural barriers that hinder mission work in Israel. Of 3.7 million Jews, there are only 200 Christian believers, and 70 percent of Israelis claim to be humanists.

Missions has always been at the heart of Clear Creek Baptist School. Barnett, who has committed his future to foreign missions, says "our missionaries are totally committed . . . willing to stay at all costs. We need to pray for them and their work."

The sequel to this successful study tour is scheduled for Feb. 14-24, 1986, for students, alumni, friends and faculty.



The tour group, which recently returned from Clear Creek's first Bible conference in the Holy Land, visited historical biblical sites and local Baptist works while in Israel.

## Active Acteens

Clear Creek Acteens provided the theme for this year's state convention in Harrodsburg, to be held Apr. 12: "Reflections." Acteens will be celebrating their 15th anniversary, which is traditionally symbolized by crystal. "Crystal," explains Carol Walden, Clear Creek Acteens director, "casts a reflection of where we've been, where we are and where we're going."

Clear Creek Acteen Hannah Holtzclaw was chosen out of 16,000 girls nationwide to participate in the National Acteens Council. She is the daughter of R. Thomas Holtzclaw, director of admissions at Clear Creek.

Hannah is an active senior at Bell High, recently chosen "most likely to succeed," by her classmates. She is the only girl in the honors math class and participates in senior council, 4-H council, drama, track and field and band. She plays clarinet and piano.

Acteens is an "exciting and rewarding opportunity for service and spiritual growth," says Hannah, who is involved in two Acteen groups. One meets on the campus of Clear Creek Baptist School and she also leads a group at her home church, First Baptist Church, Pineville.

Hannah has applied to the pre-medicine course at Georgetown College and plans to attend medical school and seminary in the future.



Campus women's fellowship with international flavor: [l-r] Eun-Sim Kim, Sun Cho, Kyung Kang, president Jolene Maples, Chanborin Samnag and Fatima Bomfim.