

Future will color Kentucky ethnically diverse

By Mark Wingfield
News Director

During their lifetime, Kentucky children entering the first grade this fall will learn to draw their state with a more diverse palette of colors than either their parents or grandparents could grasp.

The difference could be as startling as comparing a starter box of crayons to the big, 64-crayon box with a sharpener built in.

Within the next 59 years—the time before this year's first graders reach retirement age—the color and culture of Kentucky is projected to change that dramatically.

Although Kentucky currently is less ethnically diverse than states like California and Florida, residents of the Bluegrass State are increasingly discovering their landscape dotted with colors other than white—and languages other than English.

At least two Kentucky Baptists are already working to build churches that will address this changing culture. Ken Forman, associate in the Kentucky Baptist Convention's direct missions department, and Tony Aja, state ethnic/language consultant, have spent hours poring over census data to project needs for new churches and ministries among ethnic groups.

In addition to the 18 existing Kentucky Baptist ministries among ethnics, they have already identified four places where new work is needed immediately. Leadership to begin a Vietnamese ministry is needed urgently.

"Churches need to be made aware that demographics are changing," says Aja, who is a Cuban native now living in Louisville. "Kentucky may be at the tail end of the change, but it's coming."

"The change" refers to demographers' projections of a rapidly changing American population. By the year 2050—when this year's first graders reach retirement—the nation's collective minorities will constitute a majority of the population for the first time, they project.

White European descendents—today's American majority and the mainstay of Southern Baptist churches—constitute an ever-diminishing percentage of the U.S. population.

Data from the 1990 census reveals that America's white population grew 6 percent in the past decade, below the national average of 9.8 percent. By comparison, the Asian population more than doubled, the

Hispanic population increased 50 percent, the American Indian, Eskimo and Aleut populations grew more than 30 percent, and the black population grew more than 13 percent.

In Kentucky, the Asian population increased the most during the past decade, jumping more than 50 percent. That compares to a statewide increase in total population of only 0.7 percent.

More than 17,000 Asians live in Kentucky—a number nearly equal to the population of Elizabethtown.

Kentucky's white population increased the least of any group, only 0.3 percent. By comparison, the number of American Indians, Eskimos and Aleutians increased 25.4 percent, the number of blacks increased 1.4 percent and other ethnic groups lumped together in the census increased 45 percent.

Four counties in Kentucky each have more than 1,000 residents that are neither white nor black: Christian, Fayette, Hardin and Jefferson. Only four counties report no Asian residents.

The University of Louisville has identified 67 nationalities within the state's population, Aja notes.

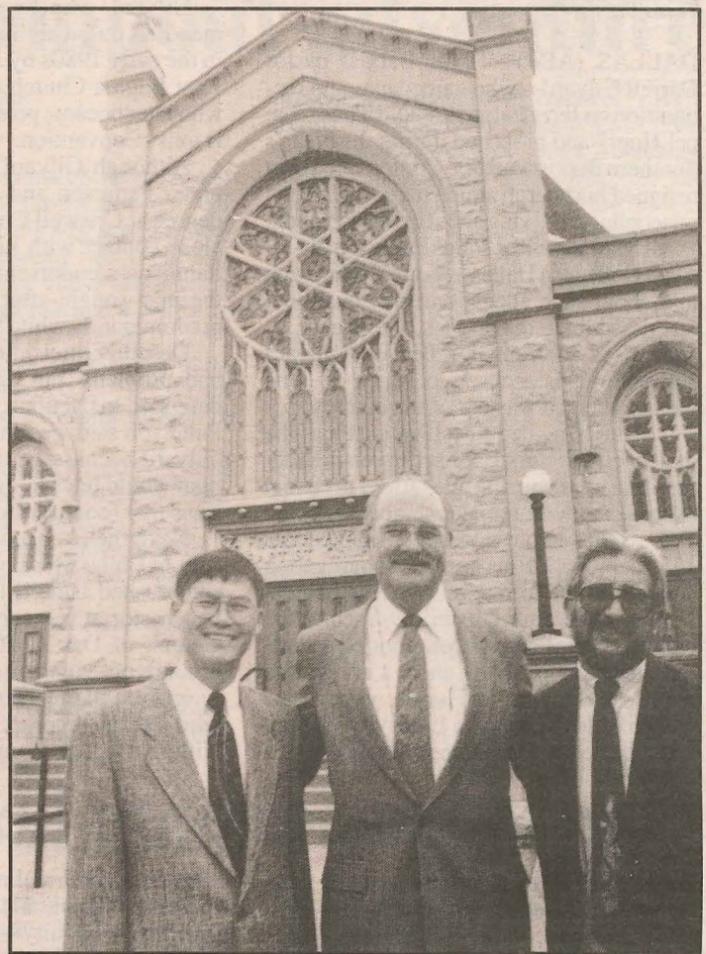
"Some folks say, 'We don't have any language groups in our area,' but they may not know. In almost any area in the state, there's going to be some language group," Forman says.

Aja recalls speaking in a Kentucky church where he challenged the congregation to go to the local shopping mall and observe the people. Members came back from their expedition surprised to learn language groups lived in their town.

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ETHNIC MINISTRY

—Although the stately sanctuary of Fourth Avenue Baptist Church in Louisville appears to have changed little since the turn of the century, the congregation it houses is attempting a metamorphosis. Pastor Gerald Summerfield (center) stands with James Rhee and Edgardo Mansilla, co-pastors for the church's new multi-cultural ministry. The church hopes to offer simultaneous Sunday morning worship in English, Spanish and Korean. See story on page 7. (WR photo by Tony Aja)



KENTUCKY: THE GOSPEL TO ALL GOD'S PEOPLE

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Moderate groups may merge

RALEIGH, N.C. (ABP)—The Cooperative Baptist Fellowship and the Southern Baptist Alliance have begun discussions that may result in a merger of the two moderate organizations under a new name.

Representatives of both groups met for three hours July 20 in Raleigh, N.C., where they agreed a merger may be in the best interests of both parties.

In a joint statement to be published in the Aug. 9 issue of the SBA newsletter, the negotiators said: "In light of a very candid and harmonious dialogue, we agree unanimously that there is a possibility we can accomplish our goals and mission more effectively together than separately and that we will work toward that goal with the expectation of making a definitive decision about the future of the Southern Baptist

Alliance and the Cooperative Baptist Fellowship by the spring of 1993."

The two five-person negotiating teams will ask their respective governing bodies for permission to continue the merger talks. Any agreement would have to be approved by the membership of both organizations.

Although leaders of the Alliance have helped organize the Fellowship and serve on its Coordinating Council, no formal connection exists between the two organizations.

The negotiators agreed that any new organization that results will need a new name. The Fellowship, which was constituted in May, has changed its name once.

The Fellowship reportedly is receiving an average of \$300,000 in contributions per month and expects to take in \$4 million to \$5 million in 1991.

Mountain Missions Conference makes music

By Mark Wingfield
News Director

ONEIDA—The white wood-frame walls of Oneida Baptist Church swelled to the strains of "Sweet Hour of Prayer" last week as about 150 people packed the pews for Kentucky's 36th annual Mountain Missions Conference.

Singing with the emotion of a strong faith and the background of Eastern Kentucky's mountains, alto and tenor lines rose and fell beneath familiar hymn melodies. "Singing always sounds better at the Mountain Missions Conference," said Ross Figart, mountain missions director and conference coordinator.

This was the 10th Mountain Missions Conference Figart has coordinated. Key-note speaker for the four-day meeting was one of Figart's predecessors, Wendell Belew. Belew, who is retired from the Southern Baptist Home Mission Board staff, is a native Kentuckian and was mountain missions director from 1951 to 1956.

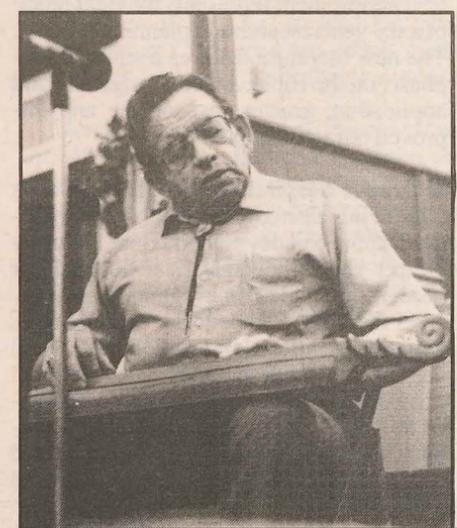
Like radio personality Garrison Keillor spinning tales of fictional Lake Wobegon, Belew told real-life stories of Kentucky Baptist history. After picking a few mountain tunes on a dulcimer the first night, he told folksy stories about America's first Baptists crossing the western frontier into Kentucky.

After relating the trials of those early settlers, Belew said: "Sometimes we get overwhelmed by where we are and what we're called to do. But none of us has been put in jail, and Baptists are fairly prominent here now."

In an interview during the conference, Belew expressed his pleasure in returning to the Kentucky mountains. He has only attended one other Mountain Missions Conference since leaving the state in 1956.

Kentucky's mountain missions program is significant because of its place in Southern Baptist history and its influence on other pioneer mission efforts in the United States, Belew said.

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MOUNTAIN MUSIC—Wendell Belew, former Kentucky Baptist mountain missions director, plays a dulcimer during his presentation to the Mountain Missions Conference. (WR photo)

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Gilyard ousted by scandal; Patterson didn't act

By Ken Camp
Texas Baptist Convention

DALLAS (ABP)—Texas Baptist pastor Darrell Gilyard—who gained national recognition on Jerry Falwell's "Old Time Gospel Hour" and preached during this year's Southern Baptist Pastors' Conference—has resigned his church amid charges of sexual misconduct and lying about his background.

Gilyard's mentor, Paige Patterson of Criswell College in Dallas, reportedly had been told about such allegations previously but dismissed them due to lack of evidence. A supervised confrontation between Gilyard and one of his accusers occurred in June while Patterson was out of the country.

Gilyard resigned July 10 as pastor of the multiracial Victory Baptist Church in Richardson, after recurring allegations of sexual misconduct with female members.

Less than two weeks later, he and about 125 members of his former congregation announced the formation of a new church.

One week after Gilyard returned to the pulpit, a Dallas newspaper reported his oft-repeated story of living under a bridge as a homeless teenager in Florida was untrue. Gilyard told that story in Louisville last fall and repeated it this summer when he spoke

at the SBC Pastors' Conference.

Gilyard, who by all accounts has tremendous pulpit abilities, was "discovered" in the early 1980s by Jerry Vines, pastor of First Baptist Church of Jacksonville, Fla., who later became president of the Southern Baptist Convention.

Although Gilyard took only one class under Patterson and never completed his degree at Criswell College, he remained in close contact with his new mentor. With Patterson's endorsement, Gilyard became the most-sought-after black preacher on the predominantly white SBC speaking circuit.

Despite criticism that he knew Gilyard had problems but did not act, Patterson defended his actions. From the beginning, Patterson said, he took a special interest in Gilyard because he recognized the young man would have to guard against "temptations that (could) ruin him."

Nevertheless, according to a copyrighted July 14 Dallas Morning News report, Patterson brushed aside Gilyard's firing as assistant pastor at Concord Missionary Baptist Church of Oak Cliff, Texas, in 1985 on grounds of sexual misconduct. He reportedly ignored the repeated allegations of Gilyard's sexual impropriety from members of Hilltop Baptist Church, Norman, Okla.;

Shiloh Baptist Church, Garland, Texas; and Victory Baptist.

The newspaper article quoted one former Criswell College student who said she made an appointment with Patterson in 1989 to discuss the advances Gilyard had made toward her and several friends from Shiloh Baptist Church. She maintained Patterson told her to refrain from speaking to anybody about the matter unless she had substantial proof to verify her story.

Another woman, who claimed Gilyard attempted to rape her in a church sanctuary one night, told the Dallas Morning News she tried to tell Patterson about the alleged sexual assault, but he refused to return her calls and instructed his secretary to tell her not to call back unless she had substantive proof.

The report said Patterson repeatedly refused to initiate action against Gilyard unless two or more witnesses could testify to his adultery and provide proof, such as laboratory tests, snapshots or videotapes.

Patterson told Associated Baptist Press that contrary to the published report, he was confronted directly only once, last year, by a woman claiming Gilyard had sexual relations with her, and he said several factors "gave me reason to doubt it was true."

In late June while Patterson was out of

the country, Gilyard was brought face to face with a woman who accused him of calling her late at night for lengthy, sexually explicit conversations. He denied the charges, but telephone records substantiated the woman's charges that he had placed such calls not only to her, but also to two other married women.

Patterson called Gilyard into his office July 9 to discuss the charges. "I had nothing other than circumstantial evidence, but there was a mountain of that," Patterson said. "I called him in, and he came clean."

Gilyard could not be reached for comment. He gained the national spotlight on Jerry Falwell's "Old Time Gospel Hour" and at various Baptist state conventions and evangelistic rallies with his heart-wrenching story of growing up homeless beneath the St. John's River bridge in Palatka, Fla.

However, in a copyrighted story July 28, the Dallas Morning News reported that Gilyard, who was abandoned as an infant, actually was raised in a comfortable Palatka home by a woman who reared him as if he were her son. The article included an interview with Barbara Davis, the 65-year-old woman who said she helped rear Gilyard from age 8 months until he left home at age 19.

Gardenside church befriends critically ill Maryland pastor

By Jane Taylor Howell
State Correspondent

LEXINGTON—Gardenside Baptist Church adopted a critically ill Maryland pastor's family this summer, providing them with a home away from home during a time of need.

Bert Benz, pastor of Faith Baptist Church in Hampstead, Md., recently received a bone marrow transplant at the Markey Cancer Center in Lexington.

While in Kentucky, Benz's family is staying in a fully furnished, rent-free apartment provided by Gardenside.

The Maryland pastor's travail began when he took a routine physical after his brother contracted lung cancer. Tests re-

vealed an abnormal number of white cells in Benz's blood, and doctors confirmed a horrible possibility—leukemia.

Doctors said Benz's only hope was to have a bone marrow transplant. Benz and his family instigated a 10-month worldwide search for an ideal donor, testing more than 1 million candidates. They settled on Lauren, Benz's 12-year-old daughter, whose marrow is not a perfect match but the closest available.

They came to Kentucky this summer because the University of Kentucky's bone-marrow transplant program is one of the few that specializes in mismatched transplants.

Benz checked into the Markey Center July 8, and his family came needing a place

to stay for several months.

The church provided an apartment without cost. "They even have a washer, dryer, phone, TV and VCR," said Benz's wife, Linda. "They even have provided food. They have made us very comfortable."

After recuperating in the hospital, Benz will remain at the Lexington apartment for several more months of close medical supervision, rebuilding his immune system. His immunity to infection was destroyed by chemotherapy.

The Benzes' Maryland church also has responded to their need. Faith Church has kept him on the payroll and hired an associate pastor to help with ministry duties.

"The church has seen God working in the midst of his people," Mrs. Benz said.

"Bert has not been depressed or said, 'Woe is me.' He has been up-front with the congregation and kept them fully informed of his progress.

Benz remains very sick, his doctor said last week. "He has developed an infection and is seriously ill," reported Jean Henslee-Downey, director of the marrow transplant program. "He is, however, responding to treatment and is showing signs of early engraftment, which is encouraging."

Benz remains hopeful, his wife said: "Bert can't wait to see what God is going to do next. ... He is not angry with God. He knows God has a purpose in it all.

"Bert always claims, 'I knew from the outset that I was going to be in the palm of God's hand, and I know now I still am.'"

First orders of redesigned Sunday school literature shipped

around the sbc

The first orders for redesigned Sunday school literature to be used by churches this October were shipped from the Southern Baptist Sunday School Board July 24.

The shipment represents the final phase of a six-year research and planning process. The new literature features a stronger emphasis on the Bible, added evangelism and application, greater ease of use and improved attractiveness.

■ **Draper hospitalized briefly.** Five days after being elected president of the Southern Baptist Sunday School Board, Jimmy Draper spent the night in a hospital for observation due to an irregular heartbeat.

"I feel fine," Draper said, explaining he experienced arterial fibrillation July 23 and was taken to the emergency room of a local hospital. The doctors on duty recommended he stay overnight for observation. However, tests since and a physical conducted Aug. 1 have indicated no heart problem and no reason for the spasm.

■ **Ohio interim named.** Orville Griffin, associate executive director of the Ohio Baptist Convention, has been named acting executive director in the absence of executive director Tal Bonham. Bonham, 57, is cur-

rently undergoing physical and speech therapy after suffering a massive stroke May 20.

■ **Southeastern adds faculty.** Two men touted as "theological conservatives and

biblical inerrantists" have been added to the faculty of Southeastern Baptist Theological Seminary in Wake Forest, N.C. They are Maurice Robinson, currently a professor at Luther Rice Seminary in Jackson-

ville, Fla., who will teach New Testament and Greek, and Stephen Andrews, currently completing his Ph.D. at Hebrew Union College's Jewish Institute of Religion, who will teach Old Testament and Hebrew.

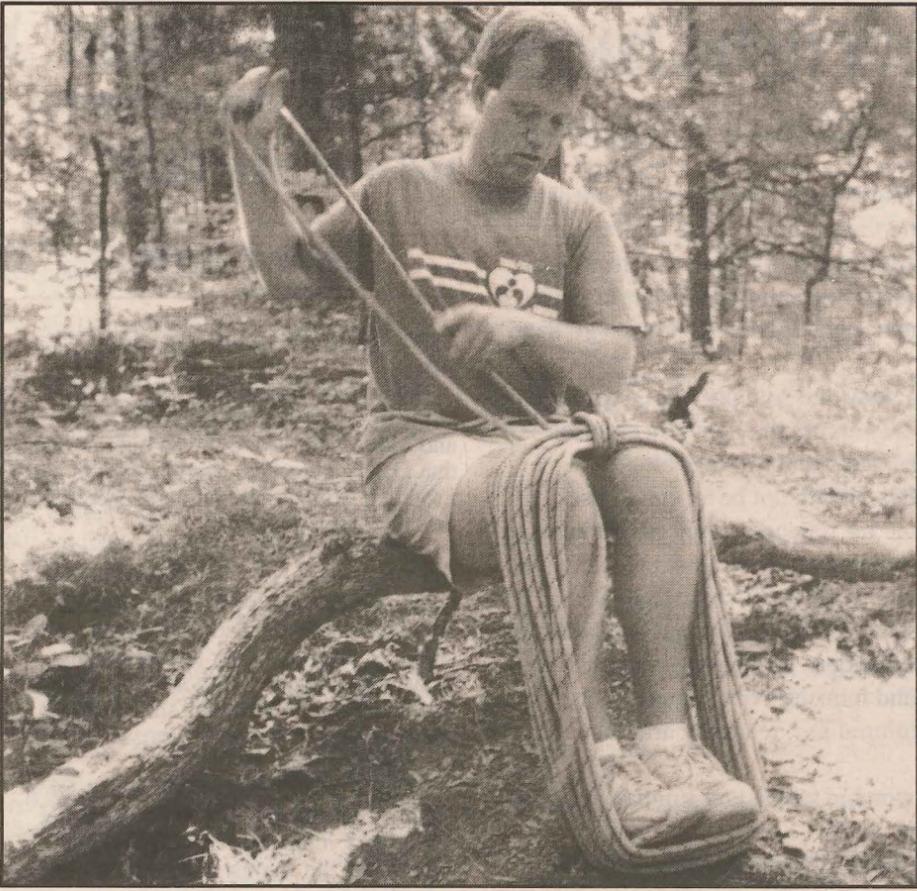
■ **Singles conference planned.** The National Single Adult Labor Day Conference will be held Aug. 30-Sept. 2 in St. Louis, with Chris Elkins, singles minister from Jackson, Miss., as keynote speaker. Information is available from St. Louis Metro Baptist Association at (314) 569-1190.

■ **Fired FMB employee sues.** Beverly Pierce, who was fired April 15 from the Richmond, Va., staff of the SBC Foreign Mission Board, has filed suit against the FMB for \$1 million. Pierce charges she was wrongfully dismissed and was penalized for initiating a formal employee grievance while on staff. She further contends male employees received higher pay than she did for similar work.

■ **Missouri to consider BJC allocation.** The Executive Board of the Missouri Baptist Convention has voted to recommend a \$15,000 allocation to the Baptist Joint Committee on Public Affairs. The allocation to the embattled public affairs agency would be part of the Missouri convention's \$15.7 million budget to be voted on in October. (BP, ABP)



IT'S IN THE MAIL—Ruth Langley, an order filler at the Southern Baptist Sunday School Board, checks the request form before completing the shipment of the first order of new BREAKTHROUGH literature. (BP photo by Frank Wm. White)



State Baptist Men fall for campout adventure

By Suzanne Darland
State Correspondent

BAGDAD—A small knot of men anxiously gazed about 25 feet into the air where Jeff Tackett slowly made his way across a steel cable suspended between two trees. His hands gripped another cable about chest high. When he almost reached a platform, he announced he would be falling.

But no one gasped. Attached to the other end of a safety rope was belayer Tom Beam, who strained as Tackett lowered himself to the ground.

After hugs all around, the next volunteer was attached to his safety rope, the belay, and he climbed a rope ladder into the trees.

A small group of men showed up for a Baptist Mens Campout July 20, but those

present were treated to a glimpse of "roughing it" at Camp Rabro adjacent to Cedar-moore Baptist Assembly. Mike Abernathy, Royal Ambassadors camp director, and Tackett, counselor-in-training, led the men through some of the camp's activities.

The "high ropes," Abernathy said, is an exercise in teambuilding for older campers.

"They have to trust each other and trust the counselors," he said, in a way that's quickly dramatized high off the ground.

The men began the weekend by setting up tents and cooking hot dogs and baked beans over an open fire for supper. James Coffey, a Baptist Mens veteran and member of Cardinal Hill Baptist Church in Louisville, received a gingham-checked apron in a mock awards ceremony for being the best cook, "probably because I got started first," he quipped.

They sang together, had a devotional and prayer together under the stars.

"It's been a nice spiritual experience camping out in God's creation away from the television and the telephone, said Stu Butler, RA camp program director.

TIED UP—Tom Beam ties up the rope used in belaying activities during the Baptist Mens Campout at Camp Rabro. (WR photo by Suzanne Darland)

Mountain church gets much-needed building

By Beth Wyatt
State Correspondent

CLAY COUNTY—Like the Children of Israel, members of Southside Baptist Mission rejoiced when they finally got a permanent house of worship this summer.

Southside, a mission of Lyttleton Baptist Church, is located near Manchester in Clay County. It is accessible by a narrow, curvy road bordered by mountains on each side.

Ben Rice, coordinator of missions at Lyttleton, reported: "This is a special time in the life of our church. Thirty years ago this month, our church began as a mission of Manchester Baptist Church."

Worker Ronny Miller added: "Many times I have said this is where the church should be. It has the area for parking across

the road and just enough at the base of the mountain for the church house on the right side of the road. ... The Lord has been so good."

Sunday school attendance averages 50. The mission is about 10 miles from the next Baptist church, and only one other church serves that area of Chop Bottom and Granny's Branch hollows.

About three years ago, Baptists organized the mission in a mobile home located next door to the Hubert Jordan family, farther up the hollow. The congregation grew and discovered even a group of Baptists can't pack 40 people in the living room of a mobile home.

"Unless one has been in the mountains, you can never believe all the children—and grown-ups—that have never heard of Jesus," Mrs. Jordan tearfully said.

"I will never forget the day we took a group to Lyttleton for the first baptism. One boy looked at me and said, 'Is this as pretty as heaven?' Surprised, I told him it could not begin to compare with heaven. 'It's the prettiest place I have seen,' the little fellow commented."

Southside Pastor Ray Spicer is a product of the evangelism emphasis of Lyttleton and is a student at Clear Creek Baptist Bible College in Pineville.

A capacity crowd for the building dedication revealed an example of the mission's need. One of the aged bench seats groaned and then made a loud snap as it split apart. A quick survey showed other weakened benches.

With Sunday school and morning worship growing, Spicer hopes to begin evening worship services right away.

Dunaway serves new ethics board

NASHVILLE—John Dunaway, pastor of First Baptist Church in Corbin, has been named to the board of directors for the new Baptist Center for Ethics.

The center's formation was announced officially during a news conference in Nashville July 30.

The ethics center is the latest in a series of new ventures launched by Southern Baptist moderates, who have lost control of similar Southern Baptist agencies during a decade-long battle with conservatives.

Critics contend the Southern Baptist Christian Life Commission has confined its attention to a narrow list of issues—particularly abortion and pornography—and neglected the broader range of ethical concerns. Neglected, they say, are such issues as personal morality, business ethics, the environment, the health-care crisis and hunger.

But Robert Parham, director of the new ethics center, said the organization will not spend its time criticizing the CLC, his current employer.

"The Baptist Center for Ethics is about the future rather than the past," said Parham, 38, who will resign Sept. 1 as associate director of the CLC to lead the new ethics venture. "We are a pro-active, positive, practical voice rather than a counter voice."

Dunaway said he believes the new center will "present an additional emphasis on ethical issues" without competing against the CLC. "Basically you're complementing one another, because you're not taking two different ethical approaches to anything. You're both taking a Christian approach. There may be a little variation in emphasis."

For example, Southern Baptists need a greater emphasis on the value of marriage, Dunaway said. "Even in the small town of Corbin, the number of live-in relationships makes you very aware that every bit of help that can be given to Christian leaders would be beneficial."

Other areas needing emphasis, Dunaway said, include the environment, race relations and abortion, "but from the standpoint of the teaching of sexuality. You've got a problem before you ever get to the need for an abortion." (WR, ABP)

Kentuckians achieve recognition in education

CAMPBELLSVILLE—Campbellsville College has granted "Excellence in Action" scholarships to 29 Kentuckians.

The scholarships are given to Baptist students who are recent high school graduates demonstrating Christian commitment, service and leadership in their churches, schools and communities.

Wendy Amiet of Henderson received the top award of a full-tuition scholarship.

Tonya Morris of Chaplin received the next highest honor, a half-tuition scholarship.

Other Kentuckians receiving \$1,000 scholarships include Scott Brockman, Angela Caulk, Jennifer Colvin, Kevin Durham, Kristi Graves and Melinda Humphress, all of Campbellsville;

Melissa Miller and Greta Johnson, Elizabethtown; Amy Musselman, Keri Hutchison and Doug Thompson, Louisville; Lori Wolf, LaGrange; Karen Davis, Owensboro; Christopher Burnett, Campbellsburg; Stacy Bottom and Travis Gosser, Russell Springs; Sheri Bruce, Cave City;

Kenny Dillingham, Madisonville; Scott Stamper and Wanetta Hutchison, Monticello; Teresa Wallace, Greensburg; Brian Chamber, Auburn; Andrea Carnicle, Middleburg; Patrick Ashcraft, Crestwood; Stacey Hines, Liberty; Jason Montgomery, Lancaster; Anna Jeffries, Boston.



KENTUCKIANS LEAD—James H. Taylor (left), president of Cumberland College in Williamsburg, was elected president of the Association of Southern Baptist Colleges and Schools at its annual meeting this summer. Joe O. Lewis (second from right), vice president for academic affairs at Georgetown College in Georgetown, was elected secretary. They were joined by Arthur L. Walker Jr. (right), executive director of the Southern Baptist Education Commission, and James D. Jordan of Shorter College, vice president of the organization.

Christ's commission begins right here

editorial

Marv Knox

The world put a reverse spin on the Great Commission.

The Lord commanded, "Go into all the world. ..." And since the time of the Apostle Paul, Christians have taken up the challenge, venturing around the globe with the gospel. Even today, about 4,000 Southern Baptist missionaries serve in foreign lands, and thousands of volunteers go help them every year.

But now, more than ever, the world is coming to us. U.S. immigration and birth rates are pushing the size of our country's ethnic population to record heights. The world literally has moved into the vacant house down the street.

What's more, the trend will accelerate. The latest census data shows our nation's white population grew far more slowly than other segments of society during the past decade. White people increased by 6 percent; Hispanics by 50 percent.

In Kentucky, people of Asian descent increased by more than 50 percent—compared to a statewide population gain of 0.7 percent. The state's ethnic population is expected to total more than 100,000 when census figures are verified.

By the year 2050, the combined population of America's "minorities" will be the majority. Bob Dylan sang the truth: "The times, they are a-changin'."

Another change is the way these new Americans will adapt to the culture. "The idea of a 'melting pot' is a myth," says Tony Aja, the Kentucky Baptist Convention's ethnic/language consultant. A "salad bowl or a stew pot," is more like it, he adds.

Consequently, English-speaking American Christians must not wait for their new neighbors to learn their language and adopt their ways. They must not wait, that is, if they

want to follow the Lord's command to share the gospel with the newcomers.

That means empowering Baptist Christians who speak the languages and understand the cultures. These leaders can provide meaningful worship and ministry in the "heart languages" of all people and also meet broader needs as well, Aja says. "Evangelism and social involvement must go hand in hand."

Language ministry to body and soul provides a focal point for Language Missions Day across the Southern and Kentucky Baptist conventions this Sunday, Aug. 11.

Language Missions Day should not be an end in itself. Rather, it should be a time for reflection and commitment, an opportunity for churches to determine they will reach out to the ethnic/language groups within their communities.

Language ministers at the Southern Baptist Home Mission Board have suggested some ideas for helping your church increase its awareness of and ministry with ethnics:

- Produce an ethnic cultural fair, featuring art, music, crafts and food.
- Participate in joint worship with a non-English-speaking congregation.
- Allow pastors who speak different languages to exchange pulpits, using interpreters if necessary.
- Pray for home missionaries involved in language ministry.
- Sponsor a refugee family.
- Start a language/ethnic ministry or congregation.
- Enlist tutors to help ethnic children who need help with school work and to help ethnic adults who need to learn English.

If you doubt that ethnic people live near you, Aja suggests, visit the nearest mall and watch the people. In almost any community, you'll see a rainbow of faces.

All of them, of course, need to have a personal relationship with Jesus. Now that the world has come to us, we can introduce all those people to our savior.

My little sister: Home missions down the hall

down home

I grew up down the hall from home missions.

To tell you the truth, I didn't know it at the time. Ours was a pastor's home, and Mother and Daddy lived out the faith that Daddy preached. Martha, Martin and I toddled from childhood innocence right into the lap of the Lord.

But Martha made our home different from everyone else's. Not because of her quick humor and playful spirit. Nor her cheeky complexion and dark, brown eyes. Not even because of her uncommon unselfishness. Martha was born deaf. From the fall of her 5th birthday, she spent all but a weekend per month, Christmas break and summer away at school.

Martha wasn't exactly a home mission "field." She accepted Jesus as her savior as a youngster. Our family, our church and the Baptist church near her school nurtured her in the faith.

As a kid, I never thought Martha was much different from anybody else's little sister. She wasn't home as much, and I missed her monumentally. But we played and fought and laughed together about like any other sister and brother.

Only later, when we both matured and I saw her more clearly in the context of friendship with her deaf friends, did I realize the differences in our lives.

Most of the time, she lived in a culture alien to mine. Despite her school's insistence that students only speak with their voices and only read lips, Martha learned sign language. Its structure, syntax and even its humor all shaped her culture. And the bond of silence she shared with her friends gave them a relationship I never could duplicate—despite her love and their acceptance. Martha grew into a unique world, in more ways than sound can define.

That's where "home missions" comes in. Ministry to deaf people is part of our Southern Baptist language missions effort. Martha and her lip-reading, sign-speaking friends are bilingual. Their visible language has defined their participation in the hearing world as certainly as Mandarin Chinese or Swahili has defined others' roles in an English-speaking society.

Martha never specked the Southern Baptist Home Mission Board to send someone to tell her about Jesus. Mother and Daddy started taking care of that before Martha ever learned their words. Thousands of Americans whose tongues are not familiar with English also have heard and accepted the gospel.

But I'm glad Kentucky and Southern Baptists are committed to sharing the message of Jesus in many languages. Every day, we all get new sisters and brothers—in Christ.

—Marv Knox

Is the whole world worth more than a soul?

viewpoint

So far as I can determine, the Lord Jesus asked only two questions for which he neither gave nor received an answer.

The first question our Lord asked and which no answer was given was, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matthew 16:26)

The second question Jesus asked for which no answer was given was his cry from the cross, "My God, my God, why hast thou forsaken me?" (Matthew 27:46b)

For today, let's deal with the first question. Here are two examples of famous musicians who gained the world in life, and only God knows if they lost

their souls in death:

- By late summer in 1981, John Bonham was the drummer of the popular singing group Led Zeppelin. He knew the pleasure and plaudits of the world. But at age 32, he was found dead in his bed after a 12-hour drinking binge. He left an estate of approximately \$1.7 million.

- During the 23rd Annual Country Music Awards TV program, Lorrie Morgan Whitley tearfully accepted the single-of-the-year award for her late husband, Keith Whitley, whose mournful hit, "I'm no Stranger To The Rain," made him a legend in death.

During the coast-to-coast telecast, Whitley's lovely young widow tearfully said, "Five months ago on this date, I lost the world's greatest husband, and country music, in my eyes, lost the world's greatest singer."

Of course, she didn't report that her

late husband, only 33, had died of an overdose of alcohol at his suburban Nashville home after fighting alcoholism for several years.

At the time of Whitley's death, Nashville newspapers reported the medical examiner as saying his body contained four times the amount of alcohol necessary to make an adult legally drunk.

With God, perhaps it is possible for a man in a drunken stupor to be forgiven and cleansed of his sins. I sincerely hope that John Bonham and Keith Whitley somehow found Christ for all eternity. Otherwise, they can now and forever suffer better than any mortal our Lord's question: "For what is a man profited if he shall gain the whole world, and lose his soul? Or what would a man give in exchange for his soul?"

Ralph Duncan, pastor
Springfield Baptist Church
Bimble

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Challenge, not comfort, draws members

analysis

By Willmar Thorkelson
Religious News Service

In this age of declining membership in mainline churches, the key to filling the pew may lie in making life more challenging—not more comfortable—for the congregation, according to an expert in the field.

Churches with high expectations—those that “challenge people beyond what they believe they can do”—pull in more newcomers than those with low expectations, said Lyle E. Schaller during a lecture at Luther Northwestern Theological Seminary in St. Paul, Minn.

Schaller visits about 150 congregations a year as a consultant on the quality of church life.

Churches that have high expectations of members also tend to have more people at worship on a Sunday morning than they have members. In turn, those members contribute comparatively more of their charity to their churches and are involved in more church activities, he said.

They get more members for a number of reasons, Schaller said. “In the first place, high-commitment churches tend to put more emphasis on a bigger package of ministries that meet a wider range of peoples’ needs.” And, he said, these churches tend to meet more specifically religious needs of people.

The best illustration of how churches are doing that, said Schaller, is self-help groups. Such groups may include adult children of alcoholic parents or persons who in their childhood experienced traumatic divorces by their parents.

Schaller, 68, has been on the staff of the Yokefellow Institute, a non-denominational retreat and conference center in Richmond, Ind., for the last 30 years.

When Schaller was a pastor in the 1950s “very little thought” was given to the idea of inviting newcomers to mainline churches, he said. “We assumed they would automatically come, partly because of denominational heritage, partly because of family ties, partly because of convenience and partly for reasons of doctrine and polity,” he explained.

As the scene became more competitive, Schaller estimated, 70 to 85 percent of mainline Protestant congregations today are either stuck in the mud going nowhere, or declining.

Smaller churches with a lot of second- and third-generation members tend to slip into a comfortable but exclusionary posture, he explained. “They like to say, ‘We’re a friendly church.’ But they mean friendly with each other. They tend to treat newcomers like outsiders,” he said.

High-commitment churches have more members because they go after them with a little more evangelical gusto and a modern advertising touch. Not only do they pitch their product to newcomers with more energy, they have a better product to show them when they visit.

For instance, he said, most advertising by churches consists of little more than announcements in newspapers or yellow pages, listing worship times, sermon topics, pastor and denomination.

Better than these “tombstone ads,” as Schaller calls them, are modern marketing-savvy ads that focus on the needs of the reader/consumer. “They begin with a point you can identify with,” Schaller said, citing an ad: “Are you new in town? Are your children still angry that you moved them away? Are the three most-frequently spoken words in your household, ‘Mom, I’m bored.’ If that’s the case, then enroll your children in our local vacation Bible school, make new friends and learn about Jesus.”



on
mission
together

William W. (Bill) Marshall
Executive Secretary-Treasurer
Box 43433
Middletown, KY 40253

The larger family

A few more than 500 persons registered in Montreal, Quebec, for the first of five annual meetings of the General Council of the Baptist World Alliance in preparation for the 1995 BWA Congress in Buenos Aires, Argentina.

More than 45 countries were represented during the roll call of the best attended Council meeting ever.

While temperatures in July were climbing into the high 90s in Kentucky, we “managed to bear” the cool of mid-70s and low-80s during our stay. The orderliness, personal safety and architectural wonders of Montreal are worth a short vacation to those who haven’t been up that way, especially in summer. It is expensive there but a little ingenuity can help hold food costs down. Peanut butter and jelly are made luxurious with a loaf of their fabulous french bread. But if you like ice cream, be prepared to pay \$2 a dip!

I have the privilege of serving on the World Evangelization Strategy Planning Committee. Baptists from 16 countries are represented on this 46-member group, just over 20 of whom were present as we reviewed some remarkable new data compiled by our own Foreign Mission Board’s research and planning office. I suppose I was not surprised that our FMB now has what is purported to have become the best missions information data base of any non-Catholic mission organization in the world. Even better, it is willingly offered to any and all mission groups who may wish information.

As a result of research they have identified a series of “people groups” in the world in which one out of two people have neither heard nor have had the opportunity to hear the gospel. That group constitutes one fourth of humanity—1.3 billion people.

Because it is obvious that Southern Baptist efforts are minuscule when seen in the light of global needs, it was encouraging to realize that I was sitting in a much larger resource context—not just 15 million Southern Baptists from 38,000 churches, but 37 million Baptists from 141,600 churches!

The BWA is, primarily, a fellowship. It neither sponsors nor sends missionaries. It has no institutions to support. But its contribution is disproportionately greater than the size of its small administrative organization. For it provides a context for shared mission strategies; for study through assigned commissions areas of strategic concern to Baptists; for sensitizing and assisting in the ministry of World Aid; and a context for prayer, celebration and fellowship—on a world-wide scale.

It was good to be there. It renewed my focus on a larger world when it is tempting to focus strictly (and narrowly) upon what God is doing in Kentucky and our Southern Baptist Convention.

Granted, my job is here; and Kentucky Baptists have an important job to do here. But it surely is uplifting to know that we aren’t the only Baptists involved in God’s world mission and that, for sure, we aren’t “God’s last hope!”

ministerially speaking

Use good glue

Not too long ago, I had a “first” in the workshop. I had been working on a wood project that required gluing. Ordinarily, I use a specific type of glue that is known for its strength and lasting ability. But on this occasion, I used a substitute. It had been provided free of charge—a deal I couldn’t pass up, I thought.

The gluing went by without incident. I was pleased. The joints seemed secure. But when I began attaching these glued-up pieces, I discovered weaknesses that resulted in a complete dismantling of the project. Hours of extra work were required to undo, redo and complete the project.

As has been the case on other occasions, the workshop became a school for life. There are many people who are attempting to put their lives together with a glue that is inadequate. It may be advice offered freely by a friend in a conversation over a cup of coffee. Or it may have been spiritual guidance offered by a trusted teacher—sincere, yet wrong.

When the clamps are put on and pressure is added, this substitute glue gives way. The project is flawed, and disappointment is felt.

Over and over, I hear experts say, “Use good glue!” For me, that glue is Jesus, taught in Holy Scripture and experienced by faith. When the pressures come, he holds up. Victory rather than disappointment is experienced.

Don’t try to put your life together with a substitute. You will regret it.

Ron Williams, pastor
Lewisport Baptist Church
Lewisport

Disturbing alarm

I like the story about the aged lighthouse keeper who had been on the job for more than 20 years.

At his lighthouse, a gun was set to go off every hour to warn the ships. Year after year, the keeper had heard the blast of the shotgun on the hour throughout the day and night. Then it happened. Something went wrong with the mechanism in the middle of

the night, and the gun didn’t go off. It is reported that the keeper became fully awake, leaped up and cried, “What was that?” The absence of the sound was as jolting to him as the sudden noise would have been to someone unaccustomed to it.

An important part of the Christian life is the forming of those habits such as prayer, reading God’s word, meeting together with God’s people, living in harmony with his moral laws. These basic things should be so much a part of our lives that to depart from them would set off an alarm within us.

I’ve heard people say, “It’s just so easy to get out of the habit of going to church.” That’s so, I guess. But if you’ve built up the good habit of meeting with God’s people, you’re going to find that disturbing alarm ringing in your soul when you play fast and loose with the Lord’s day.

Habits can either be chains or wings, depending on their nature. My plea here is for the formation of those life patterns that will honor God and promote spiritual growth and power.

A good prayer for us all would be: “O God, deliver us from merely sporadic goodness. May it become second nature for us to do and think the Christ-like thing at all times, everywhere.”

Jerry Howertown, pastor
Liberty Baptist Church
Russell Springs

baptist forum

To all who would write to Baptist Forum: We welcome for consideration your letters on any subject, provided they do not make personal attacks on anyone. We ask, however, that you accommodate a longstanding policy of a 300-word maximum limit for published letters. Thank you for adhering to this, and welcome to the pages of Western Recorder.

Good teens

You have so many negative views concerning young people today. I want to tell you something positive about our Acteen girls at Melber Baptist Church in Melber.

They are few in number but large when you think of love for other people. The girls

Why do I love it?

On a given Sunday, more than half of the members of our church are absent. That is because many of our members have moved away and have not changed their membership. And, regretfully, it is because many who still live in town make no effort to improve the quality of their commitment to this church or their relationship to our Lord.

Of those members who are present, fewer than half actually contribute to the leadership of the church or the financial support of its ministries. I accept the fact that God does not call everyone to leadership roles. However, I do believe that God has called all of us to bring tithes and offerings to his work. And we are all called upon to assemble ourselves together for worship. Our Lord has promised his presence where we are gathered together.

Why do I love this church? It’s because I believe in the power of God’s grace at work in each of us. We share that common experience of grace because we share a common faith in Jesus Christ as our Lord and Savior.

I find hope in our common experience of grace: Hope that we will all be sensitive and responsive to the leadership of the Holy Spirit. Hope that the love of Christ within us will lead us to discover ways to minister to the hurts and needs of others. And hope that we will all become committed to growth in ministry, membership and fellowship.

Don Mantoath, pastor
First Baptist Church
Morehead

took it upon themselves, with guidance of their leader, to fix a noon meal on June 30 for two of the Sunday school classes of our church. They prepared and served lunch for about 35 people. It was really appreciated by everyone that attended.

Chrystelle Stayton
Melber

Videos made in Kentucky will help teach deaf kids

By Lawanda Smith
State Correspondent

LOUISVILLE—Two new children's videos taped in Kentucky feature a Christian message delivered without spoken words.

The videos, produced by Louisville-based Deaf Opportunity Outreach, were made by deaf children for deaf children.

The project was the idea of Vesta Bice, a full-time Mission Service Corp volunteer at DOOR, which is staffed completely by Southern Baptist Home Mission Board volunteers.

Although DOOR has been in operation nine years, it offered few resources for children until last year, when more requests began coming in.

"Parents wanted to know how to teach their deaf children to pray, to teach them about Christian doctrines," Bice said. "They even wanted to know how they could teach their children to sing."

In keeping with the goals of DOOR, Bice believed the best way to reach deaf children was through deaf children. For this project, she selected 15 children from Christian homes who communicated through sign language.

The children, ages 6-10, came from 11 states. Nine-year-old Danielle Brunton from Danville Baptist Deaf Mission in Danville, Ky., was among the group.

Bice and the children formed a discipleship group called Deaf Kids' Club for Jesus. Other deaf children who contact DOOR are invited to join the club.

"One of the most lonely things to a deaf child is the fear that he or she might be the only deaf child in the world," Bice said. "Being a member of the club—receiving a

T-shirt, button, quarterly newsletter—helps them feel included."

A primary focus of the club is producing videos to teach music and Christian doctrines to other deaf children.

The group filmed their first music video in early July and started work on a five-part series later in the month.

They wrote the songs in sign language. Then Marshall Lawrence of Elkhart, Ind., watched the signing and wrote the musical score.

"He basically interpreted the music for the hearing community," Bice explained. "As far as we know, this is the only project of its kind in the United States."

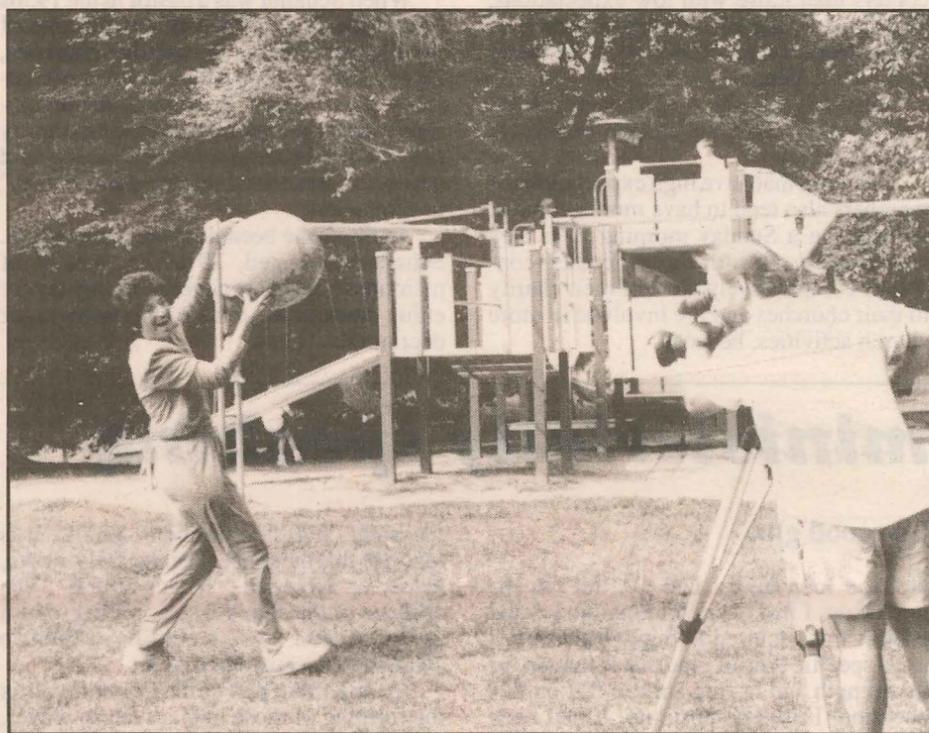
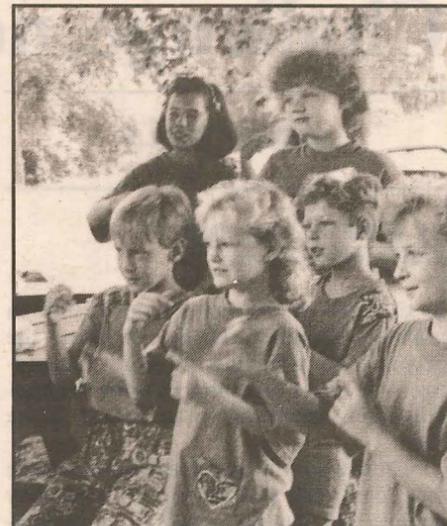
The group's goal is to produce five videos in five years, each to teach a different concept of Christianity.

The first focuses on the doctrine of God. The video was taped at various locations. For example, the segment "God as Creator" was filmed at the Louisville Zoo.

Bice said the purpose of the videos is to reach out to isolated deaf children. But they also could help parents who know limited sign language or who are unsure of how to teach their children about God.

For information on the videos, contact DOOR at P.O. Box 3999, Louisville, Ky. 40201.

VIDEO SIGNS—Children from 11 states, including one from Kentucky, participated in taping two new videos for deaf children. Shown clockwise from top: DOOR leader Vesta Bice rehearses with children; children sign a song; DOOR leader Severa Trevino twirls an earth ball as Joel Burkum of Bluffs, Iowa, tapes a segment. (WR photos by Lawanda Smith)



Day camps for deaf signal ministry's successful beginning

By Lawanda Smith
State Correspondent

BANNER—Things happen so quickly in Enterprise Baptist Association that a new ministry has been launched a year ahead of schedule.

Early this year, the association laid plans for a ministry to the deaf. Bible studies were to begin in the fall and mini-day camps for deaf children were to follow next summer.

But because of positive visitation response, two day camps were held this summer.

Several factors contributed to this success, said camp coordinator Tina McFarland of Louisville.

First, Enterprise Association targeted deaf students in grades one through six who were bused home each weekend during the

summer from Kentucky School for the Deaf in Danville.

Second, several area churches donated their vacation Bible school missions money to the deaf ministry.

Third, Kentucky Woman's Missionary Union gave a \$350 grant to the association to be used for two mini-day camps, one at Wheelwright Baptist in Wheelwright on June 20-22, and one at First Baptist Church of Allen July 1-3.

Initial goals were surpassed, with nine children and three parents attending the first camp and 14 children and 10 adults attending the second.

One deaf mother, Debbie, told leaders she came the first day to make sure her children were in good hands. By the end of that day, she said she was coming back for herself.

The theme of both camps was "The

Armor of God," with a visual sports motif: football for the helmet of salvation, baseball catchers' gear for the breastplate of righteousness, hockey for the sword of the Lord.

On the last day, discussion centered on the shoes of spreading the good news. At Allen, Pastor Glenn Mollette of First Baptist Church in Pikeville gave new shoes to each child through his Helpers in Ministry program.

Jana Duffey, a recent graduate of Gallaudet University in Washington, D.C.—the world's only liberal arts college for the deaf—and Lisa Branam, a native of Danville and Interpina major at Maryville College in Maryville, Tenn., worked as teachers. Both were summer missionaries with Deaf Opportunity Outreach in Louisville.

Other workers included McFarland; Jean

and Jim Smith, director of missions for Enterprise Association; Jean Bracken and Barry Bryant, Kentucky Baptist Student Union summer missionaries; and French Harmon, pastor Mission Baptist Church in Allen.

"One of the greatest benefits of being involved in the camps was the education I received," Harmon said.

"One day we took the kids swimming. Even when they were splashing around in the water, they were communicating through sign. It heightened my awareness of the number of deaf people in our community and helped me realize the importance of communicating with them in their own language."

"The camps made us more aware of how many deaf people had not been taught the Bible because they had no interpreter," Jean Smith added.

Tips for ethnic ministry

"An open home and an honest friendship" are the best ways to develop ministry opportunities with people of different ethnic backgrounds, Tony Aja says.

He also offers this advice:

- Look for people of different ethnic backgrounds at work and in the marketplace.
- Strike up a friendship, then look for similarities in cultures.
- Meet physical or social needs.
- Introduce your new friend to Christ.
- If the friend is not comfortable in a traditional congregation, arrange an introduction to a language congregation.

Future will color Kentucky ethnically diverse

continued from page 1

"You have to learn to develop a sensitivity," he explains. "If you're not looking for them, you're not going to find them."

One reason Kentucky's language groups are not easily noticed is a lack of ethnic neighborhoods, Aja believes. Despite its increasing ethnic population, Louisville has only one ethnic grocery store. It is run by a Filipino family that sells Hispanic and Chinese foods, he explains.

Through the Southern Baptist Convention, Kentucky Baptists can draw upon the resources of America's most ethnically diverse denomination, Forman notes. Nationwide, Southern Baptists worship in 101

languages every week. More than 6,000 ethnic congregations are affiliated with Southern Baptists.

Without its ethnic congregations, the SBC would have declined in number of churches and shown less growth on four other fronts over the past decade, contends Oscar Romo, who directs language missions work for the SBC Home Mission Board.

While the number of SBC churches nationwide increased 5.45 percent between 1980 and 1989, the number of ethnic churches increased 142.86 percent.

Without that large increase in ethnic churches, the SBC would have recorded a

decline of 2.99 percent in number of churches, he says.

The percentage of annual SBC baptisms occurring in ethnic churches also doubled during that time, jumping from 3.05 percent to 6.06 percent.

The trend that already has affected Baptists in other states soon will affect Kentucky as well, Aja says. "A sense of urgency permeates our strategy" for evangelizing ethnics.

"Kentucky is virgin ground for ethnic-language work. However, the ground must be plowed for the future. Demographics will change, and so must the attitudes and methodologies."

Fourth Avenue spins plan for multi-cultural ministry

By Pat Cole
State Correspondent

LOUISVILLE—The stately, limestone sanctuary of Fourth Avenue Baptist Church appears to have changed little since its completion around the turn of the century, yet the congregation it houses is attempting a metamorphosis.

The downtown Louisville church hopes to become a multi-cultural congregation with simultaneous Sunday morning worship in English, Spanish and Korean.

"There is a sense of excitement and expectancy," Pastor Gerald Summerfield said. "We don't have any precedent. We're trying to make sense of it as we go."

Church member Tony Aja, ethnic/language consultant with the Kentucky Baptist Convention, agreed the church's approach to language ministries is treading new turf. The concept differs from "cluster churches," which are different congregations meeting under one roof.

Yet the approach also steers away from fully integrating separate ministries into one worship service.

Instead, the church wants to keep its identity as one congregation with separate worship services.

Fourth Avenue plans to nurture the single congregation mentality through frequent joint worship services with multi-cultural emphases, Aja said. The congregation already has had worship services where the Korean and Hispanic cultures were stressed.

Each ethnic/language ministry is served by a co-pastor who is a Southern Baptist Theological Seminary student. Argentina native Edgardo Mansilla and South Korean native James Rhee are building Bible study groups which they hope will eventually blossom into worship services. Both co-pastors were installed in June and are funded through the Southern Baptist Home Mission Board.

The multi-cultural concept is not Fourth Avenue's first experience with change. Like many downtown churches, Fourth Avenue's attendance started declining after World War II, when its members left the inner city for the suburbs.

During its heyday, more than 600 people attended Sunday morning worship. Attendance now averages 60.

Many people at Fourth Avenue see the multi-cultural ministry as a way to keep the church viable, Summerfield said. "There is some anxiety that as the older people die off, the church could close its doors."

Summerfield said he has always attempted to "lead the people to let the church change and minister to the community." Their community outreach already includes senior adults and neighborhood children.

A Hispanic Bible study now meets on the third Friday night of each month, and the church offers a Sunday school class in Spanish.

Non-Christians are more likely to participate on Friday night than Sunday morning, Mansilla said. "My first goal is that

they know Jesus and then we will worry about the day of the week (for worship)."

Participants in the Hispanic ministry thus far have ranged from race track workers at Churchill Downs to a University of Louisville professor.

Both ministers have been scanning the Louisville telephone directory looking for people with Hispanic and Korean last names. They also are circulating a trilingual brochure which explains the church's ministry.



CROSS-CULTURAL CLASS—James Rhee, a South Korean native and co-pastor at Fourth Avenue Baptist Church, leads one of the long-established women's Bible study classes in addition to teaching in Korean. (WR photo by Tony Aja)

Don't tell Sadler it won't work; Sunday school brings increases

By Mark Wingfield
News Director

McDOWELL—When Bailey Sadler returned to First Baptist Church of McDowell as interim pastor, 18 people greeted him in Sunday school.

After 23 months and 100 Sunday school lessons, the church has grown to an average attendance of 132, with a high of 174.

So far this year the church has averaged one baptism per week, recording 16 baptisms in July alone.

One more thing: Sadler is 76 years old, had a severe stroke in 1983 and lives in Ashland—100 miles of hard driving from McDowell.

The secret to this success, Sadler contends, is Sunday school. "We've got people thinking Sunday school."

While Sadler and his wife, Hazel, attended Kentucky's Mountain Missions Conference last week, 22 of the church's Sunday school leaders were receiving additional training at Ridgecrest (N.C.) Baptist Conference Center.

The week before last, the Eastern Kentucky church welcomed 242 children to vacation Bible school. This week, another crowd is expected for adult and youth Bible school.

"It's old-fashioned stuff, but it will work," contends Sadler, who was the church's full-time pastor from 1982 to 1984. "People who thought they couldn't visit are knocking on doors and loving it."

"We've created three new classes and need to start two others."

Previously, church members had been discouraged about Sunday school, he explained. "It's easy to get discouraged when you knock on a door and people say, 'I don't believe in Sunday school.'"

But Sadler encourages members not to be intimidated. The church offers continuous training both for visitation and teaching.

Members have earned scores of study course certificates from the Southern Baptist Sunday School Board.

Furthermore, teachers are enlisted out of commitment rather than out of guilt or as a "last resort," he says. "In the same way you ought to have a called preacher in the pulpit, you ought to have a called teacher in the classroom."

Once teachers sign up, Sadler promises to provide all the training they need.

That's the basis of one of the pastor's favorite sayings: "You can no more teach what you don't know than you can come back from where you haven't been."

OLD-FASHIONED SUCCESS—Hazel and Bailey Sadler say an old-fashioned emphasis on Sunday school has breathed new life into First Baptist Church of McDowell, where he has been interim pastor the past 23 months. (WR photo by Mark Wingfield)



America's increasing ethnicity demands evangelistic response

By Ginny Whitehouse
SBC Sunday School Board

NASHVILLE—As the United States becomes increasingly multi-cultural, Southern Baptists must take steps to win more people from the many groups to Christ, according to Southern Baptist Sunday School Board special ministries consultants.

The 1990 census shows nearly one-third of the U.S. population identifies itself from a cultural group other than Anglo or African-American. "If we are going to reach the United States for Christ, we've got to reach the ethnic groups," said Chuck Padilla, consultant for the Sunday School Board's Hispanic church development section.

Sunday schools in Hispanic churches alone have increased by more than 43 percent in the last 10 years, Padilla said. At the same time, there has been an 80 percent increase in the size of Hispanic Southern Baptist congregations.

"Christians must have the vision that people can be reached in their communities," Padilla said. "With ethnic growth so great now, we must do it quickly."

More than a third of the participants in the small Sunday school leadership conference at Glorieta, N.M., later this month will be from ethnic groups. Special sessions will be offered for Hispanic, Korean, Vietnamese, Chinese and American Indians.

Mountain conference gives fellowship

continued from page 1

Mountain missions efforts have matured greatly in the past 35 years, he observed. Struggling churches that were begun during the 1950s are now strongholds for Baptist work.

Despite the progress, mountain ministers and their families still need the Mountain Missions Conference, he said, because isolation remains a problem. "Everybody has a TV antenna or a satellite dish and the

"We train people in their own language. You don't do a Korean workshop the same as an Anglo workshop. With American Indians, we have an American Indian do the training. They may speak English, but they have a unique culture," said Daniel Rodriguez, Sunday School Board growth consultant. "There is no difference in what we will teach; it's how we teach it."

Sunday schools in Chinese churches are still in the developmental phase, said Anne Moy, Chinese language coordinator. The Glorieta conference is important to Chinese pastors because it will help pastors learn how to support Sunday school programs.

Many Korean churches face the same Sunday school challenges as Chinese congregations, said Ho Kil Kahng, Korean coordinator. He estimates more than a quarter of the 1 million Koreans in the United States are Christians, but many are not active in churches.

"We want them to grow in their faith and reach maturity," he explained.

American Indians will glean information from other Indian church leaders on how their Sunday schools operate, said Helen Begaye, Native American coordinator.

"As we become aware of other Indian work, we find unique similarities of churches across the nation. We can identify with churches with strong Sunday schools."

roads are good, but there is still isolation."

The annual conference, which is sponsored by the Kentucky Baptist Convention and the Home Mission Board, is important because most Eastern Kentucky ministers face similar problems, Figart added.

The biggest issues facing mountain pastors, he said, are a severely depressed economy, vastly increased human needs due to the economy, and a continual need for trained leadership.

mountains to the mississippi



Bill D. Whittaker
President
Clear Creek Baptist Bible College
Pineville, KY 40977

clear creek chronicle

West Virginia mission

Clear Creek's second summer mission team went to Peytona, W.Va., where 1983 graduate Pat Garland coordinates church planting for Tug Valley Association. Team members included Charles and Carolyn Dixon and their son Paul, Ken Lake, Tony Lewis, Mark Reece and Keith Withrow. Lake noted how the Lord "provided the skills required to perform the needed tasks. The church needed electrical, plumbing, painting, carpentry and drywall work. Our team included a licensed electrician, a licensed plumber, a professional painter and an experienced carpenter-drywaller. We were perfectly matched to the situation."

During the five days, the team removed four rooms from a trailer, painted the exterior of the church, put in two baths, ran new wiring, installed hot and cold water to the baths and kitchen, laid tile, finished sheetrock and built a short wall. Team members preached, gave testimonies and conducted Sunday and Wednesday services. Thursday they went to Gilbert Creek Church and roughed in the plumbing. Seven-year-old Paul painted, carried tools and ice water and worked hard at tearing down the old parsonage. Two evenings after the men quit work he pulled nails out of boards. He sang a solo at the Sunday evening service.

Plumber Keith Withrow remembers hearing the news after a long trip across the mountains that they had no shower or hot water. At 2:30 a.m. Sunday they completed the shower. "Boy, did it feel nice to be clean!" Withrow said.

"They woke me up shouting, rejoicing for water to wash in. It's so true you don't miss something until you don't have it," Charles Dixon remarked.

The highlight of the week for Ken Lake and Mark Reece was the opportunity to share Christ with four lost teenagers on two different occasions. They also saw an apparent softening between two parties who were at odds with each other. This was Reece's first mission trip. "I learned there are many churches that need help in areas of church growth. I also discovered all are ministers whether we are called to preach or not. As long as we serve Christ we can be effective in his work."

Carolyn Dixon was the team cook. "Our first meal we had burned biscuits. I finally got the oven's personality figured out and Charles repaired burners. We never knew whether we would have six or 26 for a meal. We were told to be flexible, and we learned the meaning of the word. Nothing went according to what we thought. We had really good fellowship with each other and the church members."

PERSONNEL: Pastors—Robert G. Baker from Lexington Avenue, Danville, to Calvary, Lexington. ... Wayne Stephens from Double Springs, Waynesburg, to Blue Lick, Stanford. ... Dan Flannery from Southern Heights, Danville, to Poplar Grove, Hustonville. ... Raymond Gross from Clopsint, Clopsint, to Pounding Mill, Kenvir. ... Mark Jones from associate at Jamestown, Jamestown, to Liberty, Campbellsville. ... Charles Wright resigned Creston, Liberty. ... Martin Thomas to Slat Point, Morehead. ... Doug Brown resigned Dover, Dover. ... Tommy Dye resigned Lone Pine, Viper. ... Carl Hall to Linefork Mission, Three Forks Association. ... Jeff Combs resigned Faith First, Regina. ... Joe Smith resigned Aflex, Aflex. ... Gilbert Sowers to Knob Lick, Berea. ... Bryan Fannin, graduate of New Orleans Baptist Theological Seminary, New Orleans, to South Campbellsville, Campbellsville. ... Robert Stolger, graduate of Southwestern Baptist Theological Seminary, to Viney Fork, Richmond. ... Greg Hancock, executive director of Hospice of Kentucky, Richmond, to Stanford, Stanford, as interim.



GROUNDBREAKING—Corinth Baptist Church, London, broke ground for a new Family Life Center. The center is scheduled for completion next spring. Pictured are Pastor Roger Williams, Kyle Jasper, Walter T. Hulett, Kevin Roach, Mattie Fiechter, Donnie Massey, Herb Daniels and David Slinker.

TOWN AND COUNTRY EVANGELISM CONFERENCE

(Primarily for Churches with Smaller Memberships)

Stithton Baptist Church, Radcliff, Ky.

Sept. 26, 7 p.m., through noon, Sept. 28, 1991



Jack Stanton, Preacher



Squire Parsons, Vocalist

Also

Conferences on the "Nuts & Bolts" of How Churches Reach People

- "Building Witnessing Relationships" Jack Smith
- "How to Prepare Evangelistic Sermons" Jay Brown
- "Lifestyle Evangelism" Mary Lou Crutcher
- "One-Day Witnessing Workshop" Ron Barker
- "Prospect Discovery" Ken Carter
- "Worship and Special Events in Reaching People" Jim Gennoe

Sponsored by the Office for Evangelism, KBC and the Evangelism Section, HMB



H. C. Chiles
Clear Creek Baptist Bible College
Pineville, KY 40977

sunday school lessons

LESSONS FOR AUGUST 11, 1991

Life and Work Series

Expressing concern

Vitally concerned about all human needs, God expects his children to minister to people's needs in the best manner and to the fullest extent possible. Those who are thus engaged may rightfully expect God's presence with them and his blessings upon their efforts.

II Kings 4:8-10. This woman lived a simple life. She responded to the call of duty and had enough spiritual insight to see something beyond houses and land.

From time to time, Elisha, the prophet of God, passed the house in which this woman and her husband resided. She discerned that he was the messenger of God.

Because of her love for God, she wanted to do something for his prophet. She extended a cordial invitation to Elisha to be a guest in their home.

She suggested to her husband that they show their love for God by providing a room for his prophet to use when he was in those parts. Cheerfully they prepared the room and furnished it with a bed, a stool, a table and a candlestick. It was arranged so that Elisha could come and go without interfering with those in the other part of the house.

II Kings 4:12-17. Elisha had his servant call for the Shunammite. The servant said to her, "You have gone to all this trouble for us. Now what can be done for you?" She told him that she was blessed by having a home among her people. Elisha sought to ask his servant what could be done for her. Gehazi, his servant, replied that she had no son and her husband was getting old. Elisha then called for her and said, "About this time next year, you will hold a son in your arms." She was greatly surprised and said no. She thought that Elisha was misleading her and she did not want to be disappointed. How wonderful even in our unbelief God still brings forth his word.

II Kings 4:32-35. When Elisha got to the Shunammite's home, her son was lying dead on his couch. Elisha went in with his servant and shut the door. They began to pray to the Lord. Elisha got on the bed and laid upon the boy as he prayed. During the time Elisha was praying, the boy's body began to become warm. Elisha continued praying as he walked back and forth in the room and he laid his hand upon the boy one more time. "The boy sneezed seven times and opened his eyes." Elisha knew the Lord would answer his request if he remained committed. We should see that as an example to us today. As we remain committed to sharing the gospel, God will bring the harvest.

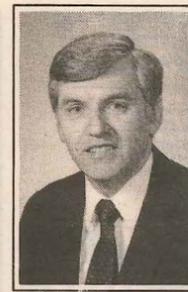
International Series

Public confession of sin

After the rebuilding of the wall around Jerusalem, a great religious service was held. Fully aware that what had befallen their nation was a just punishment from God, because they had forsaken his way and turned their backs upon him, the people longed to know what they ought to do in order to be well-pleasing in his sight.

Neh. 9:1-3. Because they were spiritually awakened, the people disregarded time when the word of God was read. So great was their interest in it and their eagerness to learn it that they listened to the reading of the word "from the morning until the midday." Their hearing the word produced the most desirable results, as is always the case when it is given its rightful place in the life of a people.

Neh. 9:32-38. When they faced the word of God with open minds and receptive hearts it made a profound impression upon them. It revealed to them how terribly they had sinned against God, as well as the fact that their miseries were due to their sins. As they thought of how they had offended God and thereby exposed themselves to such great dangers, they experienced a godly sorrow and wept bitterly. Not only did they mourn over their sins, but they came to realize that only genuine repentance would enable them to avert the wrath of God, which they were exceedingly anxious to do. It became clear to the people that God would forgive their sins provided they turned to him in humble penitence and faith. They humbled themselves in the sight of God, clothed themselves with sackcloth, fasted and repented. Upon their confession of sin and repentance toward God, they received forgiveness of sins and restoration of fellowship. There is always great joy where and when God is obeyed with the whole heart.



Curtis C. Mooney
President
10801 Shelbyville Road
Middletown, KY 40243

homes for children

Changing the world

Christ calls each of us to change the world. A group from the Spring Meadows Children's Home did just that this past week.

Eight youth and staff from Spring Meadows were among the 186 youth and sponsors who went to Birmingham, Ala., to repair low income homes. They are members of World Changers, which is a ministry of the Southern Baptist Brotherhood Commission.

The group which was composed of teams from seven states made electrical and plumbing repairs, replaced floors and roofs, and painted for people who had no other way to repair their homes. The Spring Meadows group worked as part of three different teams. They were the first children's home to participate in a World Changers project.

In addition to repairing homes, the youth and staff also helped to repair lives. Three different individuals accepted Christ as a direct result of the witness of team members.

Mike Dixon, the director of Spring Meadows and leader of our group, described how an individual found Christ through the group in which he worked. "The youth had taken tracts over to a yard sale which was next door to the project. One of the customers of the yard sale needed change, so she came over to the group. While there she got her change and one of the group members shared with her from the tract she had in her hand. She accepted Christ as he shared with her." Before leaving town, that team also gave each family member living in the house they repaired a new Bible.

Another team found that the woman at whose home they worked lacked even basic necessities. They took up a collection of \$90 from their own money and two of the Spring Meadows group went out and purchased the items for her.

The people in Birmingham were surprised and pleased with the work being done. They were featured in a front page story in The Birmingham News. In addition, they received recognition from the city council and each group received a certificate of appreciation from the mayor's office.

Some people in Birmingham with great needs received a blessing from the work and witness of these young people. The youth also received a unique blessing as they learned what it means to give of themselves to others, the true message of Christ.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Difficult to believe

Last week I noticed four strangers sitting on the front row at our daily chapel service. Every day we have many guests and normally I have met them before the service, or are aware that they are coming. But I had never seen any of these before. After the service I found that one was a lawyer, another a coal operator, a teacher, a school administrator. They were from Virginia. They told me they had read an article in their local paper about Oneida. They informed me they had found what they read difficult to believe, and had come to see for themselves. They did not leave our campus until 5 p.m. They told me they would be back within two months with a bus load of others to see what they had seen. Their interest and enthusiasm made for a wonderful day for me.

I finally got a copy of the newspaper article, and found it written by Ann Gregory, who was a first-time visitor to our campus in June. She spent several hours here and talked with different people. We had chatted for about 20 minutes, but I had no idea that an article was in the works.

She wrote in part: "Have you ever heard of a private boarding school that doesn't necessarily charge tuition, that maintains no on-going solicitations for money from alumni, that conducts no fund-raising campaigns whatsoever, but that operates from day to day, winter and summer, over a period of decades on faith alone? There is one called Oneida Baptist Institute, founded in 1899, and as far as I know, it's unique. Although I am an enthusiastic—some might even say aggressive—believer in public schools, I'm nevertheless impressed with this particular school and its dedication to its mission.

"No student is ever turned away just because he or she isn't able to pay tuition. Neither is the school 'selective' in requiring that all of its students fit any particular molds. Rich kids, poor kids, bright kids, average kids, 'good' kids, 'at-risk' kids, problem kids—they have them all. Oneida accepts any child that is physically, mentally and emotionally ready to be away from home. The school is fully accredited.

"When we asked where the money comes from to maintain the impressive physical plant which includes a number of buildings on the school's beautiful campus, as well as the extensive faculty (four foreign languages, for example, are offered to students), Dr. Moore said it is impossible to pin it down. 'We get a lot of \$5, \$10 and \$25 contributions.'

"When we asked him how such a financial system can possibly work, the ir-

repressible Dr. Moore said, 'It's very simple. We do the will of God, and he provides.' He continued, 'Some people say they wonder how we know what the will of God is, but it's right there in the Bible. We're to teach his word and do his work,' and he emphasized that students at Oneida Baptist Institute attend chapel daily. 'The Bible says part of God's work is feeding the hungry, taking in the stranger, clothing the naked, visiting the sick. ... People at Oneida have lovingly been doing all these things for 92 years, and God takes care of us.' the school provides housing for its teachers, but pays them very small salaries by today's standards.

"One of the stories we especially liked was the one about the time a new building was desperately needed. 'I went to the Methodists and asked what they could do for us. They were so astonished that a Baptist would ask them for a building that they gave it to us!' Dr. Moore emphasized, however, that the building incident was one of the very few times that he has ever directly asked anybody for anything for the school.

"It's an amazing place, this Oneida Baptist Institute. With no big endowments, no alumni campaigns for money, no high-powered fun-raising drives, never knowing on any given day where 80 percent of its financial support will materialize, it nevertheless continues, year after year, to attract sufficient means to maintain and constantly improve its impressive campus, provide scholarships for many, and provide a superior faculty and staff for its diverse student body. It's an operation of faith."

This week I have begun my 23rd year of service at Oneida, 20 of those as president. Also, I am 50 years of age this week. Time flies.



Christ as center

Every month we try to decide what subjects to cover in this column. As you know, the subjects vary. We've had guest authors that have shared with you the importance of having a will, the invaluable work of our hospital volunteers, the daily needs of our hospitals and the good works of the Sunday School Charity Fund.

What all these columns have in common, is the theme of Christ at the center of the Baptist Hospitals Foundation, as it supports Baptist Hospitals, Inc. The foundation is blessed to have a board of trustees made up of lay persons from Kentucky, who donate their time and knowledge in planning policies to guide the foundation in its efforts.

In order to effectively approach this task, the board of trustees has seven committees. They are: planned gifts, major gifts/grant requests, marketing, public relations and church relations, annual gifts/special events, finance, bylaws and nominating. Out of these committees grow the ideas and concepts that enable the foundation to complement the Baptist hospitals of Kentucky.

In the next few columns we'll be sharing with you the specific responsibilities of the committees and how they glorify God's healing ministry. In the meantime, if you have any questions about how you can personally become involved with the Baptist hospital in your service area, or Baptist Hospitals Foundation, please call the Baptist hospital in your area and ask for the foundation liaison who'll be more than happy to assist you.

A friendly reminder. The Sunday School Charity Fund has needs all year as it strives to help indigent patients with financial assistance. Please consider sending your check today, many people will benefit from your kindness.

Any questions or comments concerning this article, Baptist Hospitals Inc. or Baptist Hospitals Foundation should be directed to Charles W. Cox Jr., vice president of Baptist Hospitals Foundation, BHI Corporate Complex, 4007 Kresge Way, Louisville, KY 40207 (502) 896-5000.

Agreement reached on Baylor governance

DALLAS (BP)—Baylor University and Texas Baptist leaders may have settled their dispute over who will control Southern Baptists' largest university.

Officials of the two entities have approved a joint agreement that now must be approved by the two groups' boards and by messengers to the annual meeting of the state convention in November.

The dispute arose after the Baylor board amended the institution's charter to alter Baylor's relationship to the state convention, giving the university the right to control election of its regents.

The primary concern of Texas conven-

tion officials was to eliminate the two-tiered system of having both regents and trustees for Baylor, to have the right by the Baptist General Convention of Texas to elect directly a portion of the Baylor board of regents, and to secure some assurance Baylor would remain "true to its Baptist heritage and commitment."

The agreement provides:

- The Baylor charter be amended to eliminate the office of trustee and to provide the BGCT will directly elect 25 percent of each class of Baylor regents annually.

- The Baylor bylaws stipulate that all regents must be Baptist, that Baylor will continue to be operated within Christian-oriented aims and ideals of Baptists, including those contained in the 1963 Baptist Faith and Message statement, and that the assets of the university would be transferred to Texas Baptists if the university dissolved.

- These provisions of the bylaws may be amended only by two-thirds vote of the entire board of regents with 10 days notice or an 80 percent vote in "extreme emergency."

- In electing regents the Texas convention will follow its current nominating procedures, which allow for input from Baylor.

Baylor President Herbert Reynolds said he was pleased with the agreement. "The new relationship between the two entities assures for Baylor control of its own destiny ... because it leaves intact provisions of the September 1990 charter amendments providing the Baylor board of regents will annually elect 75 percent of each regent class."

Texas convention Executive Director William Pinson was conciliatory in his observations. "Under the circumstances, it appears to be the best agreement that can be reached."

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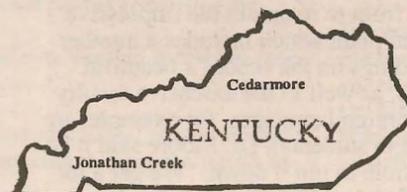
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PEWS

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Overholtzer

Flea market volunteers make two free offers

By Sarah Zimmerman
SBC Home Mission Board

ASHEVILLE, N.C. (BP)—Like an auctioneer hawking his wares, Bill Jones drives a hard bargain.

"Can I give you a cup of ice water?" he asks people at the Dreamland Flea Market in Asheville, N.C. "It's wet. It's cold. It's free."

The thought of something for nothing at a flea market makes most people at least stop to look. If they linger long enough, Jones tells them about another free offer, the gift of salvation.

Last month Jones and volunteers from North Carolina's Buncombe Baptist Association began giving away cold water to shoppers and sellers at the flea market. One Sunday, they gave away 1,227 cups of water.

Seemingly endless rows of everything from tire rims to hair bows fill the lot of the abandoned drive-in movie theater. Customers and vendors line up at the gates by 7 a.m. every Friday, Saturday and Sunday, eager to conduct their business.

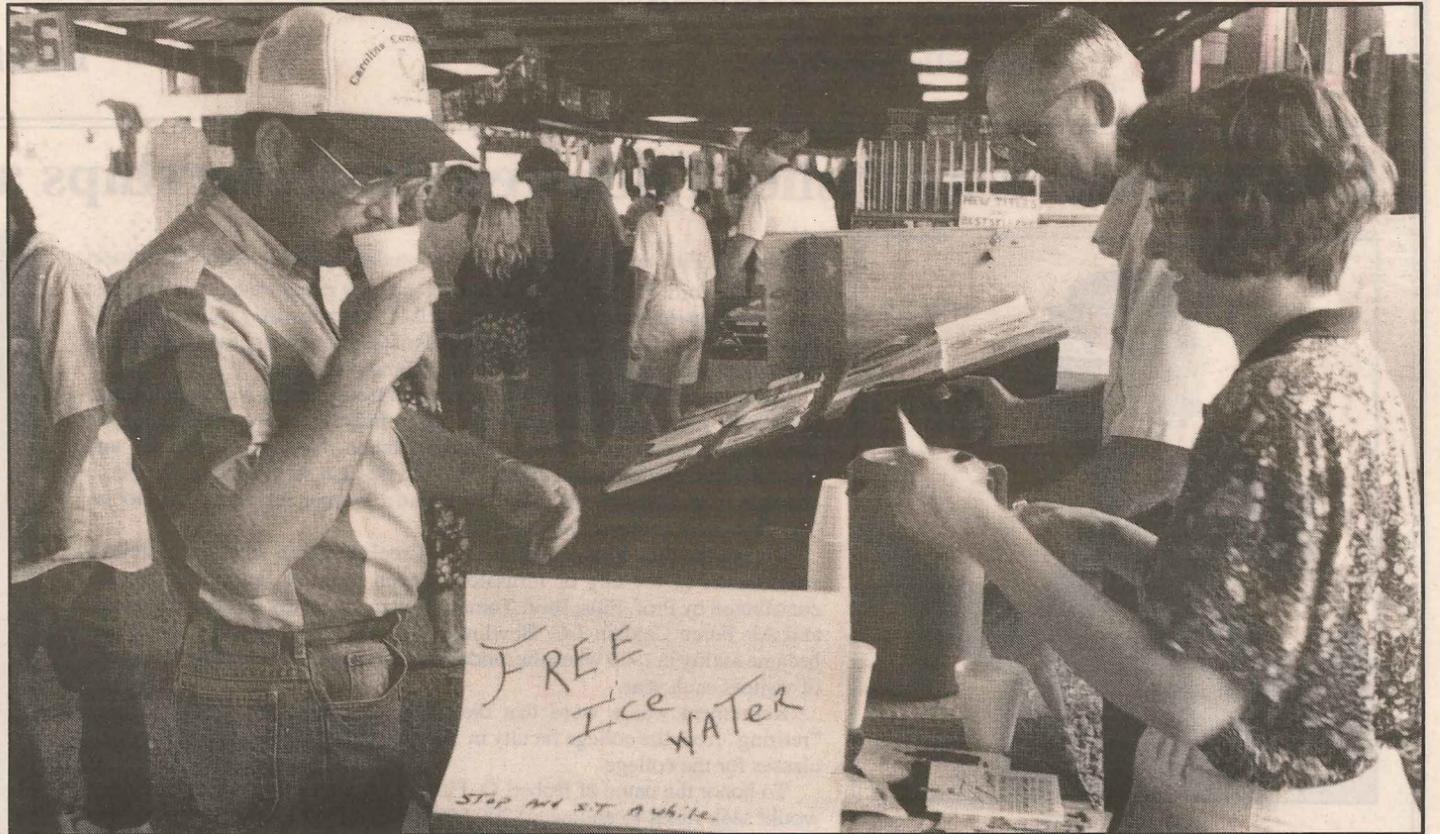
Next to a woman selling rugs and across from a man selling T-shirts, Jones makes his pitch.

"People are suspicious," Jones says. "They want to know, 'What's the catch?' One person thought we were selling filtered water."

There is no catch, other than volunteers asking people who take the water to also take a tract.

Jones says one person refused to take a tract, but another person read the tract and prayed to receive Christ.

Patsy Hilliard, retired foreign missionary and member of Merrimom Avenue Baptist Church in Asheville, worked at the booth one weekend. She recalls one child



CUP OF WATER—Volunteers Russell Hilliard and his daughter, Rebecca Kauss, right, give cold water and a Christian tract to a flea market shopper in Asheville, N.C. The flea market rest area is sponsored by Buncombe Baptist Association to present the gospel to people who may not attend church. (BP photo by Sarah Zimmerman)

who came to her saying, "My mother said for you to tell me more about God." The child's mother was working at the flea market.

Chairs are set up behind the water counter so volunteers can talk to people away from the mainstream of shoppers. A directory of the association's 92 churches is on hand to

help people who say they do not have a church home.

As chairman of the association's resort ministries committee, Jones is responsible for logistics of the operation. Participating churches rotate the responsibility of providing volunteers.

In time, Jones hopes to begin a Sunday

Bible study for people working at the flea market.

Taking the gospel to people instead of requiring them to come to church buildings is the essence of the project, Jones says.

"If we're sitting in church and the people are out here, we're never going to reach them."

Veterinarians give time, supplies in mission service

By Linda Lawson
SBC Sunday School Board

RIDGECREST, N.C. (BP)—On three short-term, volunteer mission trips, veterinarian D.J. Crawinkle has carried in donated supplies, conducted animal clinics, taught veterinary medicine and used a borrowed heart monitor to diagnose the illness of a Baptist pastor in Bolivia.

Crawinkle, who teaches veterinary medicine at the University of Tennessee at Knoxville and attends Stock Creek Baptist Church, is president of the National Association of Baptist Veterinarians, an organization which advocates involvement of veterinarians in missions and provides support for eight foreign missionary couples involved in veterinary ministry in Africa and South America.

Crawinkle led a conference on veterinary medicine and world missions during Jericho: A Southern Baptist Missions Festival at Ridgecrest (N.C.) Baptist Conference Center.

"In many countries, animals are the lifeblood of the people," said Crawinkle. Keeping their animals healthy becomes a ministry and inroad for the gospel to families.

Because obtaining veterinary supplies in third world countries is both difficult and expensive, Crawinkle and others serve as couriers for donated supplies when they visit a country. He took seven 70-pound boxes of supplies when he visited Mali, West Africa.

"If we did nothing else but be couriers, the work would be worth it," said Crawinkle. "Missionaries couldn't afford to buy these supplies in their countries. We can get them donated."

But Baptist veterinarians do much more. Volunteers have served as long as one year.

On a demonstration farm in Mali, Crawinkle provided help to farmers in improved methods and "also witnessed and led Bible studies."

In Bolivia, he conducted animal health clinics "to teach people the importance of worming and vaccinating" the animals.

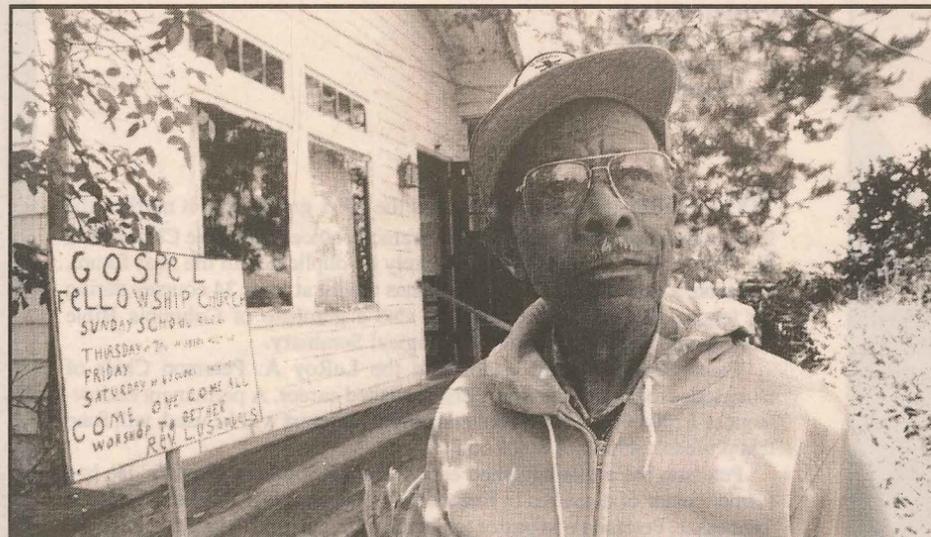
Before his trip to Bolivia, Crawinkle heard of a Baptist pastor there whose heart rate periodically slowed down so much he would faint. Crawinkle borrowed a heart monitor from a Knoxville cardiologist, followed written directions to attach it to the pastor and brought back both the monitor

and tape of the pastor's heart rate.

In Knoxville, the man's disease was diagnosed and a determination made that he needed a pacemaker. A donated pacemaker was then carried by another volunteer going into Bolivia where it was implanted by a Japanese physician there.

"With volunteer labor and equipment, that pastor has had years added to his life," said Crawinkle.

In addition to large animal veterinary care, Crawinkle often treats pets of missionaries and others he encounters on the mission field.



DREAM CHURCH—Leon Samuels, pastor of Gospel Fellowship Baptist Church in Marin City, Calif., surveys public housing where he hopes to reach unchurched persons when a new church facility is ready. Since 1953, the members of Gospel Fellowship Baptist Church have prayed, dreamed and saved money for a church building. Samuels, who has just turned 78 years old, said he hopes a new building will enable the congregation to grow. (BP photo by Jim Veneman)

"I've neutered pets on the front porches of missionary homes," he laughed.

Paul Smith, a professor of veterinary medicine at Auburn (Ala.) University, recently returned from a mission trip to Bolivia where he lectured at a veterinary university, tested animals and conducted a clinic from the tailgate of a truck.

"I personally think volunteerism is a new wave the Lord is using," said Smith.

Jericho was sponsored by the Brotherhood Commission, Woman's Missionary Union, Sunday School Board, Foreign Mission Board and Home Mission Board.

Small-church pastor SBC second VP travels like a gypsy

By Joni B. Hannigan
The Indiana Baptist

PINE BLUFF, Ark. (BP)—Ed Harrison Jr., the grandson of a gypsy fortune teller, is a "real gypsy by culture," said David Rogers, the Tennessee pastor who nominated him for second vice-president of the Southern Baptist Convention.

Harrison loads up his travel trailer each summer to paint the roofs of barns for rural Arkansas farmers.

Pastor of Dollarway Baptist Church in Pine Bluff, Ark., Harrison quit school in the seventh grade but later attended Mid-America Baptist Theological Seminary.

Harrison enjoys the travel and counts summer work as a unique time to witness to farmers and those who don't get out much. "They go place after place, and are known for their honest work," Rogers said.



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Robert O. Fitts

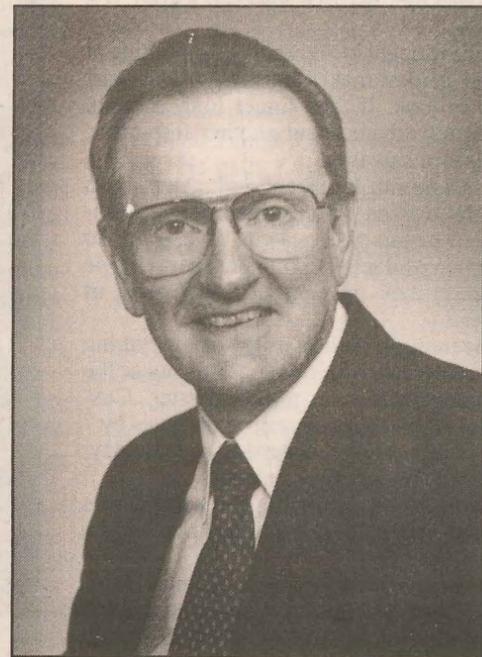
Robert O. Fitts taught Old Testament to students with a passion in his heart for God's word. His style of teaching frequently caught even the brightest student off guard and many still live to tell of "the price they had to pay." He inspired students in their studies. Hundreds of them are preaching and teaching throughout the world with the "Fitts touch and discipline."

A native of Rhode Island, Fitts graduated from Carson-Newman College in 1936. He received a Master of Theology from Southern Baptist Theological Seminary. He pastored Radnor Baptist Church, Nashville, 1945-47; and several Kentucky churches from 1947-63. He also served as an Air Force chaplain from 1943-45. In 1963, Fitts began a 27-year career serving God as Old Testament professor at Clear Creek.

During the time Fitts taught at Clear Creek, a dream emerged to build a scale model of the city of Jerusalem. Seven years of faithful labor were contributed by Prof. Fitts, Prof. Tommy Holtzclaw, many dedicated students and Air Force Captain J.C. Bowling, an electronics engineer. The dream became reality in 1979 when the model was completed. It is seen by thousands of visitors each year.

Retirement was a word that did not exist in Fitts' vocabulary. After "retiring" from the college faculty in 1986, he continued to teach off-campus classes for the college.

To honor the name of Robert O. Fitts, Clear Creek announced in 1990 it would seek funds to endow a \$200,000 Chair for Old Testament. It is only fitting that this endowed professorship become a reality for the countless hours of dedication Robert O. Fitts gave of himself and to God.



William H. Rogers

Clear Creek recently established the William H. Rogers Scholarship for black ministerial students to recognize the distinctive service of Rogers to the Kentucky Baptist Convention and the General Association of Baptists in Kentucky. Rogers retired as director of minister/church support division in 1990 after having served the convention since 1971.

A native Kentuckian, Rogers is a graduate of Western Kentucky University, Southern Baptist Theological Seminary and Alexandria Theological Seminary. He served as an officer in the U.S. Army and pastored Kentucky churches more than 20 years.

Income from the Rogers scholarship will be used for educational expenses of persons eligible to receive the award. The amount of the scholarship will depend on the size of the fund. Clear Creek established the scholarship with \$5,000 which alone will provide approximately \$400 in interest each year. The larger the fund, the larger tuition assistance.

Persons wishing more information about the William H. Rogers Scholarship may contact the Clear Creek Office of Development.

Clear Creek Baptist Bible College

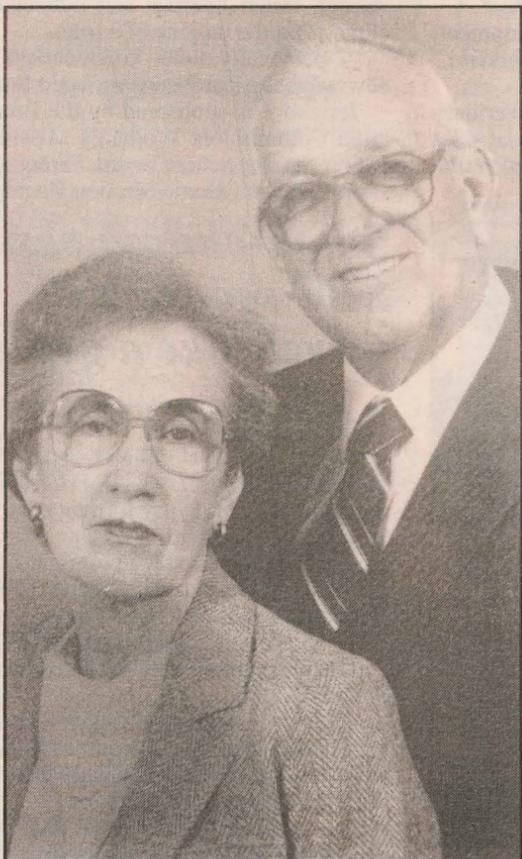
- ◆ Founded in 1926, Clear Creek is the primary provider of trained leaders for Southern Appalachian Baptist churches.
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- ◆ Offering a two-year certificate, three-year diploma and four-year Bachelor of Arts in Ministry.
- ◆ A Cooperative Program supported institution of the Kentucky Baptist Convention.
- ◆ Focus on adults, average student is 31, married, with children.
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- ◆ Fully accredited with the American Association of Bible Colleges; U.S. Department of Education; Council on Post-Secondary Education Accreditation; Council on Higher Education of the Commonwealth of Kentucky; Association of Southern Baptist Colleges and Schools.

Hopkins County pastor Archie Oliver has been honored with an endowed scholarship in his name established by Clear Creek. Interest from the scholarship trust will provide financial aid to ministry students who attend the college from areas where the Olivers served. Oliver is a member of the college board of trustees. The basic goal for the trust is \$15,000.

Rev. Oliver now preaches one mile from the farm where he was born. But 44 years as a Baptist pastor have enabled him to help people throughout Kentucky and southern Indiana. The Olivers farmed near Nebo the first six years of their marriage, and then he was called to preach. "I knew the call included the need to prepare. We moved to Clear Creek in 1947. While there I had wonderful teaching. We heard missionaries and great preachers like R.G. Lee. The summer Sunday school conferences whetted my appetite for developing churches," Oliver recalls.

Twelve Baptist churches have had pastoral leadership from the Olivers: New Bethel, Evansville, Ind.; Diamond, Providence; Concord, White Plains; Graham; Liberty, Madisonville; Roland Memorial, Greenville; Fairview, Ashland; Pleasant Grove, Hopkins County; Watson Lane, Henderson; Mount Pisgah, Bremen; First Baptist, Madisonville (associate pastor); and Johnson Island, Nebo since July 1989.

On Dec. 26 the Olivers observe their 50th wedding anniversary. They hope part of the celebration will be the successful conclusion of the Archie Oliver Scholarship Trust. They've already asked their six children to make gifts to the trust fund instead of to them.

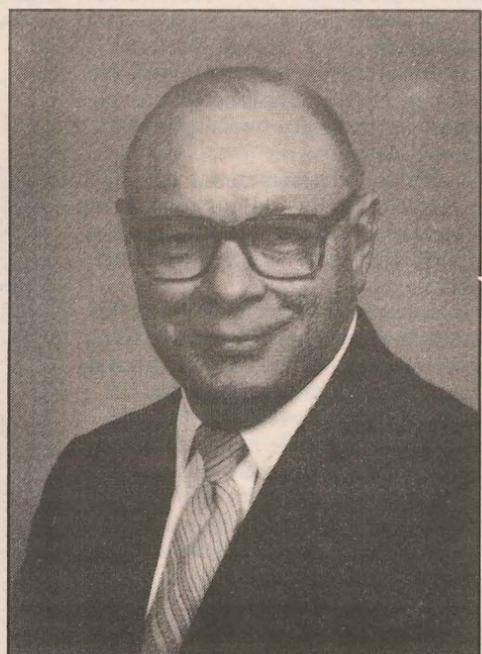


Archie Oliver

When LeRoy A. Peterson attended the 1991 graduation, it marked the 29th time he had participated in the ceremony since joining the Clear Creek faculty in 1962. That feat will not likely be duplicated in the near future. Peterson, a graduate of Clear Creek, has taught at least 34 courses during his tenure. The Michigan native is also a graduate of Columbia Bible College and Southern Baptist Theological Seminary.

Clear Creek recently established the LeRoy A. Peterson Chair of Homiletics to honor Peterson's distinguished career. A permanent endowment of \$200,000, of which only the annual interest will be used, will fund this professorship until Jesus comes.

Peterson has a distinguished career among Southern Baptists. He is a former pastor of churches in Kentucky, Tennessee and Virginia. While in Tennessee, Peterson was pastor to Choctaw Indians and helped organize the first Indian Baptist church in Tennessee. He has also served as a chaplain's assistant, camp counselor and assistant director of an alcohol rehabilitation center. He is author of the teacher's guide for the Life of Christ lessons for the Seminary Extension Department of the Southern Baptist Convention.



LeRoy A. Peterson