

Study, shew thyself approved

Wayne Jenkins, youth worker at First Baptist Church, Nashville, leads a group in a planning session for the upcoming January Bible Study emphasis. The 1981 youth study will be on the book of Romans while adults will review Philipians.

Adults, youth will study Paul's books in January

Two books by the apostle Paul—Philipians and Romans—will be the subjects of 1981 adult and youth January Bible Study sessions.

Philipians: Rejoice in the Lord is the adult textbook by Ray Frank Dobbins, professor of New Testament and Greek at New Orleans Baptist Theological Seminary.

The book explores two of the major themes of Philipians—joy and the need for unity in the life of a church.

"The only way to have unity in the church is to relinquish one's own personal rights in the interest of the health of the whole body," said Ralph Murray, projects promotion consultant in the Baptist Sunday School Board's Sunday School Department, Nashville. "One of the critical needs in churches today is a higher degree of unity and oneness."

The youth textbook, *Romans: Freedom Through Christ*, by Dan Kent, explores the topics of freedom from sin, freedom from death and freedom to live. Kent is associate professor of Old Testament at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

January Bible Study books are also available for use with preschoolers and children.

State Acteen scholarship deadline is approaching

Cathy Howle, state Acteen director, has announced that eight Acteen scholarships will again be given in 1981 by Kentucky Woman's Missionary Union.

To be eligible, an Acteen must have successfully completed her Queen Regent level in Studiact and be a graduating senior the year she applies. Application forms may be secured from the Kentucky WMU office (Box 43433, Middletown, KY 40243).

Each scholarship is valued at \$500 and is given to first year students only.

The deadline for making application, according to Miss Howle, is Jan. 15, 1981.

Joy to the world!

Foreign board nets \$1 million gift from Congressional action

by Stan Haste and Larry Chesser

Taking dramatic, 11th-hour action, the U. S. Senate and House of Representatives passed and sent to President Carter legislation restoring an income tax exclusion for missionaries and other overseas charitable workers.

The President, who has supported the measure, was expected to sign it quickly.

Approval of the provision, supported by a bipartisan group of lawmakers, came during an unusual Saturday session in both houses of Congress Dec. 13. Passage in both the Senate and House was swift and unanimous. Yet the ease with which final approval came belied an intensive struggle in the Senate over whether the measure would even come to the floor.

Sen. Robert C. Byrd, D-W. Va., Senate majority leader, after days of trying, finally succeeded in calling up the bill containing the tax exclusion provision under an agreement preventing additional amendments or a roll call vote. That crucial parliamentary maneuver saved the bill, H.R. 4968, from becoming a "Christmas Tree" to which other tax-related amendments could be proposed and debated on the floor.

Passage of the tax exclusion language came only two days before the final deadline for payment of 1979 taxes by employes of overseas charitable organizations. The Internal Revenue Service had twice extended the original deadline for payment, anticipating Congress might reinstate the exclusion.

In the case of the Foreign Mission Board, approval means a savings of \$1 million annually. The first payment of nearly \$1 million would have been due Dec. 15, with another similar payment due June 15, 1981 if Congress had failed to act.

But passage of the measure also benefits many other charitable organizations, both church-related and secular, which maintain personnel abroad. Estimates of savings to all such groups range as high as \$25 million annually.

In a statement issued Dec. 15, Foreign Mission Board president R. Keith Parks thanked Southern Baptists for their support in urging Congress to pass the tax exclusion language. "Our victory demonstrates the value of prayer, teamwork and persevering to the end," Parks said. "And it shows again missions is what pulls Southern Baptists together, especially when the chips are down."

Parks paid special tribute to editors of Baptist state newspapers for informing Southern Baptists of the need for supporting the tax measure. "They again have demonstrated the value of their role in communications and their own considerable contribution to God's work," he said.

Parks lauded several legislators by name, citing Senators Russell B. Long, D-La., John Chafee, R-R.I., Lloyd M. Bentsen, D-Tex., and David L. Boren, D-Okla., as well as U. S. Rep. Jim Wright, D-Tex., for playing key roles in the battle for passage.

"Most of all," Parks concluded, "we are grateful to God for answering our prayers that this matter be cleared up so we can concentrate on the business of missions." Funds saved by passage of the tax exclusion, he said, "can now go to the task of ministering around the world in the name of Jesus Christ."

Passage of H.R. 4968 capped more than a year of efforts by several members of Congress as well as charitable organizations to restore the \$20,000 exemption which had been in place prior to passage of the Foreign Earned Income Act of 1978.

The legislation was originally introduced in August 1979 by Sen. Chafee and reported favorably out of the Senate Finance Committee as an amendment to H.R. 1319 the following December.

Despite wide support for the measure, election-year events, including a standing threat from Republican senators to attach a tax cut amendment to any tax measure reaching the Senate floor, prevented finance committee chairman Long from bringing the bill to the floor.



Tele-cast: the six-minute men

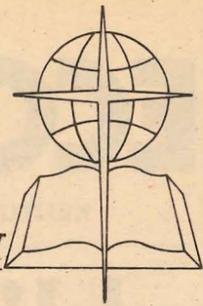
Baptist Sunday School Board president Grady C. Cothen [l], Radio and TV Commission president Jimmy Allen [c] and host and Bible teacher Frank Pollard taped four segments of "At Home with the Bible" to air in early 1981. They will discuss salvation, the second coming of Christ, prayer and the

Great Commission. Don Fearheiley, executive producer of the show, said the six-minute dialogs represent "another way to add a dimension to the scriptures so people can understand the verses and apply them to their lives."

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

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C. R. Daley

Daley Observations

Christmas is hope for captives and downtrodden

It's amazing how much more rapidly Christmas arrives each year for adults than for children. As a child it seemed there was an eternity between the visits of Santa Claus, now it seems we almost go out of one Christmas into the next. "As slow as Christmas" is not really slow any more.

The Christmas celebration has a Christian origin but by now almost the whole world has some kind of Christmas observance. Even cultures with other religions have adapted Christmas for their own use.

One of the blessings of Christmas is to forget all our troubles at least momentarily and let pure joy flood our souls. But this is not easy in our world and our day. For though Christmas as we celebrate it is almost perennial and universal, it has really never come to many in our world.

This came home to me one evening last week as I listened to Christian music with one ear and scanned a newsmagazine with my eyes. There was a tragic contradiction between the message of the Christmas carols and the news columns. The carols announced the birth of a savior for all mankind, the news columns described "man's inhumanity to man that makes countless thousands mourn."

The news from around the world had a horrible sameness. In the area of Italy, devastated by an earthquake, orphaned infants were being stolen from hospitals by unscrupulous traffickers who hoped to sell the babies for profit and racketeers hijacked relief shipments to sell on the black market while earthquake victims went hungry.

"Death on a Twisting Dirt Road" was the headline from El Salvador where political turmoil has claimed 8400 lives this year and where three American Catholic nuns and a lay worker serving as missionaries were shot in the back of their heads after three were raped.

In Haiti 42 newsmen were arrested for practicing freedom of the press and 18 of the 42 were given one-way tickets into exile.

In India a 17-year-old who had just collected about \$100 from one of his father's customers was accidentally caught in a police dragnet, was assumed to have stolen the money and punished without a further hearing. For punishment his eyes were punctured with needles, acid was poured into the bleeding sockets and his eyelids were fused permanently. The youth was one of 30 blinded in like fashion in recent months by state police.

These atrocities can be multiplied a hundred times around the world as we celebrate Christmas 1980. How can it be?

According to Luke the true message of Christ-

mas is the announcement of the angel to Judean shepherds 2000 years ago. "I bring you good news of great joy which shall be for all the people; for today in the city of David there has been born for you a savior, who is Christ the lord."

According to Jesus he was that savior who was anointed to preach the gospel to the poor, to proclaim release to the captives and to set free those who are downtrodden (Luke 4:18).

The liberation of Jesus is spiritual but it should include human rights. Why then in these 2000 years all the captives have not been released and all the downtrodden have not been set free? Is Jesus to blame?

A thousand times no. Wherever the gospel has been preached and Jesus has become the Savior, Christmas has truly come. As believers in Jesus Christ and heralds of his gospel, it is ours to bring the true Christmas to every dark corner and every captive heart on earth. This is not done by worshiping the Christ child once a year but by serving a grown-up Jesus every day of the year.

Churches are up against it, too

The latest one making the rounds is there will be no nativity scene at the White House this year because the wise men won't arrive there until Jan. 20, 1981. It's a cruel joke but the idea of wisdom in solving American problems is a welcome one.

Rampant inflation and soaring interest rates are doing their best to take all merriment out of Christmas. Americans have been taught to live on credit and now it stands to be their downfall. The dream of a young couple to own their own home has turned into a nightmare.

Not only are individuals and families distraught over the current American economy but churches are having to face up to it. Churches with old building debts at low interest rates are making it fine but those having to arrange for financing at current rates are truly up against it. Here are two illustrations.

First Baptist Church, Dallas, is the largest Baptist church in the world and may also be the wealthiest but it is in trouble, according to pastor W. A. Criswell. Writing in his regular column in the church newsletter Criswell says the church is held in a vise by the bank and now the church has to ask the bank and not God what it can do. He calls for a liberation from the bondage by reducing the indebtedness.

The Dallas church has a debt of over \$10,254,000. The interest rate on much of this is one percent above the prime rate which today is 21%. The annual interest paid by this one church now exceeds \$1,454,000 which is considerably more than the entire budget of several state Baptist conventions.

Criswell's first plea for sacrificial giving to reduce the debt brought gifts from individuals and families of \$17,000, \$100,000, \$21,000, a one-acre lot on a lake, a mobile home, a diamond-studded gold watch and no telling what else by now.

Another example is Valley View Baptist

Church near Louisville. The church recently built a family life center incurring an indebtedness of \$450,000. When a three-year construction loan comes due next year a permanent financing plan will have to be arranged and that's worrying pastor Howell Upchurch and church leaders.

The idea of paying off the debt ahead of schedule got started last May when somebody put some rings in the offering plate. The idea spread throughout the congregation and by now unusual things have happened.

The pastor and his family sold their second car and gave the \$800 on the debt. Others have brought television sets, stamp and coin collections, candlesticks, furs and diamond rings.

Recently one lady brought two stuffed hippopotamuses, a suede alligator and a hand-stitched dolphin to church. She made them to sell but changed her mind and gave them to the church to sell because she believes the church should have the family life center.

The results at Valley View so far have been phenomenal. The church debt was reduced by \$30,000 in a two-week period and Upchurch has already selected another congregation to help out of debt when Valley View's debt is paid.

All the effects of high prices and interest rates upon Baptist churches are not yet known but one thing is sure. Baptists are resourceful and they will find a way. Some who will have to put off building more facilities will learn how to make better use of present facilities. Multipurpose buildings will likely become popular and churches will resort to more do-it-yourself construction.

We might learn from the experience. Buildings are important but not indispensable. Conditions admittedly were different but the era of greatest impact for churches was the early days of Christianity when there were no church buildings.

One thing is certain. A church that defies reason and common sense and plunges into extensive building programs only to be so saddled with debt that staff members are starved and missions beyond the community is deserted is not wise.

Another noble man of God dies

In the death of G. Norman Price another illustrious Kentuckian has gone to his heavenly reward. Price was a princely preacher whose abilities and commitment made him outstanding as a pastor and as a staff member of the Southern Baptist Convention's Foreign Mission Board.

The Price family has made a major contribution to the Lord's work. As a preacher Norman's contribution was more visible but other family members like his brother, Judge Brandon Price, a Paducah Baptist layman, have demonstrated the same depth of commitment seen in Norman.

Few servants of God have given themselves more completely to the ministry. Surely Norman was ready for heaven but friends have some regret that his death came only six weeks after he had retired. His rest from a life of labors for the Lord will be in heaven instead of on earth.

Baptist News in Brief

Ridgecrest may want you

Applications for employment on the 1981 summer staff at Ridgecrest Baptist Conference Center are now being accepted.

Applicants must be between 18-65 and be able to work from May 31-Sept. 7.

Interested persons should write Summer Employment, Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, NC 28770.

Prioritize evangelism: two

The president of the Southern Baptist Convention and the denomination's evangelism director warned Baptists against basking in the success of the denomination's growth and issued a challenge for Baptists to make evangelism their top priority.

Both C. B. Hogue, evangelism vice president of the Home Mission Board, and Bailey Smith, SBC president, cited statistical reports projecting a 16.5 percent increase in baptisms last year in Southern Baptist churches.

Warning against complacency in the midst of success Hogue cautioned Baptists not to forget the ups and downs and the "natural ebb and flow of the tides of history."

He warned Baptists against trying to take credit for what is happening, saying the credit belongs to God, not men.

Smith said he believes this is the most exciting and fruitful hour in history to win people to Jesus Christ.

Smith believes the same approaches that worked in the 1950s will still work today. "People aren't harder to reach

today, sometimes we may just be lazier," he said.

He warned, however, that if the message is changed, the methods won't work.

Baptist seminaries grow

1980 fall enrolment at Southern Baptists' six theological seminaries in all degree and non-degree programs rose 4.8 percent, or 445 students, to a new high of 9695.

Growth in degree granting programs, as reported by the seminaries to the Association of Theological Schools, rose 9.6 percent to 9033.

New Orleans Baptist Theological Seminary showed the largest percentage increase. Its enrolment increased 8.5 percent to 1348 students in all programs.

Southern Baptist Theological Seminary, Louisville, rebounded from two years of decreasing enrolment and showed the largest numerical increase of 129. That brought its total enrolment to 2299, including 1874 in graduate degree programs and 425 in Boyce Bible School, diploma and non-credit courses.

Southwestern Baptist Theological Seminary, Ft. Worth, continues to be the largest seminary in the United States and likely the world with enrolment of 3684, an increase of 3.4 percent over 1979.

Iowa leader leaves at 63

Wilson Parker, executive director of the Iowa Southern Baptist Fellowship, has

announced his retirement Jan. 1.

Parker, 63, said he decided to take early retirement. His retirement, he said, will not slow down Iowa's plan to become a state convention Jan. 1, 1983. "We are approaching the guideline," he said. "We are on target."

Iowa, under Parker's leadership, has grown from 53 congregations to 69, and 8679 members were reported at the end of the church year. Southern Baptist Convention guidelines for state conventions specify 70 congregations and 10,000 members or 50 congregations and 12,500 members.

Relief is on the way

Southern Baptist giving to world hunger and relief through the Foreign Mission Board reached an all time high of \$5,220,182 by the end of November.

Giving surpassed the record of \$3,086,104 set in 1979 and may exceed \$5.5 million by the end of the year, said John R. Cheyne, the Foreign Mission Board's consultant for relief ministries.

Ring out the old, ring in the new

Postal restrictions limit Western Recorder to publishing 50 issues per year. This is the 50th edition for 1980, therefore, no issue will be printed next week. Two weeks of Sunday school lessons are included this week as a result. Your next issue will be dated Jan. 7, 1981, launching Western Recorder's 155th year of service to Kentucky Baptists. Happy new year from your state Baptist newspaper.

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Western Recorder staff

Seated, l-r: Dorothy Hayes, bookkeeper; Paul Whitler, circulation manager; Ann Tatum, subscription bookkeeper; Jean Bryant, subscription clerk. Standing, l-r: George Strickland, compositor; James H. Cox, associate editor; Juanita Spicer, editorial secretary; Chauncey R. Daley, editor.

Mountains to the Mississippi

Missions

FMB appoints HARRISES



Mr. and Mrs. Larry L. Harris were among 35 persons named missionaries by the Southern Baptist Foreign Mission Board Dec. 9 at First Baptist Church, Waynesboro, Va.

The HARRISES will work in Hong Kong/Macao, where he will be a general evangelist and she will be a church and home worker. He is pastor of Per-simmon Grove Baptist Church, Alexandria, Ky.

Born in Cincinnati, Oh., Harris grew up in Bellevue, Ky. He received the BA degree from Morehead (Ky.) State University and the MDiv degree from Southern Seminary.

He taught high school in Bellevue and was interim pastor of Silver Grove (Ky.) Baptist Church and Grant's Lick (Ky.) Baptist Church. He was volunteer assistant activity director of a children's home in Middletown and associate pastor and youth director of Clifton Baptist Church, Louisville. He was pastor of First Baptist Church, Hershey, Pa., and Ashland Avenue Baptist Church, Covington.

Mrs. Harris, the former Marie Brotherton, was born in Decatur, Ind., and also lived in Covington and Bellevue while growing up. She attended Southern Seminary and Northern Kentucky University, Highland Heights. She was a service representative and then trainer-supervisor for the telephone company in Cincinnati, a secretary at Southern Seminary and temporary patient accounts supervisor at a health care facility in Newport, Ky.

The HARRISES have two sons, Bradley Lynn, born in 1974, and Christopher Lee, 1976. The family will go to Pine Mountain, Ga., in January for a 12-week orientation before leaving for the field.

Ordinations

Coral Hill ordains Staples
William Richard Staples was ordained to the gospel ministry by Coral Hill Baptist Church, Glasgow, Dec. 21.

Hager ordained at Russell Cave
Douglas Wayne Hager was ordained to the ministry by Russell Cave Baptist

Church, Elkhorn Association, Nov. 30. He is the son of Mr. and Mrs. Douglas Hager of Lexington.

The council was composed of Ed Barnicott, First Southern Baptist Church, Clarksville, Ind.; Donald Carroll, White Sulphur; Harold Polk, Elkhorn Association; George Redding, Boyce Bible School; and William Slater, Southern Seminary.

Hager is a student at Southern Seminary.

George W. Cummins Jr. is pastor at Russell Cave.

Cold Springs ordains six deacons

Six deacons were ordained at Cold Spring Church, Northern Kentucky Association, Dec. 7. The new deacons include David Art, Larry Everman, Steven McCarthy, Jack Schrader Jr., Randall Smith and Al Pack.

Frank T. Florence Jr. is pastor.

Personnel

Hisel resigns Sidney

Jim Hisel, pastor of Sidney Baptist Church, Pike Association, has resigned and moved to Northern Kentucky.

Mike Kohari has been called as interim pastor.

Amity pastor retires

James S. Wilson, pastor of Amity Baptist Church, Northern Kentucky Association, announced his retirement from the ministry Dec. 7.

Wilson has been a minister 27 years. He will remain in the northern Kentucky area and will be available for supply preaching and revivals.

Franklin First calls David Crocker

David Crocker has been called as pastor of First Baptist Church, Franklin. He will assume his new pastorate Jan. 4.

Crocker is the former assistant pastor of First Baptist Church, Montgomery, Ala.

Rosine calls Southard

Rosine Baptist Church, Ohio County Association, has called Glenn Southard as pastor.

Morris to pastor Centerfield Ninth & O

David Morris, a fourth year student at Clear Creek Bible School, has been called as interim pastor of Ninth and O Baptist Church Satellite Mission at Centerfield. They have bought two

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acres of ground with an option to buy more land. They expect to build a metal building by next spring.

2nd, Russellville, calls McConnoughhay
Second Baptist Church, Bethel Association, has invited Donald McConnoughhay to become pastor. He began his duties Dec. 1.

Widick enters semi-retirement

Hugh Widick, pastor of Lake Spring Baptist Church, Simpson Association, has tendered his resignation effective Jan. 25.

Widick will go into semiretirement, being available for pulpit supply.

Mt. Zion calls McCowan

Denny McCowan has accepted the pastorate of Mt. Zion Baptist Church, Laurel River Association. McCowan was ordained Nov. 22 by Pilgrim Rest Baptist Church in the same association.

Dupay calls Wilkerson

Dupay Baptist Church, Green Valley Association, has called Kenneth Wilkerson as pastor.

Hefner new at Immanuel

Conrad C. Hefner assumed the duties of pastor of Immanuel Baptist Church, Northern Kentucky Association, Nov. 16.

A native of North Carolina, Hefner

attended Lexington Baptist College.

He and his wife Elaine are the parents of twin sons: Robert and Christopher.

A welcoming reception was held in their honor Dec. 7 at the church.

Whitler accepts Bellepoint pastorate

Paul Whitler has been called as pastor of Bellepoint Baptist Church, Frankfort.

The former business manager of Western Recorder, Whitler will remain with the paper as part time circulation manager.

Raymond Flynn new at Annville

Effect Sept. 22 Raymond Flynn is new pastor of Annville Baptist Church, Irvine Association.

Groce joins Fairland Baptist

Fairland Baptist Church, Freedom Association, called Larry Groce as pastor.

Hatfield completes DMin in counseling

Jesse A. Hatfield Jr., director of Spring Meadows Children's Home, has completed requirements toward the DMin degree in counseling at Louisville Presbyterian Seminary.

On Sept. 27, 1980, he was accepted as a member in the American Association of Pastoral Counselors.

Develop Bible Skills for Children and Youth

Six conferences to train children and youth leaders in conducting Bible drills. The associations listed below have scheduled a Bible Drill and Speaker's Tournament conference. All workers, teachers, and leaders of children and youth are invited to participate in the one nearest them.

Date—Association	City	Church
Jan. 6—Rockcastle	Mt. Vernon	Northside
Jan. 12—Little Bethel	Madisonville	Assoc. Office
Jan. 19—Russell Creek	Pierce on Ky. 218	Trammell Creek
Jan. 20—Salem	Ekron 8 mi. W on Ky. 144	New Highland
Jan. 26—Lincoln	Waynesburg 5 mi. N on Ky. 501	Pleasant Point
Jan. 27—Boone's Creek	Mt. Sterling	Reid Village

(All Times Are 7:00 P.M.)

A church can have participants in the Bible Drills and Speaker's Tournament whether they have an active Church Training program or not. With the January emphasis on Bible study why not emphasize the development of Bible skills with your children and youth.

For further questions on the Bible Drills or Speaker's Tournament and these conferences write Church Training Department, Kentucky Baptist Convention, P.O. Box 43433, Middletown, KY 40243 . . . or call (502) 245-4101.

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Journal: Nigerian mission tour



Hancock

by Gregory L. Hancock

On Dec. 26 a team of volunteers from Lincoln County Association will depart for a month-long tour of Southern Baptist mission work in Nigeria. Gregory L. Hancock, pastor of Stanford Baptist Church, a member of that team, will chronicle that bold mission venture for Western Recorder readers. His first instalment appears this week.

10/10/80

Today, in the annual associational business session, the ball got rolling. Following an invitation from Nigerian missionary Wiley Faw Sr. at last year's World Missions Conference, our association agreed to "earnestly pray for the Nigerian mission effort and seriously consider sending a team to help with the world on the Nigerian mission field."

That agreement translated into speculative planning on the part of the associational missions committee and the committee found itself ready, today, to bring a recommendation to proceed to the floor of the business session.

Recommendation approved. Unanimously.

Two major tasks now loom ahead: one, accumulate the proper papers and clearances for international travel; two, promote among our 28 churches a special mission offering. We estimate \$9000 will be needed to pay expenses for the five-man team.

Right now, in Nigeria, Wiley Faw and his staff circulate the word throughout their rather

sizeable parish. "Men are coming from America to proclaim the gospel of Jesus Christ." I am awed by the audacity of the endeavor. We are a rural Baptist association. We have no sizeable resources. We demand no worldwide attention. The talent we possess is simple and unassuming. I know that but for God's presence with us, we are unequal to the task.

To this point in my life, "the gospel to every nation . . ." has been a vague generality—copy for missions magazines and illustration for evangelical preaching. Suddenly the instruction becomes specific and personal. *I am going.* The responsibility for taking the gospel rests in *my* hands.

I cannot help but wonder if all my questions can be answered before our Dec. 26 departure date. What will I wear? What will I say: How will I handle the language barrier? How is the food? The water? What dangers will we encounter?

My family is concerned. So are many of my friends. We recognize the opportunity I have been given. We appreciate the confidence the association has shown by appointing me to the team but we also note the responsibility. We pray God will make us assets, not liabilities to his work abroad.

11/2/80

Answers are coming in. Our team met together this afternoon, along with the alternates who will fill in should one of us be compelled to drop out. We have applied for passports; requested through the Foreign Mission Board; made appointments for inoculations; and purchased a travel plan.

A letter to me from Nigeria both satisfies and teases. For the first time I am aware of the multifaceted purpose of our mission. Although we go, primarily, as gospel ministers, we must go as "suppliers" and "sustainers" as well.

Our missionary hosts, Mr. and Mrs. Wiley Faw Sr., need supplies: tracts for distribution during our revivals; foodstuffs to supplement the drain we will place on their resources; film and batteries—both rare and expensive in Nigeria; toilet items; January Bible Study materials; pulpit supplies for pastors in remote areas. These things and more in addition to our personal luggage. To complicate matters, we find ourselves allowed only two suitcases and one carry-on bag.

We'll fly out of Lexington Dec. 26, transfer in Atlanta and arrive in London, England at 7:30 a.m. Dec. 28. We'll lay over for 15 hours in London—our only time for sightseeing on the entire trip. At 10:50

p.m. we'll depart London for Kano, Nigeria. Kano is a military air base and we are ominously warned, "No picture taking will be tolerated."

While processing through customs into Nigeria we are to say nothing about coming to work. We are "tourists," visiting missionary friends.

Cross country vehicles will meet us at Kano and transport us to Gombe—half a day away, we're told—where we'll meet the Faws and be given an "in country" orientation.

All that is weeks away, however. Right now we pray together. We encourage one another. We compare sermon notes and personal comfort measures. We get our heads—and our hearts—together.

The words "bold mission" creep into our conversation. Our churches begin to respond to the theme as if they were hearing it for the first time. Parents call me to share how their children have searched through encyclopedias and atlases to learn about where I'm going. Sunday school teachers set time aside in crowded schedules to explain the 'why' of it all. Deacons and laypersons volunteer their services to the church during my absence. A special, month long revival is proposed to coincide with our revival services in Nigeria.

Others on the team remark that similar things are happening among their congregations. They begin to sense, across the centuries, a close kinship with the Jerusalem church that first commissioned Paul and Barnabas. Our fellowship grows closer.

Members of the team comment time and time again, "We should have done this years ago." Why we did not is hard to ascertain. Perhaps we lacked the faith.

Funny thing about faith, though. Tried, even falteringly, once, it compounds and grows and entices its patrons to try again. We begin to get the message: "Trust in the Lord with all your heart; and lean not unto your own understanding. In all thy ways, acknowledge him and he will direct thy paths."

11/12/80

Our first major setback. Team member Larry Caldwell has been forced to drop out. His doctor fears the Nigerian diet will aggravate a precarious health condition.

Now, to the original four—David Johnson, Jimmy McKinney, Wiley Faw Jr., and me—we add the name of Charles Buschur, a bivocational pastor and farmer from the southern part of the county. Buschur has already completed passport application and his name is among those being processed

for visas at the Nigerian embassy in Washington, D. C. There will be no delay, as far as traveling arrangements are concerned.

We regret to see Larry withdraw but we are pleased to have Charles with us for the journey. Words are inappropriate. Each of us sees himself in Larry's place and as we receive his promise to support from the home front, we know we'd do the same even though our hearts would be broken. On the way home, I cry in the car.

My church has decided to add its own emphasis to the Nigerian mission tour. They call it, "One in the Spirit."

A special commissioning service is scheduled for the Sunday before I leave. The deacons and I will exchange laying on of hands to symbolize our hopes and prayers for one another. Then, while I'm away, they will fill the pulpit on respective Sundays and Wednesday nights and will coordinate their topics and scripture readings with those I project to be mine on those days. Cottage prayer meetings will supplement our regular Wednesday evening gatherings. One of our most respected Sunday school teachers will teach the book of Philippians in January Bible Study.

Families and individual members of the church extend their support of the project by entering into a "Table Setters" program. The Foreign Mission Board informs us it costs about \$15 per day to feed a mission volunteer on the field. We do not wish to place a strain upon already limited funds. Therefore, we opt to pay our own way. The "Table Setters" program gives each contributor of \$15 the knowledge that they have supported a team member for one day.

To date, we have raised over \$6000 of the needed \$9000. Income is beginning to slow down, however, and we agree to contact each church WMU director in the association to ask for assistance. The associational director of missions, Jesse Sebastian, assures us our call for help will not go unheeded. He knows of many who intend to contribute but, as yet, have not done so.

Considering that, I reflect upon my own giving habits. I have been a regular tither ever since seminary days. But there have often been occasions when I intended to give, over and above my tithe, to some one special project. Sometimes I remembered to do so. Other times I got distracted and forgot.

Everybody has his own special project, I suppose. But I grow increasingly aware some projects deserve a Christian's attention while others do not. Missions deserves a Christian's attention. Why do so many of us hold back?

12/1/80

The departure countdown begins. Our nerves are beginning to show a bit. We are more confident than ever but we find it difficult to combat the butterflies in our stomachs as we discuss travel plans.

Our plane tickets have arrived from the Washington, D. C.-based travel agency. We anticipate our passports and visas on Friday of this week.

The associational executive board met tonight and voted, unanimously, to include an additional member on the primary mission team. Stanley Stevenson, pastor of New Salem Baptist Church, was the only alternate team member. He had completed his paper work along with the rest of us and had taken all the required vaccinations. Nothing stood between him and participation, proper, except approval by the board and some additional financing.

To this point God has provided our every need. We have every confidence the necessary funding will be forthcoming.

The most recent correspondence from Nigeria informs us that, during our stay, we will visit 77 different churches and preaching stations and will present more than 160 worship services. All this in the context of a two-week revival effort that will encompass two Nigerian Baptist associations and several thousand persons.

Three of our team—David Johnson, Jimmy McKinney and Charles Buschur—will come back home immediately following the revivals (simultaneous revivals, they call them there). The remaining three—Wiley Faw Jr., Stanley Stevenson and I—will stay behind to help with follow-up and to conduct two additional revivals in the Gombe area.

We have so much yet to learn; so many questions yet to be answered. I know only experience can inform us completely.

I never really knew about mission work until I began to get involved. I still know so little; but I have seen something of the tip of the iceberg. I look back, ashamed, on my bold missions attitude.

Involvement is the key. No one can know the scope of missions; no one can know the dynamic until he is involved. I hope and pray I never again grow satisfied with armchair quarterbacking. There is absolutely no substitute for being in the lineup.

To be continued

Clear Creek Comments

D.M. Aldridge, President
Clear Creek Baptist School
Pineville, Ky. 40977



Giant maps

Robert O. Fitts has taught Old Testament at Clear Creek Baptist School for almost 18 years. In addition to his intense love for teaching the Bible, Fitts has another love, almost as great as teaching. It is a love for archaeology and maps of Bible lands.

In one of our classrooms are huge maps which give the students here a more accurate scope of distance and relationship. Fitts worked long, hard hours, after class many times, to prepare the maps. Incidentally, the ceiling in that room had to be modified to accommodate one of the large maps!

Prior to coming to the school, Fitts served for several years with the Kentucky Baptist Convention Sunday School Department and was a pastor for 20 years in Kentucky, Ohio and Tennessee.

After graduation from Carson-Newman College, Jefferson City, Tenn., he earned graduate degrees from Southern Seminary. Fitts has done additional study at the University of Georgia and Lexington Theological Seminary.

In the summer of 1974 he participated in an important archaeological "dig" of the ancient city Aphek in Israel.

His wife Velois, a teacher at Harmony Elementary School, holds a master's degree in education. The Fitts have four children: John is a medical doctor in Bowling Green, Ky., Suzanne and her husband Don Mantooth are missionaries in Israel, Deborah Condley is a teacher in Knoxville, Tenn., and her twin brother Douglas is a businessman in Lexington, Ky.

It is my personal belief the success of Clear Creek Baptist School is largely the result of so many fine, dedicated servants of the Lord like Robert O. Fitts.

You would have an enjoyable time visiting our school to see the maps made by Fitts and to see the unusual model of Jerusalem.

KBC Activities

Here and now

DECEMBER

- 25 Christmas
- 28 Student Day at Christmas. Materials available from Student Department, Kentucky Baptist Convention

Looking ahead

JANUARY

- 5-9 January Bible Study Week. Books available from Baptist Book Store
- 11 Soul Winning Commitment Day. Kentucky Baptist Convention Evangelism Department sending pastors information
- 12-13 Area Evangelism Fellowships. Conferences for pastors, church leadership and laymen. 7 p.m.
 - 12—Louisville, Carlisle Avenue Baptist Church
 - 13—Lexington, Central Baptist Church
- 19-20 Area Evangelism Fellowships. Conferences for pastors, church leadership and laymen. 7 p.m.
 - 19—Owensboro, Hall Street Baptist Church
 - 20—Bowling Green, Eastwood Baptist Church
- 23-24 Deacons, Pastors and Wives' State Conference. Cedarmore Baptist Assembly. Evening meal 23rd through noon meal on 24th. Register with Cedarmore. Conference repeats 1/30-31
- 25 Baptist Men's Day
- 26 Area Evangelism Fellowship, Mayfield, Northside Baptist Church
- 27 Area Evangelism Fellowship, Hopkinsville, Second Baptist Church
- 30-31 Deacons, Pastors and Wives' Conference. Cedarmore

FEBRUARY

- 1 Baptist World Alliance Sunday
- 2-3 "Growing a Loving Church" Seminar. Lexington, Parkway Baptist Church
- 8 Race Relations Sunday
- 9 Area Evangelism Fellowship. Somerset, Ferguson Baptist Church
- 9 Regional Royal Ambassador Congresses. Benton First Missionary Baptist Church and Louisa Baptist Church
- 9-10 Student Mission Emphasis Week
- 10 Area Evangelism Fellowship. Prestonsburg, First Baptist Church
- 10 Regional Royal Ambassador Congresses. Central City First Baptist Church and Hyden First Baptist Church
- 12 Regional Royal Ambassador Congresses. Auburn Baptist Church and Columbia Baptist Church
- 13 Regional Royal Ambassador Congresses. Williamstown Baptist Church and Louisville Davis Memorial Baptist Church
- 13 Area Evangelism Fellowship. Maysville Central Baptist Church
- 15 Baptist Seminaries, Colleges and Schools Day

Oneida Journal

The spirit of Christmas

Barkley Moore, President
Oneida Baptist Institute, Oneida, Ky. 40972



Henry Van Dyke asked:

- "ARE YOU willing
 - to forget what you have done for other people, and to remember what other people have done for you;
 - to ignore what the world owes you, and to think what you owe the world;
 - to put your rights in the background and your duties in the middle distance, and your chances to do a little more than your duty in the foreground;
 - to see that your fellowmen are just as real as you are, and to try to look behind their faces to their hearts, hungry for joy;
 - to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life;
 - to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—
ARE YOU willing to do these things even for a day?
THEN YOU can keep Christmas."

The gospel writer Luke records the news of the first Christmas, an angelic message: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord"—Lk. 2:10-11.

The spirit of Christmas—announced long ago from the heavens—glory to God in the highest, peace on earth, good will toward men.

The spirit of Christmas—the most powerful, most mysterious, most beautiful spirit on earth—is still alive this year when evil is rampant in the land and over the earth.

The spirit of Christmas—lights shining through the dark, bells, chimes and child voices, the smell of snow, the fragrance of evergreens, the magic radiance of the star over Bethlehem, the rhythmic beat of angels' wings.

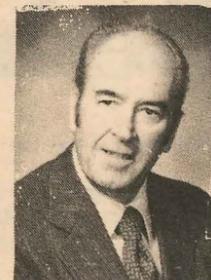
The spirit of Christmas—dwells in human hearts through cheery words between strangers in a street, an emotion of pity and humanity extending to the grubbiest ghetto, neighborliness, tenderness, kindness, compassion, friendship, even to the laying down of life.

The spirit of Christmas—all the mystic beauty of inspired poetry and music and art, Isaiah's prophecy of the Sorrow-bearer, David's song of the Good Shepherd, Saint Luke's story of the miraculous birth, Whittier's hymn to the Eternal Goodness, Handel's magnificent "Messiah," Raphael's paintings of the Christ.

The spirit of Christ—the true spirit of Christmas completely interpreted to men in the earthly life of our Lord himself cradled in a manger, growing up in a plain home, working in a carpenter's shop, walking among common humanity, feeling a great compassion toward people, bearing their burdens for them, teaching them by his words and by his life to love the Lord with all their heart, soul, mind, and then a cross on a hill, a life's work finished, with the victorious prayer: "Father, forgive them, for they know not what they do."

Who among us, in this critical day of history, feels a groping for some higher way of life and nobler end of living, something worthy of his best and capable of calling out that best, something worth giving his life to and even for if need be? He will find it here. It is the true spirit of Christmas, the spirit of Christ.

Frank Owen



Christmas questions

The Christmas season raises some questions to sharper focus than usual for people to ponder who have not accepted Christ as Lord. Let us look at some of them:

I. Has God appeared in Jesus Christ? As Christmas comes and goes this question remains to all who have not yet believed. Has God appeared or not?

Christ is the only claimant to incarnation. Other world religions have deities of various sorts and some of them have many deities, but only in Christianity is it claimed that "the word was made flesh." (John 1:14) In other words, Jesus has no competition so far as what He claimed is concerned.

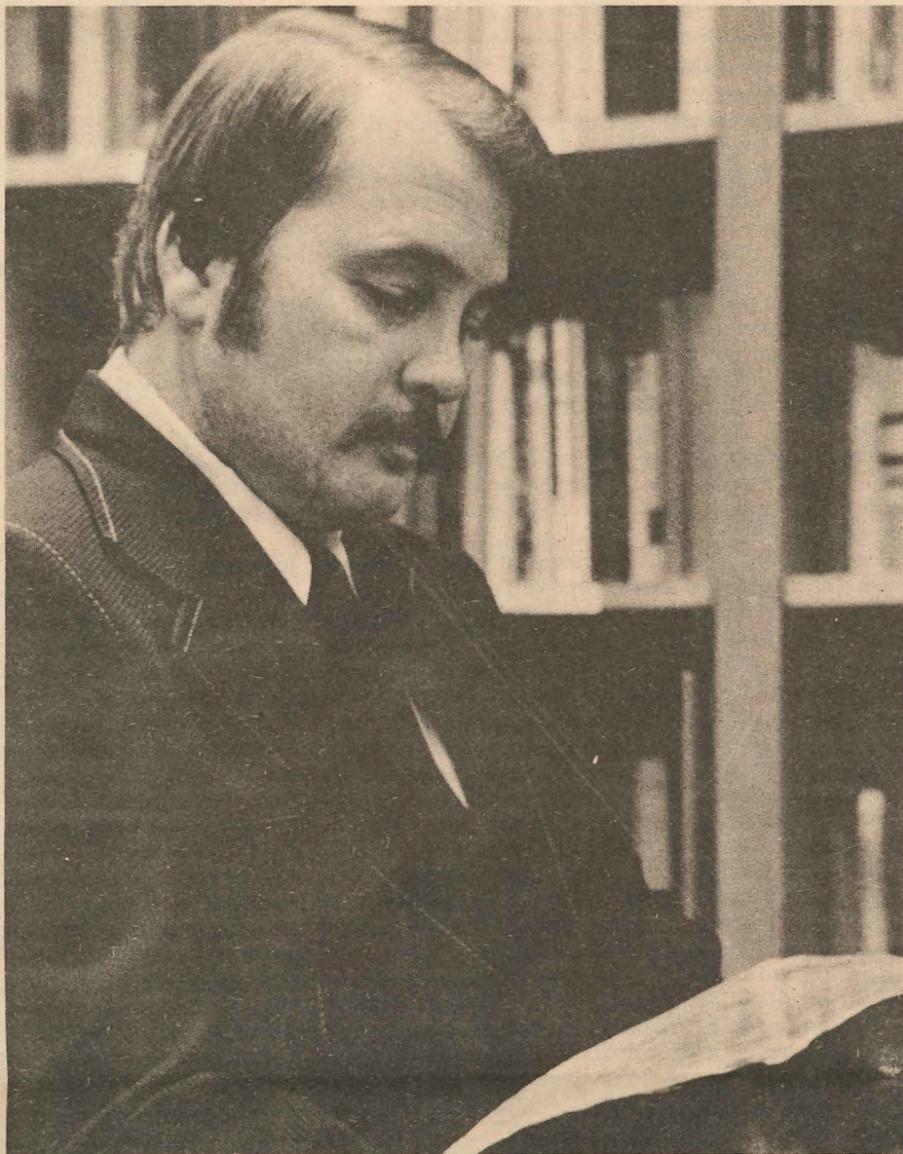
II. If God has not appeared, how do we explain Christ? How do we explain His amazing life and influence? How explain the persistence in history of His influence and teaching and the persistence of the faith of His followers? How else explain the historical church except to remember Christ's words "the gates of hell shall not prevail against it." (Matt. 16:18)

III. If God has not revealed Himself, then why not? Why would God remain in the shadows without speaking, without giving some assurance to the many hearts that cry out for His being and His love? Why would God leave all the questions about Himself eternally unanswered? Why would He leave us to live in confusion as to purpose, identity, destiny?

IV. If you will not receive God in Christ, then in what manner of revelation would you receive Him? What better personal revelation could he give you than Jesus? What better image of God could you possibly imagine than that He be just like Jesus? That is, insofar as human outline can reveal God. If you would not receive Him in this form, how can He reach your free soul? How could you be led to believe?

V. If Bethlehem's story is not true, then why can't history dispose of it, or blur it, like myths change with time?

If Christ, be true, then it is the greatest thing earth ever heard. All else fades into insignificance. If not true, then we are abandoned to perennial agnosticism. What think ye of Christ?



Lionel Patton, found alive after being placed in a New Orleans mortuary, is now studying for a music ministry at Boyce Bible School. The mortuary experience was the catalyst which led Patton to the ministry. [BP photo by Ray Hayes]

Boyce student awoke with heaven on his mind

by Steven L. Higdon

Lionel Patton came alive in a New Orleans mortuary.

Thought dead, Patton was sent to the mortuary after an accident in which his car had hit a concrete abutment. The lower part of his face was severed from his skull, clinging only by some skin and muscle. Because doctors could find no trace of pulse, he was declared dead on arrival.

When he woke up in the mortuary crypt, Patton thought he was in heaven. He tried to pray and sing hymns. Finally an attendant heard him and had him sent back to the hospital.

"When I came to in the morgue," Patton recalls, "I was sort of singing. I thought I was going to a better place, but I was still stuck in this miserable world. Since I was here, I felt like I had to turn it (his life) around and make it a positive motion instead of a negative one. I had been spending my life on the road making a pile of money, but it didn't mean anything to me."

The incident became the catalyst which turned Patton's life around, leading him to study for the ministry at Boyce Bible School.

Patton had won honors as a high school vocalist in Hawaii, but he lost his desire to sing after moving to Alabama at age 19. He felt unaccepted in Alabama and became an introvert.

He was a driver for a large busing and trucking firm when he had the accident in April. Patton spent four weeks

in the hospital and upon reflection, was disappointed in everything he had been involved with before—his singing, driving, Golden Gloves boxing and karate.

"I wanted my life to count for something and the only way I knew to do that was to improve a skill I thought I lost," he says.

That skill was his singing which he wanted to use in ministry. Since he hadn't graduated from college and because his father, Ernest L. Patton, had graduated from Southern Seminary, Boyce Bible School was his choice for training.

"Right now I'm singing for any church that asks me," Patton says. "It seems like this testimony is getting across to some people in church who just don't listen unless something different happens."

Comparing his current life to that before April, Patton declared it takes "more guts to get up in front of a congregation and tell a testimony and sing than it does to walk into a bar room and take on two or three guys. It's a lot more frightening to me."

Patton wants to make sure people know the source of his new life.

"When I sing, at the end, I say 'unto only God be the glory' because people have a way of sometimes praising you when it's not you. I wouldn't be here, I wouldn't be talking much less singing if it were just me."

Bethlehem has no room in the inn

by Norman Jameson

Christian pilgrims to Jesus' birthplace will have more trouble finding room in the inn than his parents did 20 centuries ago.

Had Mary and Joseph had to contend with the 30,000 visitors expected Christmas Eve in Manger Square, Bethlehem, Jesus may have been born in a tour bus.

There are only 40 hotel rooms in Bethlehem, according to the Israel Government Tourism Administration in New York. Fortunately there are 6000 hotel rooms in Jerusalem, just six miles away.

Of course, if Jesus had not been born in Bethlehem there would be no crowds there at Christmas. But he was and that fact is the magnet for the iron-spirited crowds which crush the bleak little hamlet of 15,000 people annually.

It's conceivable everyone who responded to Caesar Augustus' decree that all the world should be taxed and made their way to the city of David could have been housed in the church building which now covers the traditional site of the stable where Jesus was born. The huge Church of the Nativity was begun in the fourth century by Helena, mother of Roman Emperor Constantine. It was enlarged and restored by the Crusaders.

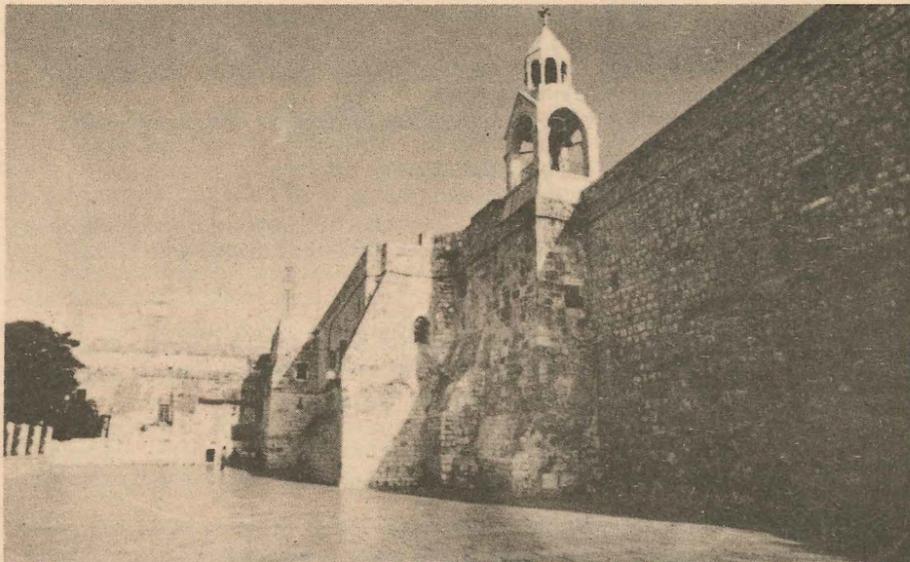
The church entrance was shortened and narrowed long ago to keep disrespectful Turks from galloping their horses through the building when they controlled the holy places.

Inside is the underground Grotto of the Nativity, a candlelit enclave that has bruised many a pilgrim's knees and endured the instamatic illumination from countless cameras. The site is garrisoned by priests who allow brief moments for the religious to pray. Bless you children, next group please. Those tourists who are merely curious bemusedly watch the pilgrims as they would those who still consider the great European cathedrals places in which to worship.

Returning outside to Manger Square, foot traffic flows past the fruit trucks and tour buses to a convenient row of gift shops where the sacred experience can be etched indelibly in mind with olive wood carvings, candles and key chains.

A Christmas Eve service is held just outside of town in the famous "Shepherds' Fields," where, under cover of night, Bethlehem's dark streets shineth with a peace which quiets the commercial blare.

At 11:45 p.m. comes the midnight mass in the Basilica of the Nativity,



The Church of the Nativity in Bethlehem covers the Grotto of the Nativity, traditional site of Jesus' birth. Thirty thousand pilgrims will crowd Manger Square on Christmas Eve, dwarfing the crowds which kept Mary and Joseph from finding room in the inn.

broadcast live around the world. A post office is open to enable pilgrims to have their mail stamped with the special Christmas postmark.

They then shiver aboard their waiting buses to Jerusalem, Tel Aviv and Haifa, convinced that had there been a manger, they would have seen Bethlehem as the shepherds did that night.

The next morning Bethlehem residents clean up, stock up and prepare for the next groups who will come to be near the birthplace of Jesus on his birthday; the Orthodox, whose Christmas is Jan. 6-7, and the Armenians, who will be there Jan. 18-19.

Bless you children, next group please.