

Bumped trustee is 'outraged'

James A. Auchmuty Jr. is challenging the Southern Baptist Convention committee on boards for its failure to renominate him for a second term as a trustee of the Baptist Sunday School Board.

Auchmuty, pastor of Shades Crest Baptist Church, Birmingham, Ala., served one four-year term as a BSSB trustee but was not renominated for a second term when the committee on boards met in Nashville Mar. 23-24, even though messengers to the 1980 SBC in St. Louis recommended second terms for trustees who had "served well" during first terms.

The pastor will publicly contest the report of the committee on boards when it is presented to the 1981 annual meeting in Los Angeles. He is also planning to challenge the "function and procedure" of the committee.

Auchmuty, who said he is "outraged" by the sequence of events which led to his being "bumped" from the Sunday School Board, added, "I have been labeled both a heretic and a liar. In a reversal of the age-old maxim that a person is presumed innocent until proven guilty, I have had to, in fact, prove my innocence."

Auchmuty said he received a letter from E. P. Wallen, pastor of Vineland Park Baptist Church, Hueytown, Ala., and one of two Alabama representatives on the committee on boards, on Feb. 9. The letter inquired about Auchmuty's "view of the Bible."

The letter said Wallen and Perry Calvert, a Huntsville insurance agent and the other Alabama member, were attempting to comply with Resolution 16 on doctrinal integrity passed at the 1980 St. Louis meeting "to ensure that our nominees to serve on the various boards are in agreement with the view of the Bible stated in the resolution," which said the scriptures are infallible and without error.

Auchmuty responded, "individually and corporately, privately and publicly, I have affirmed the Baptist Faith and Message Statement of 1963." He added that Sunday School Board trustees "meeting in Nashville in regular session on Jan. 28, 1981, unanimously reaffirmed the aforementioned statement and its specific reference to Resolution 16. I was present and voted."

Auchmuty says he called Wallen Apr. 2 to inquire about the status of his renomination. He was told Wallen "made a personal, arbitrary decision not to recommend me for a second term in the interest of including others in leadership positions."

Fred Wolfe, pastor of Cottage Hill Baptist Church in Mobile, Ala., was nominated in Auchmuty's place.

In a letter to the committee on boards members dated Apr. 17, Auchmuty raised questions as to whether his letter to Wallen had been available to the committee when it deliberated his case. He included a copy of the correspondence to each member.

Wallen then wrote on Apr. 24 to members of the committee saying the decision not to renominate Auchmuty "was not arbitrary. Rather it was and is our considered opinion that he is not supportive of the admonishment stated in Resolution 16 on doctrinal integrity."

Wallen also claimed, in his letter, that "Auchmuty authored articles appearing in Alabama Baptist which, in my opinion, clearly contradict his implied claim to support, in full, Resolution 16."

The Hueytown pastor also wrote Auchmuty "failed to mention that he hosted a meeting of 'The Friends of Missions' headed by Cecil Sherman of North Carolina," whom Wallen said "has publicly declared that he does not believe in an inerrant and infallible Bible."

Auchmuty, in a letter to the committee on May 4, said the first article he wrote for Alabama Baptist appeared in 1974 and the last "on Sept. 11, 1980. If these articles are the determining factor, then I was a marked man on his (Wallen's) hit list at least five months and maybe as long as seven years prior to the date of his query and six months before the committee. . . . It would not have mattered what I said."

In the same letter, he asked if meeting with Sherman "makes me anymore his theological twin or clone than it made Bailey Smith, who also had a meeting with Sherman. 'I insist on being judged on my own beliefs and statements and on evidence germane to the central issue.'"

"I think it is grossly unfair when this kind of unfairness is exposed and there is no redress. I was tried and found impure without a hearing," he said. Auchmuty added that the report of the committee on boards will be challenged and "the unfairness of the whole procedure will be exposed."

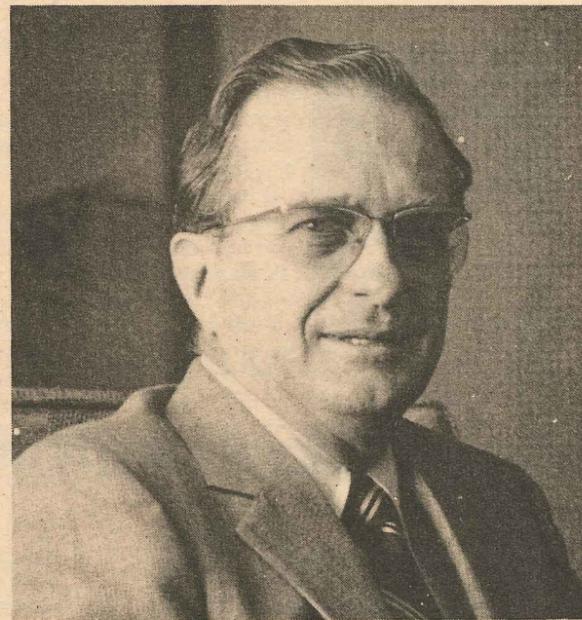
He did not say, however, who will lead the challenge.

He has been supported by the church he has served for nine years and by church staffers. The congregation, on May 6, unanimously adopted a resolution affirming Auchmuty's doctrinal integrity and Christian character and called on the committee to make a "public statement . . . to correct any erroneous impression as to the doctrinal position" of the pastor.

Auchmuty said he is working with others to prepare materials for a bylaw standardizing committee procedures to "guarantee fairness to everybody concerned and continuity from year to year."

Auchmuty is uncertain whether the proposal will be made in Los Angeles or at the SBC Executive Committee when it meets in Nashville Sept. 21-23.

"We are identifying what the procedure currently is and are working to come up with a viable alternative that will guarantee honesty, fair play and continuity," he said.



Grady Cothen

Cothen calls creedalism a serious SBC problem

Reliance on the Holy Spirit and good sense will enable Southern Baptists to resolve disagreements over who should be president of the convention and who should serve on agency boards, says Grady Cothen, president of the Baptist Sunday School board.

But the real cause for alarm, the issue that has Cothen saying, "Now, I'm scared," is his fear that a continuing effort to adopt a narrow creedal statement will cause an irreversible rupture of fellowship in the convention.

Writing in the June issue of "Facts and Trends," a monthly board newsletter for church staff persons, Cothen said such a rupture would so dissipate the intellectual, spiritual and financial resources of the convention it would "cease to exist as an effective evangelistic and missionary force."

"When we test the nature of being a Baptist by the tenets of scripture, we are on safe ground," he said. "When the test of orthodoxy becomes the words of men about the Bible, we will have painted ourselves into a corner from which we cannot escape."

Instead of relying on any form of creedal statement about the Bible, Cothen urged that "we remember our Baptist heritage. Let us be a people of the book and not people of a creed. I believe in the total reliability of scripture," he said.

On the other hand, forcing people to accept an act of faith under threat of loss of job or ordination is not "Baptistic," Cothen noted.

"Our most serious crisis is whether we will adopt a further creedal interpretation that will alienate thousands even though they subscribe to the truth of the statement," said Cothen. "The issue will be the surrender of the Baptist heritage, that scripture is the sole rule of faith and practice."

Noting that Southern Baptists have weathered controversies before, Cothen cited eight possible consequences of this creedal crisis which should be viewed with alarm.

First, he warned that "charges and counter-charges" could widen "differences to chasms." Secondly, this could lead to irreconcilable polarizations.

Third, Cothen said, the Baptist Faith and Message statement, "our creed which we deny having—will be further 'interpreted' until it becomes rigid enough to satisfy those who feel we must require such a test of fellowship."

He also warned that a creedal test could: drive thousands of pastors and churches out of the convention; require an inquisition in every school, state convention, association and denominational institution; cause many to designate funds only to causes controlled by "true Southern Baptists"; lead others to withdraw in disgust.

Maryland representative's service queried

Reeves P. Andrews, one of Maryland's two representatives on the 1980-81 committee on boards, publicly expressed his desire to join an independent Baptist church eight days before he attended the committee's major meeting in Nashville, Tenn.

The committee on boards nominates persons to serve as trustees of the 20 Southern Baptist Convention agencies, including the six seminaries and major missions enterprises.

Andrews told Larry High, editor of the Maryland Baptist, Maryland Baptist Convention's journal, he went forward at the close of a service Mar. 15 to join Perry Hall Baptist Church in Perry Hall, a suburb of Baltimore.

Eight days later, on Mar. 23, Andrews, an insurance agent, attended the major meeting of the committee on boards in Nashville. He voted on persons to be nominated at the 1981 annual meeting of the Southern Baptist Convention in Los Angeles.

Andrews has also been on the inactive roll of the Southern Baptist Convention-affiliated Oak Grove Baptist Church, Bel Air, Md.

"For at least the past three years Reeves Andrews

has been an inactive member of Oak Grove Baptist Church," said Lewis McDonald, senior minister of the congregation and current president of the state convention. McDonald explained an inactive member "is a member whose commitment to the church is virtually zero."

McDonald told Baptist Press that Andrews "has not come (to church) one time in the last four years. I thought he had joined another church."

In a formal statement, McDonald said he "deeply regrets" that Andrews "has given the impression that he represented our church in his service on the committee on boards."

He added he has "no problem" with Andrews joining an independent church. "But I do have a problem with people thinking he is an active member of our church when he is not."

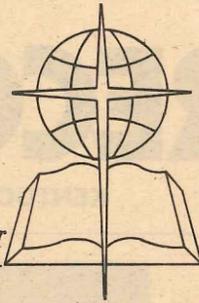
The committee on boards is nominated by the committee on committees and is elected by the convention.

Claude Kirkpatrick, chairman of the committee on boards from Baton Rouge, La., said he was unaware of Andrews' church membership, but said it will not change the committee's report.

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

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C. R. Daley Jr., Editor
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Paul Whitler Jr., Circulation Manager



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C. R. Daley

Daley Observations

How open are China's doors?

From a college Bible course taught by a rather uninspiring professor I remember only one thing. It was a statement by the teacher that "man must worship." He was referring to an innate yearning of humans to recognize and relate to a higher being.

Somewhere back there I also first met the inspiring words of the poet who said, "God moves in mysterious ways his wonders to perform."

Put these two observations together and we have part of the explanation of an almost unbelievable development taking place in Communist China today. This is the resurgence of Christian religion after 30 years of almost total suppression by the Communist government.

When word first began to leak out of China less than three years ago that Christian worship was again being allowed, it was regarded very skeptically. By now, however, there's no doubt that Christian groups are again being allowed to meet and worship.

By now more than 100 non-Catholic churches have been reopened and more and more confiscated church buildings are being returned and restored by the government. Catholic pastors and nuns who were sent to labor camps 20 years ago are being freed to return to their parishes. Some say Christians appear to be as numerous as they were before the 1949 Communist takeover.

A protestant seminary which was reopened in March had 500 applications for the first class. In 1966 the school not only had been closed but faculty members were arrested, the chapel was wrecked and nearly all the library destroyed.

How is this change in official attitude toward Christianity in China explained? The accepted explanation is that it is purely utilitarian. The new order in China is trying to gain respect and trade from other countries and also trying to bring about national unity in order to develop economically at home. In other words, the new policy toward Christianity represents no change in Communist ideology but is for appearance sake only and to manipulate China's Christians. It's something of the philosophy that if you can't beat them, join them.

Nonetheless what's happened is another reminder that Christian faith is indestructible. No nation has ever tried harder to exterminate Christianity completely. However, after 30 years of official atheism in which Communism was substituted for religion and Mao was proposed as "messiah," the effort has to be judged a failure.

While we thank God for this development in

China, we must realize it's a limited change and China is a long way from being a Christian nation. With all the missionary activity in China over nearly a hundred years, less than one percent of a billion Chinese are Christians.

It is also most likely that if Christianity should begin to make a major impact in China, restrictions would again be imposed.

There are no indications when or if Christian missionaries will be permitted to return to China. We must stay ready to respond if the opportunity comes.

Outsiders may not be allowed to come in to evangelize. So if Christianity grows in China, it will be due to the missionary and evangelistic work of Chinese Christians and not foreign missionaries. This may be best in the long run.

The outlook for Los Angeles

When the present Southern Baptist Convention controversy first broke into the open at Houston in June of 1979, Albert McClellan made an insightful and prophetic observation when asked if a split was likely. He said as long as only one side organizes there will be no split but if two sides organize with slogans, battle lines and strategy, a split is possible.

Now two years later his prophecy is becoming a reality—not a split—but the facing off of two sides for a battle in Los Angeles in June.

A group without a structured organization but with plans to challenge the ultra-conservative attempted takeover of convention offices and agencies has emerged. The challenge in Los Angeles is taking the form of supporting a rival candidate against president Bailey Smith who is seeking a second term.

The potential showdown disappoints many Southern Baptists who had hoped and prayed for a healing and harmonious convention in Los Angeles. The group challenging Smith, however, feels that the situation demands a challenge. They say president Smith has not lived up to his promise to appoint committees representative of all segments of Southern Baptists.

Abner McCall, Baylor University president and a former vice president of the convention, has said he will allow his name to be put into nomination. He is good presidential timber and it's time to turn to a layman for convention president. But McCall will not likely get too far against Smith and it probably would be better to save him for 1982 when the idea of a lay president might appeal to the messengers.

Many who have observed Smith closely feel he has done an acceptable job and that his appointments are far more balanced than those of president Adrian Rogers last year. At least he has not been dominated by Paul Pressler and Paige Patterson and for that he deserves commendation.

The report of the Committee on Boards is far more vulnerable than Smith's appointments and some of its nominees for strategic places should be challenged.

One example is the nominee from Kentucky for the Southern Baptist Convention Executive Committee. It is doubtful if a pastor who has led his church in three years to share only \$2500 through the Cooperative Program out of over \$202,000 income and who has given his major attention and efforts to Moral Majority, the posting of the 10 commandments in public school classrooms and criticism of Baptist seminary professors should be put on the committee which among other things recommends the spending formula for \$90 million annual Cooperative Program funds.

The convention messengers may choose to elect such a nominee but they should at least know what they are doing.

All Southern Baptists should continue to pray that the Los Angeles meeting will bring Southern Baptists closer together instead of leaving them further apart.

Guest Editorial

Is firing pastor the solution?

by Marse Grant, Biblical Recorder

What are the pastor's chances of being fired? Several studies show more than one-third of pastors may be forced to resign during the course of a lifetime for reasons other than unethical or immoral conduct.

The Alban Institute in Washington recently published a study among four major protestant denominations—none of them Baptist. The study finds that one out of 100 churches in these denominations asks the pastor to resign in the course of any year. The study does not include pastors whose resignations were requested for immoral or unethical behavior.

One percent is not overly alarming. But the average pastor has an active ministry of over 35 years. That means his chances are better than one in three of being forced out at some point in his ministry. Usually this is for reasons at least in part beyond his control. This is greatly alarming. It should give cause for sober reflection by every pastor and every church member.

The Alban Institute study was made in the United Church of Christ, Presbyterian Church in the U.S., United Presbyterian Church in the U.S.A. and Episcopal Church. Here are some leading reasons for pastors being dismissed from these churches—Congregational conflict that existed before the pastor's arrival, factions within the membership, disapproval by a powerful or vocal minority, disagreement between minister and laity on goals and values.

If these reasons appear familiar it is because of their similarity to problems which often plague Baptist churches under similar circumstances. They usually are beyond the pastor's control. But the two next belong to him. Half the firings, according to the study, are because of an authoritarian attitude on the pastor's part, or his inability to get along with people.

There you have it in summary. If a church wants to avoid the unpleasantness and sometimes unfairness of even once in a lifetime dismissing the pastor, it should know its objectives, resolve its internal conflicts and silence its grumblers. If a pastor expects to steer clear of this traumatic experience ever in the course of his ministry he needs to cultivate an attitude of shepherd rather than boss, and be a scholar of human behavior.

Baptist News in Brief



Tom Higginbotham will ride this bicycle from California to Richmond, Va., this summer. Along the way he will stop at churches to tell about the joys of volunteer missions. Higginbotham, 25, from Walker, La., was a volunteer in Surinam where he planned his 3325 mile trip.

April receipts up 14.5%

April receipts to the Southern Baptist Cooperative Program increased 14.5 percent over April 1980.

The undesignated receipts, the primary means of support for SBC mission and education programs, totaled \$6,374,821, an increase of \$807,232. For the year they are up 13.8 percent to \$47,364,696.

Designated receipts for April increased 21 percent to \$5,523,668. For the first seven months of the fiscal year, designated receipts totaled \$51,386,386, or 13.3 percent ahead of the same period last year.

Designated and undesignated receipts combined are \$98,487,082, an increase of 13.5 percent for the year.

Jews-Baptists will meet

The Anti-Defamation League of B'nai B'rith has named eight members to a joint committee to improve Baptist-Jewish relations.

The concept of a joint committee was established in December after Bailey E. Smith, president of the Southern Baptist Convention, met with ADL leaders

in New York. Smith named five Southern Baptist leaders to serve with him on the group in February.

Smith, pastor of First Southern Baptist Church, Del City, Okla., asked for and attended the New York meeting after two controversial remarks he made concerning Jews were widely publicized.

Smith will co-chair the group with Ronald B. Sobel, chairman of the ADL's national program committee.

Besides Smith, Baptist members are: Jimmy R. Allen, president, Radio and Television Commission; James M. Dunn, executive director, Baptist Joint Committee on Public Affairs; William G. Tanner, president, Home Mission Board; William Pinson, president, Golden Gate Seminary; and C. Wade Freeman, second vice president, Southern Baptist Convention.

WMU sets conference

Festivities and pageantry will highlight the Woman's Missionary Union leadership conference, Aug. 8-14, at Ridgecrest Conference Center. "Women in Missions" is the theme.

The 100th anniversary of home missions work with Hispanics will be celebrated. Festivities will include Hispanic music and a pageant. Oscar Romo, director of the Language Missions Division, Home Mission Board, will speak.

Duke McCall, president of Southern Seminary and president of Baptist World Alliance, will teach daily Bible studies on women.

Musicians will include Malvie Giles, Magnolia, Ark., music director; Randall Atcheson, Greenwich, Conn., organist; and Betty Sue Shepherd, Birmingham, Ala., pianist.

Seminaries start satellite

A new structure for providing ministerial training beyond the seminary campuses has been activated by the presidents of the six Southern Baptist seminaries.

The Seminary External Education Division, to be jointly sponsored by all six schools, will incorporate a new Seminary Satellite Department along with the existing Seminary Extension Department. The satellite department will provide seminary-level courses in certain areas of the country, particularly in the northern tier of states.

A request from the messengers to the



Southern Baptist Convention led to the creation of the new structure. After considering and then rejecting a proposal to establish a new seminary in the northern tier of states, messengers asked the seminaries to take steps to provide training in that area.

Pre-college and college-level studies have been available throughout the country through the Seminary Extension Department since it was established in 1950. More than 10,000 persons are enrolled annually in approximately 400 extension centers and in correspondence study. Seminary Extension courses are designed primarily for ministers unable to participate in formal theological study on a seminary campus.

Tennessee newspaper names Higdon assistant

Steven L. Higdon will become assistant editor of the Baptist and Reflector, Tennessee Baptist newspaper, June 15, after graduation from Southern Seminary.

He will fill a vacancy caused by the death of Mrs. Bobbie Durham who was fatally injured in a Jan. 15 automobile

accident while on her way to the Nashville airport to cover the departure of volunteers for Upper Volta.

Higdon is editor of The Towers, student weekly newspaper at Southern Seminary. He has been on the staff of Western Recorder, Kentucky Baptist newspaper, and the public relations office at Southern Seminary. He is a graduate of the University of Tennessee, Chattanooga.

On the Baptist and Reflector staff, he will be a photographer and news and feature writer with particular assignments in covering church and associational news.

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| 2. I don't need a will because my major asset is life insurance and it is payable directly to my spouse. | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. I don't need a will because the law will distribute my property the way I want them to. | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. I made a will five years ago so I have taken care of my estate planning. | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. I have told Cumberland College that I wish to establish a trust fund with them when I die, so I don't need to specify that in my will. | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. I am a woman, and, thus, don't need a will. | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. I have a modest estate so I don't need a will. | <input type="checkbox"/> | <input type="checkbox"/> |

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Baptist Forum

A pro for the 10 Commandments

Because of recent decisions pertaining to the 10 Commandments in classrooms I feel compelled to state my beliefs and convictions in regard to interpretations of the first amendment to our Constitution.

I have read and reread the 45 words contained in this first amendment and not an inkling do I find that would lead anyone to rule that the Bible, prayer and/or the 10 Commandments in the schools are a violation to this amendment.

The makers of our Constitution were from countries where the state church, such as the Church of England, were under the rule and restrictions of the government. They came here to have a freedom of religion where the state would not dictate or restrict their reli-

gion.

This first amendment was to guarantee our religious rights, which we have enjoyed for some 175 years until some atheists and the devil in the hearts and minds of some people began to meddle where they had no business and cause a lot of trouble.

When I began teaching 47 years ago we were required to begin the school day with Bible reading and prayer and now it seems that the only place where the Bible, prayer and the name of God is a hush . . . hush . . . is in the classroom. Teachers are afraid to mention God except in the pledge to the flag. If the atheists have their way God will be dropped from the pledge, "In God We Trust" will be taken off our money and chaplains will be banished from all our armed services and our capitol buildings.

We have digressed to the extent that

our courts and attorneys will make most any decisions and issue any opinions in favor of the atheist—the minority—and totally disregard the rights of the majority in a democracy where the government is supposed to be of the people, by the people and for the people.

I feel it is time for God loving and God fearing people, the teachers, the children, their parents, and all concerned citizens to become aware of what is taking place in our society and awake from our sleep and make known our wishes and desires. God is all we need to fear (Eccles. 12:13 ". . . Fear God, and keep his commandments: for this is the whole duty of man").

Acts 17:30, When the Athenians were neglecting the true God and worshipping idols, Paul, inspired of God, said, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." God will not continue to wink at our neglect of him. It is time to act.

Heb. 10:31, "It is a fearful thing to fall into the hands of the living God."

Let us write to our governor, state attorney general, congressmen, supreme court judges and President and make our feelings known.

James R. Banton, Bowling Green

I believe . . .

In reference to last week's article by Tom Miller ("Women pastors: Are they preaching up a controversial storm?").

I believe in the autonomy of the local church and if churches in Virginia can transform a woman into the husband of one wife, more power to them.

However, when we lose church members to other denominations because they read about it in Western Recorder and think all Southern Baptists believe in ordaining women to the gospel ministry, I would urge you to please print what 99 percent of Southern Baptists believe about the subject along with the controversial articles or replace them with The Rev. Twiddle-Dee that you gave up a few years back for this kind of . . . whatever.

Seymour Wattenbarger, London

Viewpoint

The positions expressed in this column are not necessarily those of the editor. Responses invited.

by Ben C. Fisher,
Assistant to the President,
Campbell University,
Murfreesboro, N. C.

Twenty-five years ago, next to the president and the dean of an institution of higher learning, the most important officer, and in many ways the best-paid, was the development director. Those were the comparatively lush and optimistic times when foundations were well funded, corporate profits were

high and upward spiraling enrolments were generously predicted by demographers. Most private schools developed extended capital improvement programs backed up by intensive long-range planning. Millions of dollars were contributed by churches, individuals, corporations and foundations.

During that period there was little argument with the proposition that one of the chief functions of a trustee was to give or get money, and while that is still a very high priority active participation by individual trustees in recruitment of students is now equally important. For example, the admissions

office is now as important as the development office and is sometimes better funded. Because of ever-increasing costs enrolment has continued to shift from the private to the public sector. In addition, the "baby boom" so confidently predicted for the '80s has not materialized; in fact, the exact opposite has happened and the student pool has decreased.

Moreover, industry—particularly in the area of electronics—has developed its own schools and training programs with full salary in some specialties while attending school.

Until now the greatest single factor in maintaining the health of private education has been massive student scholarship programs, including grants, work grants and loans from both state and federal governments; but even so, this funding has not kept pace with increased costs. And now, with the proposed cutback by the present national administration even in the basic student aid programs, the situation has become acute.

However, one of the most effective

ways to meet this crisis is for the trustees themselves to become active student recruiters. Here is an example of what one small private school has agreed to do. This school has 36 trustees and 36 members of an advisory board. These boards have accepted the challenge for each member to recruit at least two students per year, and—more importantly—to assist the students to find financial sponsors where this is necessary—a program which could help to offset anticipated losses from other sources.

Let's suppose that at this institution 72 trustees and advisers send two students each to the campus. Tuition at this particular school is \$2500. This would produce additional gross income of \$350,000 from tuition alone, and would not require the addition of any new teaching personnel.

However, before such a program is undertaken one or more seminars for trustees and advisory board members should be held.

Since both students and parents do ask searching questions about the institution, the seminar should either be conducted by the admissions office or be planned in close cooperation with the director of admissions.

We believe that this approach could be one of the major future contributions of trustees. There are literally thousands of people who are not interested in campaigns for buildings, endowments, current expenses or debt retirement, but who would get great joy and fulfillment out of assisting a particular student to get a college education.

To sum it up, one trustee who attended a recruitment seminar went home immediately, recruited two top students and solicited financial aid for them. This person's comment was, "In all the years that I have been a trustee, I have never done anything that has given me more personal pleasure."

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dress below and receive a full refund. There is a limit of one (1) chain bracelet per address, but if your request is postmarked before June 22, you may request a second chain bracelet by enclosing an additional \$7 plus \$1 shipping and handling. No request will be accepted past the dates noted above; your uncashed check will be returned if postmarked later than those dates. Please enclose this *original* notice with your request; photocopies will not be accepted. Send your name and address (please print) on a sheet of paper together with the appropriate sum to: **CHRISTIE & SPRYNCH, LTD., Gold Chain Bracelet Campaign, Dept. 900-4, Box 1900, Greenwich, Connecticut 06830.**

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Congregations



Shelton honored for 50 years service
Thomas Hicks Shelton will be honored for 50 years in the ministry May 31 at First Baptist Church, Calvert City. Shelton is now serving as interim pastor of the Calvert City congregation.

Because of schedule conflicts, the date was changed to May 31 from May 4 as was previously published.

Shelton was born in Murray and is married to the former Reba Hubbard of Marion. He is a graduate of Campbellsville College, Georgetown College and Southern Seminary. All of Shelton's ministry has been in Kentucky except the period he spent as chaplain in the United States Army during World War II. He was pastor of Baptist churches for 26 years before becoming director of evangelism for Kentucky Baptists in 1965. He retired in 1976 and was elected president of the Kentucky Baptist Convention in 1979.

In retirement years Shelton served as an interim pastor in Eddyville, Princeton and Marion as well as Calvert City.

This special service honoring Shelton will be May 31, 10:45 a.m. Friends of the Sheltons are invited for the occasion and are also invited to write a letter expressing appreciation for his ministry. The letters can be sent to First Baptist Church, Calvert City, where they will be placed in an album to be presented to the Sheltons.

Collins speaks at women's conference
Kentucky Lieutenant Governor Martha Layne Collins was the keynote speaker for "Women for our Time," a women's

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conference at St. Matthews Baptist Church, Louisville, May 11 and 12.

Seminars included instruction in women's careers, relating to adult children, legal matters, spiritual growth and budgeting of time and money. Most were led by women from Louisville's professional, medical and seminary communities.

Missions

Middleton to be summer missionary
Nancy I. Middleton, a student at Blue Mountain College, has been appointed a student summer missionary by the Mississippi Baptist Student Union.

Daughter of Doris Adams Middleton of Owensboro, Nancy is one of 51 Mississippi college students working in the state's student work department. She will serve a 10-week term in Minnesota and Wisconsin.

Atkinsons begin Colombia missions
Kentucky natives Mr. and Mrs. Howard G. Atkinson have begun their first term as missionaries in Bogota, Colombia. Mrs. Atkinson was formerly Elizabeth Sweet of London.

75 HMB missionaries commissioned
Seventy-five Southern Baptist home missionaries were recently commissioned for service in 27 states and Puerto Rico during ceremonies at Prays Mill Baptist Church, Douglasville, Ga.

Irvin Dawson, director of the missionary personnel department of the Home Mission Board, said the 75 missionaries came from 22 states and eight other countries.

Among the language missionaries commissioned were Kendale and Elizabeth Moore. Moore is already serving as language missions coordinator for the Kentucky Baptist Convention.

Home Mission Board president William G. Tanner, in commissioning the missionaries, said it is academic talk about "winning the whole world to Christ if there's no spiritual awakening in our own land."

Ragans on assignment in India

Mr. and Mrs. Jarrett D. Ragan, missionary associates to Malaysia, are on temporary assignment in India. Ragan is a native of Randolph County, Ga., and Mrs. Ragan is the former Charlotte Bruner of Louisville.

Dobbinses start Chile missions work

Mr. and Mrs. James D. Dobbins have begun their first term of service with the Foreign Mission Board in Antofagasta, Chile. Mrs. Dobbins is the former Wanda Carpenter of Bowling Green.

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Deaths

Mrs. Franks of Hopkinsville dies
Mrs. Augusta Franks of Hopkinsville died Apr. 25 in Gallatin, Tenn.

Mrs. Franks taught at Bethel College, and since its closing in 1964 has participated in missions conferences throughout the United States.

She was the widow of Jesse D. Franks, a Mississippi pastor and teacher at Bethel College. They had served the Foreign Mission Board in Switzerland where Franks originated and directed the Southern Baptist Seminary at Ruschlikon-Zurick.

Mrs. Franks is survived by a daughter, Mrs. Nancy Goodall of Gallatin, Tenn., and two grandchildren.

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Ministering to the children of the 80's

'Trouble is what you make it'

by Robert B. Carlin, Director,
Glen Dale Children's Home

Over the years I have met many people who can acknowledge being raised outside their homes by significant persons other than their parents once I share that I had family troubles and profited from being raised at the Glen Dale Children's Home. The experience of being loved and cared for during these troubled times has enabled many young people to develop a strength to carry them throughout their lives.

Eight seniors will graduate this year and leave Glen Dale. Four will attend college with partial scholarships through our Child Care Program made possible by Kentucky Baptists. The others will return home to families, move into independent living or live with friends as they enter the work force. Our staff has made tremendous professional and emotional investments in these young people. They will remain linked with us by friendship for life. This Christian commitment to them characterizes our message of continuing care and concern.

Homecoming at Glen Dale will be the fourth Sunday in June. A large number of alumni will return to the campus to visit and renew relationships. Those of us who have had troubles and experienced first-hand this unique form of Christian love will talk of how cottage parents and other staff provided training, discipline and days filled with play, work and faith which prepared us for life in a way that cannot be measured in dollars and cents. Many who could not return to their own parents will share how these services provided them the opportunity to become adequate parents and break the endless chain of dependency that often links one generation to another.

Our prayer for the new graduates and alumni will be that the strengths and value system learned at Glen Dale will enable them to deal effectively with life's troubles, and that they will know with assurance that Jesus Christ is the source of this strength.

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Sunday School Lessons



MAY 31, 1981

H. C. Chiles

PERFECTER OF OUR FAITH

International Series

Hebrews 12 was written to encourage and strengthen the Jewish believers in Christ who discovered that the Christian life was more difficult than they had anticipated.

Demands—Hebrews 12:1-4 Since the Christian life is portrayed as a race, the runner must divest himself of all encumbrances that would interfere with his running. If he is to run a good race he must "lay aside every weight." As used here, "weight" denotes whatever would put one to a disadvantage in running. Things which prove to be weight to those running the Christian race need not necessarily be sins. Some Christians carry a lot of excess baggage in the form of questionable habits, trifling interests and second-best activities. Each Christian is expected to overcome his "besetting" sin, or the one to which he is the most susceptible, whether it be a suspicious attitude, a critical spirit, an irritable temper, an unforgiving spirit or some evil practice.

Running the Christian race successfully requires exertion, progression and perseverance. The runner needs to maintain a proper sense of direction, to understand that the course is not easy and to remember that he is part of a glorious company. Christ must be central in his thoughts, affections and purposes. One must ever look to Christ, who is the originator, pioneer, completer and perfecter of our faith. He is the object of our love and the deepest need of our souls.

Discipline—Hebrews 12:5-11 Part of our trouble is the idea that life was meant to be easy and pleasant. For this idea there is neither any basis in the New Testament nor any evidence of it in life. Since life is a place of discipline, we should not be surprised if we are called upon to go through the mill of hardship, adversity, suffering and struggle. We cannot develop properly without discipline, regardless of whether it is imposed from within or from without.

God's chastisement of Christians is corrective or remedial; we must not despise his chastenings or give way to despair when we are disciplined for failure to conform to the divine will. We may avoid numerous heartaches by remembering that when we sin wilfully chastening is inevitable.

Duties—Hebrews 12:12-13 Since the Christian life is to be positive, progressive, straight and helpful, one is under obligation to be exceedingly careful about his conduct. A Christian is admonished to "make straight paths," which means to regulate his walk and actions by the revealed will of God. Christ has preceded us and has called us to follow him in the straight way. This way is the best one for us, but we also should follow it for the sake of those whom we shall influence. "Make straight paths" for the sake of others who may use them after you.

GET THE MESSAGE!

Life and Work Series

Revelation 3:14-22 So perfectly did Christ conform to the will of God and perform the works of God that he was honored with unusual titles such as "the Amen," which signifies divine authority and eternal certainty; "the faithful and true witness," meaning that he possessed the characteristics of faithfulness and trustworthiness, so there should never be any hesitancy about accepting his statements at face value; and "the beginning of the creation of God," which means that he was the author or the moving cause of the creation (Col. 1:16-17).

From the letter which Christ had John write to the church in Laodicea it is noteworthy that the Lord did not see anything in it which he considered worthy of commendation. That condition did not prevail in some of the other churches to which he sent messages. From this letter three things attract our attention and interest.

1. The Church.

The church in Laodicea was rich and self-satisfied. The members maintained a fellowship, but they did not permit Christ to have his rightful place among them. They were not devoid of works, but they were lacking in vigorous faith, sacrificial love and fervent zeal. They had enough religion to attend church services occasionally and to contribute some money to it when they deemed it advisable to do so, but they did not have enough spirituality to cause them to attend the services regularly or to contribute to the church scripturally. They did not hate their preacher, neither did they hear him preach or help him in the work. Their self-satisfied lukewarmness was extremely obnoxious to Christ.

2. The Complaint.

(1) Self-deception. Because of their material possessions the Laodiceans thought that they had all they needed, but they were deceived, for in reality they were poor. In Christ's estimation self-centered, self-sufficient and self-satisfied church members were in a sad plight. He considered their condition pitiable because the things in which they were rejoicing were not worth the having.

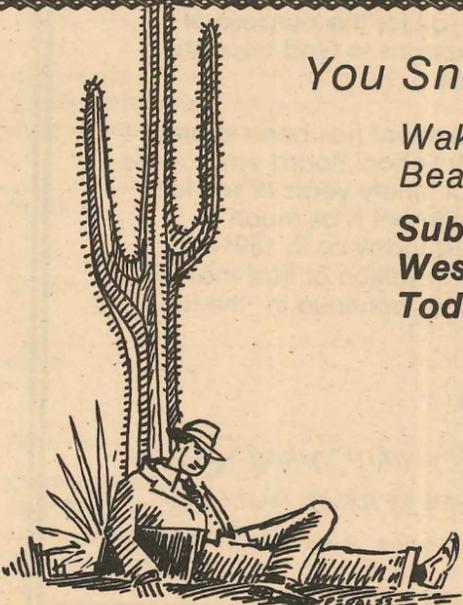
(2) Ignorance. Christ was grieved deeply because the Laodiceans were depending on themselves and their possessions instead of him. Even though they were professing Christians they did not know anything about the grace of God in salvation. While they thought they were happy Christ said, "Thou art wretched and miserable."

3. The Counsel.

Christ counseled the members of the church at Laodicea to buy from him the true riches which could not be obtained from any other source. He pleaded with them to be clothed in white raiment, as a type of God's righteousness imparted to believers in Christ, and urged them to permit the Holy Spirit to anoint their spiritual eyes. He challenged them to repent with regard to past errors, to open their ears to him and to give themselves to the working out of the Lord's perfect will. To God's children who will do so Christ promised a wonderful reward.



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Clear Creek Comments

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



Awards day

Each year near the end of school we present several awards to our students.

Rollin Bradshaw of Campbellsville received the President's Award, given annually to the male student who is judged to be the best representative of the spirit and life of the school. Bradshaw is pastor of Big Creek Baptist Church, Booneville Association.

The Trustees Award is presented for dedication and faithfulness in a church related ministry. This year's recipients were James and Jenny Ditty, who are serving Grays Baptist Church and are enrolled in Southwestern Seminary.

The Richard Moore Award is an annual scholarship awarded to Kenneth Salmons, the male senior with the highest scholastic average. A Knott County native, Salmons serves Pleasant Run Baptist Church, Booneville Association.

The Dean's Award goes to the female student with the highest grade average. Rhonda Van Cleave, a native of Paris, Tenn., received this award. In addition to her studies here she received a degree from Lincoln Memorial University.

Kenneth and Paula Felty of Mt. Vernon were recipients of the Lewis Lynch Memorial Award. Given in memory of the late professor Lynch by alumnus Virgil Morris, it is presented to the graduating student demonstrating all around effectiveness in his in-service ministry while a student. The Feltys serve Smithsboro Baptist Church. Mrs. Felty has been employed in the In-Service Department of the school.

The Work Program Award, given for outstanding service in the campus work program, was presented to Phillip Arbaugh. He has been willing to work anywhere and anytime he was needed. Phillip will be going to Rosedale Baptist Church, Abingdon, Va., where he and his wife will be serving as minister of education and minister of music, respectively. Mrs. Norma Arbaugh received the Billy Lynn Terry Memorial Award given in recognition of leadership and dedication to the church and youth.

Bob Willis was this year's choice for the Edgar Mitchell Family Award, given annually to the best all around student with stability, courtesy, academics, integrity and dress. A native of Oklahoma City, Okla., Willis is pastor of West Cumberland Baptist Church in Middlesboro.

The Jeannette Z. Robertson Award was presented to the minister's wife who most nearly exemplifies the qualities of the ideal minister's mate. Mrs. Betty Owen claimed this award. She is the wife of John Owen and the mother of two children. The Owen family is from Sturgis, Ky.

KBC Activities

Here and now

MAY

- 22-23 Youth Mission Retreat. Cedarmore. For grades 9-12. Youth interested in mission vocation or summer missions workshops. Register with Cedarmore
26 Interfaith Witness Conference. Radcliff, Stithton Baptist Church. 7 to 9 p.m.

Looking ahead

MAY

- 28-29 Interfaith Witness Conference. 7 to 9 p.m.
28—Campbellsville, Pleasant Hill Baptist Church
29—London, First Baptist Church

JUNE

- 7 Religious Liberty Sunday
7-11 Southern Baptist Convention and auxiliary meetings. Los Angeles, Cal.
21 Father's Day

JUNE CONFERENCE AND CAMP DATES

- Ridgecrest: Church Recreation, 6-12; Church Training Youth, 13-19; Church Music, 20-26; Bible Preaching, 27-July 3.
Glorieta: Church Training Youth, 6-12; Sunday School, 13-19; Sunday School, 20-26; Sunday School, 27-July 3.
Cedarmore: (All full weeks are from 1 p.m. Monday to 1 p.m. Friday):
Acteens & GA's, Cedar Crest, Grades 4-12, 15-19, 22-26, 29-July 3.
RA's, Camp Rabro, Grades 4-12, 8-12, 15-19, 22-26, 29-July 3.
Youth Camp: Youth Weeks (all filled, waiting list available), 15-19, 22-26, 29-7/3.
Jonathan Creek: GA Camp, June 29-July 3

Oneida Journal

"A mother's plea"

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



A Catholic mother brought her two sons to Oneida last August from a large Kentucky city. The boys have been raised without a father, victims of divorce. The older boy, Jim, is 14 years old, six feet tall, wears a size 14 shoe, and is an eighth grader. Chris is one year younger, a little over four feet tall, and he is a sixth grader.

Both boys, fine young men, were rather homesick those first weeks. That is very normal and I had warned them and their mother this would happen. Several weeks after their arrival their mother came unexpectedly one morning to take them from the school. Asked why, she replied, "They are so unhappy. They telephone crying."

I lost my temper and I told her in the strongest terms of the mistake she was about to make. I asked her if she was prepared for her boys, perhaps, to become "dropouts" in a few more years, running the streets of her city on "pot" or drunk and undisciplined. Such is the story of thousands of young teenagers raised without a man's discipline, mother having to work and be father and mother.

I told her not to give in to the temporary weakness of her sons and herself, thus depriving her children of what Oneida could give them. I asked her to get back in her car and go home where she belonged. She listened and left her boys with us.

The boys have had a most happy and successful year. Chris has made great progress. Jim ranked highest academically in our eighth grade this year.

The following letter has come from their mother.

"I lost my job in January. That came as quite a shock. Then, in February, I went through a terrifying cancer scare. My parents are dead. Ours is not a close family. The boy's father thinks only of himself. Since November, the support checks have been very sporadic. All this is to let you know that I will eventually pay all bills incurred.

"I have thought of asking you to let the boys stay this summer to work for part of their room and board. It has been such a relief knowing they have been well taken care of. I pray that you will not refuse the boys at least for the next school year.

"Who would have thought that things would progress to this point? When I came to take them that day you didn't realize the tremendous pressure I was under. Not only were the boys homesick, but many people felt I had made a very bad decision. I was told I was not a fit mother, some people see this as "sending" them away, not loving them. However, my children ARE the most important things in my life and I've got to do all I can to give them the very best life has to offer and I'm convinced that is Oneida for now.

"I'm not afraid of your turning them into Baptists. If they told me that is what they want, I know they would be saved. It happens to be a family joke that Chris will be a Baptist minister. I really wouldn't mind if it will keep him out of jail someday! Knowing the agony of some parents whose sons are in prison makes it all very real to me. My goal is not to keep them from becoming Baptists but to save them and turn them to Jesus.

"Your school and faculty are fantastic. You have given my sons hope and pride in themselves. Thank you again for your tremendous effort to save all our young people. I recommend you to all the parents I know and many wish they had heard of your school years ago before it was too late for their young ones."

Will you help us keep Jim and Chris and so many others in school?

Frank Owen

How loose, how soon



Preaching on Mother's Day with its parental emphasis brought to mind, again, a very indelible memory of a scene some years ago on a supermarket parking lot involving a mother and child. The child was screaming mad, his face red and purple. His mother was holding him by the hand and he was pulling with all high might to get away, tilted at about a 45° angle, pulling the opposite direction from his mother's hand.

The child wanted loose and thought his mother wanted to prevent him. In reality she was trying to turn him loose but couldn't get him into a position in which he could be set free without bashing his brains out on the pavement, toward which he was already well slanted.

The scene illustrates the problem of parent/child relations, the rearing of the child and the releasing of him to be free and on his own at some proper time and circumstance of life.

Children usually think their parents are trying to hold them too tightly. Parents, on the other hand, have as their goal, that of turning the children loose as soon as they can stand on their own feet. The question is, how loose, how soon?

The child's hand needs to be held until he learns where to go and where not to go. He needs to be turned loose at a time when he is upright, in good balance and able to walk alone. There are times when to turn him loose just because he wants loose would result in his destruction.

The Apostle Paul declared that the law was a schoolmaster under which the people of God were appropriately ruled until they could stand in Christ, without the necessity of law. It seems like parents play somewhat the same role as the law. They hold the children on leash until they gain wisdom and poise to walk on their own without parental control. They must not be held too close, too long, nor turned loose too early, too suddenly.

"Train up a child in the way he should go: and when he is old, he will not depart from it." (Pro. 22:6)

Cuban churches alive, growing in Marxist state

by Jim Newton

Baptist churches in Cuba are alive, well and growing, but are troubled by a shortage of trained leaders and a thorny question of church-state relations.

Cuban Baptists are quietly debating among themselves whether they can or should cooperate with the humanitarian and social goals of the Marxist government without compromising their theological integrity.

Although many churches are small and suffer from leadership drains caused by the exodus of thousands of Christians, there are more than 16,000 Baptists in Cuba belonging to three groups.

The Baptist Convention of Western Cuba, affiliated with the Southern Baptist Convention, is the largest with 105 churches and about 6300 members. The Baptist Convention of Eastern Cuba, affiliated in the past with the American Baptist Convention, has about 6000 members and an independent group, "Bautistas Libres," (literally, "Free Baptists") has about 4000 members.

Baptist leaders in Cuba say they have amicable relations with government officials although their relations admittedly are not as favorable as those between the government and the Ecumenical Council, the Cuban equivalent of the National Council of Churches.

"We acknowledge the possibility of joint work between honest Christians and Marxists in building a new society in our country," said Jose Felipe Carneado, member of the central committee of Cuba's Communist Party who for 20 years has coordinated the government's church-state policies.

At least two professors at the Protestant Seminary in Matanzas, Cuba, the president of the Ecumenical Council and a few Presbyterian pastors and laymen say it is possible for a Christian to be a good Christian and a revolutionary Marxist. Most Baptists, Catholics and Seventh-Day Adventists would not go that far, but agree there are some similarities between Christianity and communism's social goals.

"We are not Marxist, but I believe there is a social dimension to the gospel and we must get the gospel into all areas of society," says Raul Suarez, pastor of First Baptist Church, Marianao, a suburb of Havana.

Suarez acknowledges he is more liberal than most other Cuban Baptist pastors. He is vice president of the Ecumenical Council and leader of a recently organized group called COEBAC

which draws about 100 members from all three Baptist groups but has no organic relationship with any of them. COEBAC—Cuban Baptist Coordination of Workers and Students—is the only Baptist member of the Ecumenical Council.

Neither of the official Baptist conventions is a member of the Ecumenical Council, and convention officials consider COEBAC a renegade group uncooperative with the convention but cooperative with the government and Ecumenical Council.

Defending COEBAC's cooperation with the government, one young man says there are many good things in Cuba which Baptists can support, such as the struggle against poverty and goals to give everyone in Cuba "an opportunity to live fully."

"Those who have understood this and cooperate along that line are opposed by those (Baptists) who maintain traditional theology that to participate in government efforts to improve the welfare of society is bad, and that communism is the anti-Christ," he adds.

"Although churches have not been divided into two groups, there is a great ideological struggle within the convention," he observes. The struggle came to a head last September when four professors at the Baptist Seminary of Western Cuba, including Suarez, were dismissed without explanation.

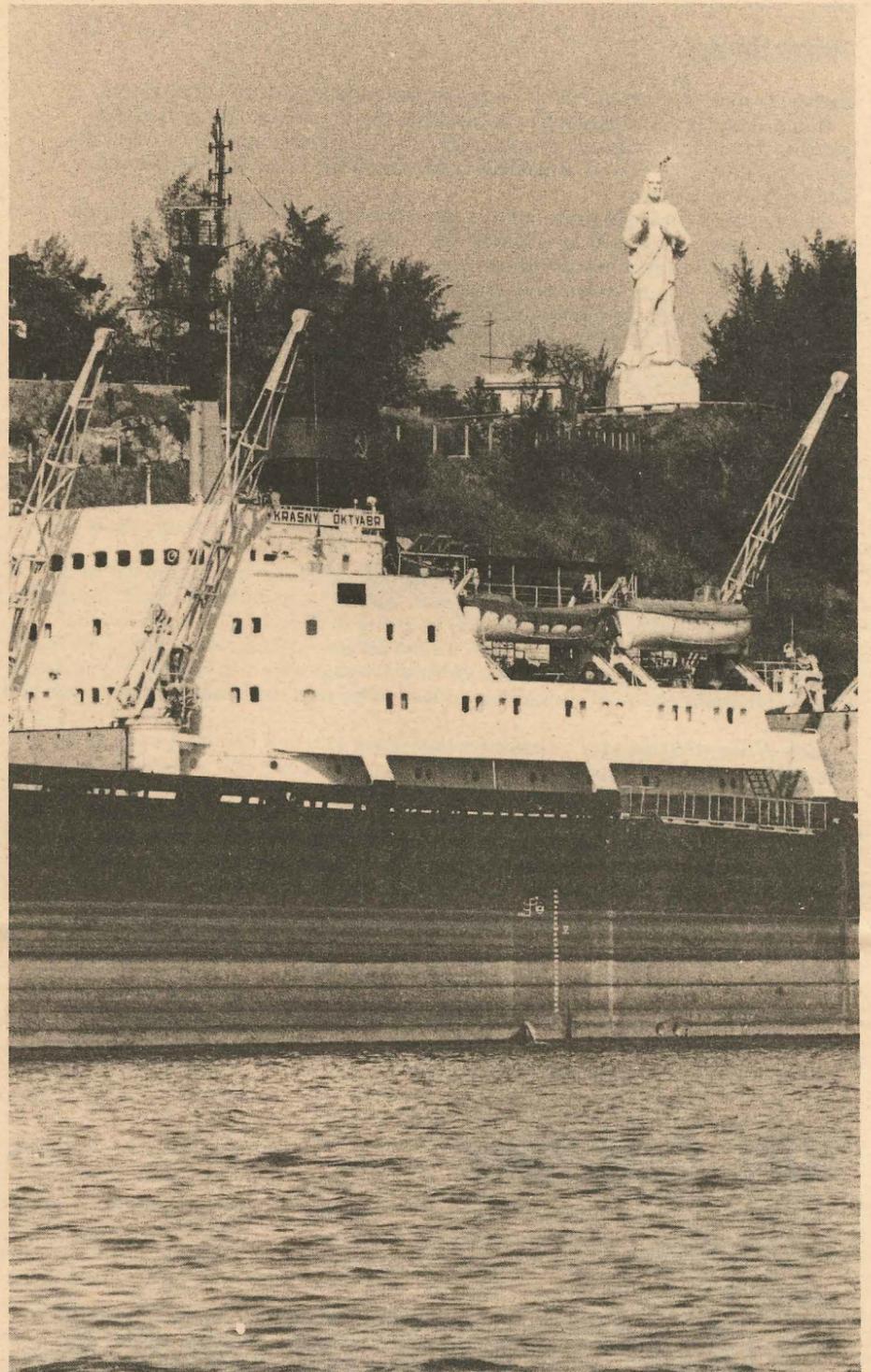
Convention officials appear reluctant to talk about the reasons for the dismissal, but Suarez and his group are not. The four professors were fired, Suarez believes, because they had publicly indicated they were willing to help in the social tasks of the revolution.

"We are not against the revolution," says one Baptist pastor, "but we believe in the Baptist principle of separation of church and state."

"The only thing I can find against the revolution is discrimination against Christians," says another Baptist leader. "If there was no discrimination against Christians, I could support the Marxist government with no problem."

Carneado and other government officials insist that job discrimination against Christians is against official policy.

Carneado and most religious leaders agree the Christians who most strongly opposed communism have left Cuba by now. Baptist leaders estimate about 4000 members from the three conven-



While two Russian ships are docked below, a 70 foot marble statue called "Christ of the Harbor" overlooks the entrance to the Bay of Havana. The hammer and sickle emblazoned on the ship's smokestack symbolizes the conflict between Christianity and communism in Cuba today.

tions have left since the revolution began in 1959, including some 50 pastors from the Western Cuba Baptist Convention, about half its strength.

With only three full-time students at the Baptist Seminary in Havana, Baptist leaders say they need every trained pastor and leader they can get. Seminary officials hope at least six or eight new full-time students will enrol next fall.

When 25 pastors indicated a desire to leave Cuba during the Freedom Flotilla, a cry arose from the churches pleading

for the pastors to stay. Only a few left the country, but 17 still want to leave, says one convention official.

"We need them to stay here in Cuba," he says. "Cuba needs Jesus Christ. We need leaders. If they left to go to the United States, we would have to train more pastors to take their places."

Even Suarez agrees, summing up the strong feelings of the people this way: "Christ is in Cuba. He has not gone away. Nor will he go away. We will be with Christ in Cuba."