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Bob Brown, 50, dies; Lexington pastor, public figure, victim of heart failure, collapses in talk

Bob Brown, pastor of Trinity Baptist Church, Lexington, died apparently from a heart attack Aug. 4 in Louisville while addressing a meeting of the Kentucky School Administrators Association.

Brown was four minutes into his address when he collapsed. He never regained consciousness and was pronounced dead upon arrival at University Hospital.

Brown, 50, was born in Burlington, Boone County. He graduated from Georgetown College and Southern Baptist Theological Seminary. He became pastor of Visalia Baptist Church in northern Kentucky while still in high school and served this congregation through his college years.

While in seminary he was pastor of Pleasant Grove Baptist Church in eastern Jefferson County. In 1958 he became pastor of Trinity Baptist Church in Lexington and only a few Sundays ago was honored along with his family as they began their 23rd year with Trinity Baptists.

Brown was known as an innovator of ministries to meet human needs. Trinity was one of the first Baptist churches in Kentucky to attract and welcome blacks as members. The church also conducts special ministries to the handicapped including the blind.

He became a widely known public figure in Kentucky when he was appointed by Gov. Wendell Ford to the state Board of Education where he served eight years. He became an outspoken champion for higher standards for Kentucky public schools and is credited with leadership in bringing about marked improvements.

He led in an effort to require private and church schools to meet minimum requirements for public schools in order to be accredited. He lost this struggle when the courts ruled private and church schools were not required to meet such standards.

Brown was a sought after speaker in churches and before educational groups of all kinds. He was also a prolific writer. His articles appeared in scores of magazines and newspapers and he was author of several books.

Funeral services were conducted Aug. 6 at Trinity Baptist Church with burial in Lexington. He is survived by his wife, formerly Helen White of Elsmere, and by a son, Jeffrey, 24, and daughter, Amy, 17.

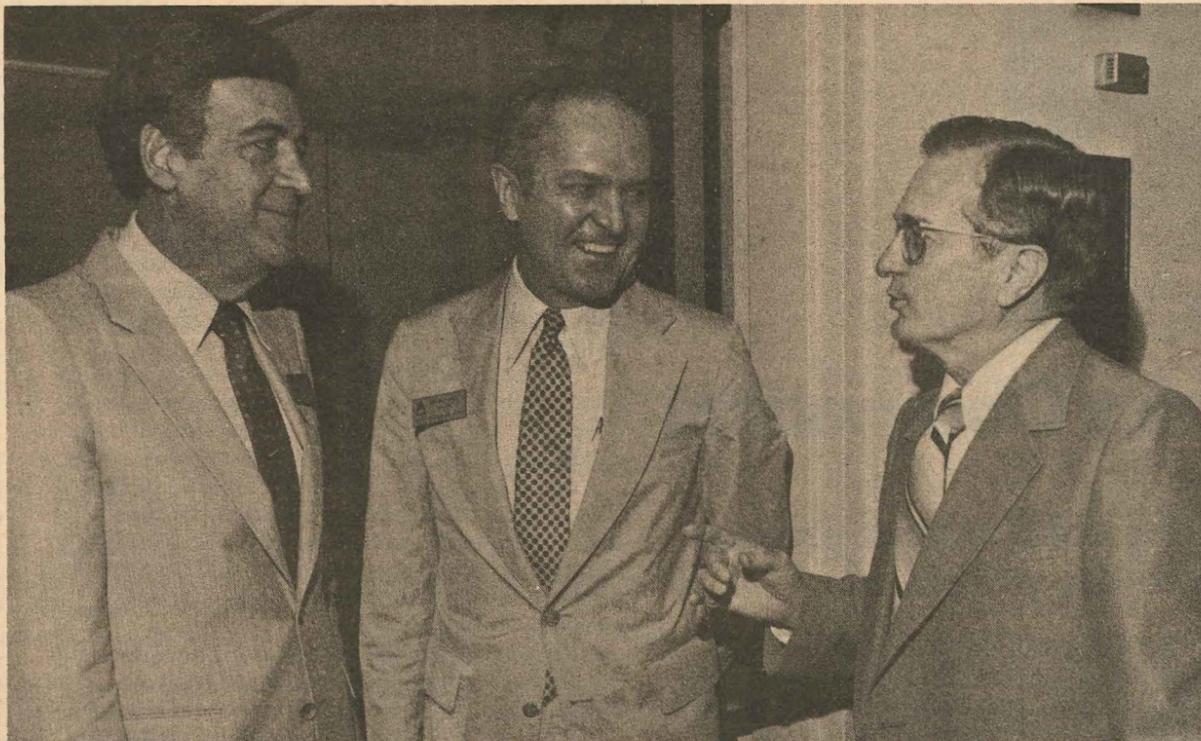
SBTS sets airlift to L. A.

Southern Baptist Theological Seminary has announced a travel package to the 1981 Southern Baptist Convention in Los Angeles with an optional week in Hawaii.

Round trip air transportation and hotel accommodations are included in the package. Airlifts will originate in 16 cities across the nation.

Convention-bound airlifts depart June 7 and return June 13 except for those going to Hawaii. The Hawaiian airlift leaves Los Angeles June 12 and returns to home cities June 19.

A brochure is available from the alumni affairs office at the seminary, 2825 Lexington Rd., Louisville, KY 40206.



Ted Sisk [l] of Lexington talks with Grady C. Cothen [r], Sunday School Board president, and Nashville lawyer Robert G. Taylor, vice chairman of the board's trustees, following the election last week.

Local pride Ted Sisk of Lexington elected chairman of BSSB trustees

by Jim Lowry

Kentucky pastor Ted Sisk, newly elected chairman of the Baptist Sunday School Board trustees, says the education and publishing agency is anxious to work toward unity for all the Southern Baptist family to be one in spirit and ministries.

"We are ready and anxious to cooperate fully with the direction of the Southern Baptist Convention," Sisk said.

Sisk, a native of Georgia, said he sees the role of trustees as one of overseeing the work and ministries assigned to the board by the convention, not to do the work of the administration. He offered Southern Baptists assurance the board's trustees would strive to meet their responsibilities.

Sisk is pastor of the 3100-member Immanuel Baptist Church, Lexington, where he has been 10 years. Prior to that he was pastor of Highlawn Baptist Church, Huntington, W. Va. eight years, and First Baptist Church, Hogansville, Ga. three years.

"I feel churches have confidence in the Sunday School Board to offer biblical, Christ-centered, evangelistic, missions-oriented materials and services. The board is doing a better job now than ever, and the plans I've heard suggest we'll be doing a better job in the future," he said.

"We need to plan more helps for small and rural as well as for large and urban churches because every church is unique," he explained.

"The Sunday School Board exists to serve churches of the convention and we are honor bound to help churches do the best job possible in reaching people for Jesus Christ," Sisk averred.

"I think any church, either very small or very large, can benefit from the consultative services offered by the Sunday School Board," he continued. "As an agency of the convention we have a responsibility to provide Sunday school, Church Training, music and other literature needs for churches.

"Even in these difficult days in the Southern Baptist Convention I project the best is yet to be at the Sunday School Board," he said.

Sisk is a former president of the Kentucky Baptist Convention (1977) and the West Virginia Baptist Convention (1969). He also has been on the boards of trustees of Georgetown College and Alderson-Broadus College, Philippi, W. Va. He is a graduate of Piedmont College, Demorest, Ga., and holds the MDiv and DMin degrees from Southern Baptist Theological Seminary, Louisville. He and his wife, Ginny, have four sons and two grandsons.

Leadership conferences set by WMU in three corners of Kentucky

Leadership conferences have been announced for three locations by the Kentucky Woman's Missionary Union during August and September.

At Cedarmore Baptist Assembly, near Jacksonville, drive-in days from 9 a.m. to 3 p.m. are scheduled Aug. 21 and 22. Overnight retreats from 1:30 p.m. the first day to noon the second are planned for Aug. 23-24 and Aug. 25-26.

At Jonathan Creek Baptist Assembly, near Aurora, drive-in days are set Sept. 12 and 13, 9 a.m. to 3 p.m.

At Clear Creek Baptist School, near Pineville, a single drive-in day from 9 a.m. to 3 p.m. is programmed for Sept. 27.

Conferences for age-level leaders and WMU directors are planned at each location. In addition, at Cedarmore, program attractions include Lonnie Turner, missionary to Zambia, and Mrs. Gertrude A. Tharpe, director of the Editorial Division, Woman's Missionary Union, SBC, Birmingham, Ala.

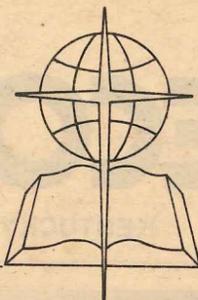
Make reservations for Cedarmore directly with the assembly. Drive-in day fee is \$3.50, which covers lunch and insurance; overnight accommodations in Boone Lodge are \$18.75 with two per room. Fees are payable in advance.

Jonathan Creek reservations are \$3.00, including lunch, and payable in advance to that assembly. Bring sack lunches to Clear Creek.

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

Will public school prayers solve the problem?

The most unpopular and most misunderstood editorial stand taken by this editor in more than 20 years has been agreement with the Supreme Court decision on Bible reading and prayer in public schools. Even now prominent Baptists are giving strong support to state and national legislative proposals designed to restore Bible reading and prayer as a regular part of the public school program.

Much of the misunderstanding and disagreement is over what is meant by "voluntary" Bible reading and prayer. The advocates of the Helms/Crane legislative proposals to take judicial rulings on Bible reading and prayer away from federal courts including the Supreme Court claim they are only striving to restore "voluntary" religious exercises in public school classrooms. Supporters of the Supreme Court decision declare with good reason that "voluntary" Bible reading and prayer have never been ruled out.

Apart from the purely constitutional question is the consideration of the real value of public school religious exercises. The best treatment of this question was done recently by Gene Puckett, a native Kentuckian now serving in the strategic post of executive director of Americans United for Separation of Church and State. The following paragraphs written by Puckett express this editor's viewpoints:

"There is great concern in the land! Sincere and searching persons of many different faith communities are struggling to find answers to the deteriorating moral values throughout the nation.

"One solution set forth by some is daily prayers (and/or Bible reading) in the public school classroom. Will it help? Is it an answer?"

"Several responses to the questions must be faced. Prayer in public schools each day is a simple answer to a complex problem. The problems in public school have been attributed to the decisions of the U. S. Supreme Court in 1962 and 1963 which ruled that prescribed prayers were unconstitutional. A thorough analysis of the last 35 years suggests the prayer decisions are over-emphasized and their consequences overstated.

"Voluntary prayer has never been ruled unconstitutional. Only government mandated prayers (through school structure) were ruled unconstitutional. Faculty, administration and students can now and always have been able to pray in school and read the Bible in the classroom. Anything less would be a deprivation of an individual's rights and a violation of the free exercise clause of the First Amendment to the U. S. Constitution.

"If prayer has any worth, it must be voluntary

and sincere. Forced prayer is not authentic prayer: prayers composed by some have little or no value for others. If we so compromise our convictions to find a common denominator of prayer language to avoid offending any and all in the group, is the net result worth anything to anyone?

"America's problems in the 1960s and 1970s did not come from the high court's decisions. The problems came from social conditions and value systems that began emerging immediately following World War II.

"The children and young adults of this generation learned from their parents who became absorbed with materialism, hedonism and existentialism in the late '40s, the '50s and the '60s.

"Let's face facts. Schools do not and cannot be expected to have the credentials for teaching religion to our young people. The increasing pluralism of our society says the majority must protect the rights of all, even if the minority consists of one individual!

"Religious instruction begins in the home and moves to the church. We must not place on public schools the responsibility we do not bear at home and in the church. Religious liberty in America has given the opportunity for spiritual and vital churches who can and should evangelize, instruct and help mature the faith of the upcoming generation. Thank God, we still have that freedom in America!

"There are many criticisms registered against public schools today. Before we support any legislation which makes a school an agency of religious instruction (by whatever name or instrument we cleverly devise) let us take a hard look at some pertinent questions.

"Have we made a positive effort to correct some of the problems? Have school boards heard our complaints? Have we elected board members who reflect ideals and moral values we cherish? Have we supported school administrators when they really tried to do something about alcohol and other drug abuse, lack of discipline, promiscuity, lack of learning, etc.?"

"Does the American classroom reflect the American living room? Are our young people mirroring what they have learned (or not learned) at home in truth, honesty, justice, purity and self-discipline?"

"Someone recently observed in a sermon on radio that we have sought to change the nation to save the family but in reality it is necessary to change the family to save the nation.

"The answer does not lie in forced religious activities in public schools. The answers lie in the family and the church.

"Southern Baptists would do well to become 'urgent' about their much valued heritage of evangelism, missions and religious education—at home and in the church."

Moral Majority is more political than moral

The current effort to organize Moral Majority in Kentucky to work for and to use the voting booth to establish righteousness in America sounds great. (See article page 1 of Aug. 6 issue.) A crusade for Godliness in America is always appropriate and every Christian in America is obligated to use the ballot box for the establishment of righteousness. But there are all kinds of crusades and not all are worthy of support. This one, known as "Kentuckians for Biblical Morality," bears careful examination by anyone considering joining it in hopes of putting Christian principles and practices into American life.

The leaders of "Kentuckians for Biblical Morality" are surely within their rights to estab-

lish and promote such an organization. All who join them are also within their rights but they should know what they are joining.

From what I have learned from talking with one of the chief organizers, I cannot sincerely join this crusade nor recommend it as an ideal way to bring about a Christian society in America. Here are some of the considerations in reaching this conclusion.

The organization is more political than religious. It is being organized along political lines and will in effect if not in fact endorse a political party and a presidential candidate. Jerry Falwell, the godfather of the movement, has already denounced the present administration and endorsed Ronald Reagan for U. S. president. Though claiming not to be starting a Christian party, the organization in Kentucky is a part of the nationwide effort to deliver the evangelical Christian vote to candidates committed to ultra right wing political positions.

Make no mistake about it. To this group 1980 right wing Republicanism is the hope for biblical morality. This organization is not searching for biblical morality. It has already concluded that the best hope for biblical morality in America is the realization of such objectives as a constitutional amendment prohibiting all abortion, restoring Bible reading and prayer in public schools, rejecting the Equal Rights Amendment and achieving military supremacy over Russia at all costs.

While I am against abortion on demand, I strongly support truly voluntary Bible reading and prayer in public schools, I do believe women should be protected as well as given equal rights and I believe in a strong America and am not for unilateral disarmament. I do not believe in some of the simplistic solutions proposed by right wing politicians and I refuse to let Jerry Falwell or his lesser lieutenants tell me how to vote. The Baptist principle of priesthood of every believer holds that every Christian has the same access to the Holy Spirit for guidance as does Jerry Falwell.

This movement will depend upon preachers for much of its promotion. Falwell recommends that pastors endorse a presidential candidate from their pulpits. This has great dangers for while a preacher should work for righteousness in society, his calling is far too high to ever be a mere politician. He is a prophet, not a ward healer; a shepherd, not a herder of votes. He deals with issues and principles, not with personalities and politicians. He should be pastor of all his flock, not one part of it which he becomes when he endorses a particular candidate.

Preachers should have learned long ago not to endorse political candidates. Almost always it proves to be an embarrassment. Billy Graham confesses one of his most regrettable acts was what amounted to a personal endorsement of Richard Nixon for president in 1972.

This is not an easy year for sincere Christian citizens in the United States. Many of us wish we had another option for leadership from what we apparently will have in presidential nominees. It's not time, however, to cop out or to let someone else dictate our choice.

For those already committed to 1980 right wing Republicanism and its objectives or those who consider Jerry Falwell to be God's infallible voice, Kentuckians for Biblical Morality is the right organization to join but not for those who want to look at all the facts and decide for themselves. If I choose to vote for the Republican candidate, it will not be because of Jerry Falwell and Moral majority objectives but in spite of them.

Gospels galore or gospel glorious?

by Jewell Barrett, Pastor
Harmony Baptist Church
West Paducah, Ky.

Radio, television, bookracks and speeches are a part of modern life, communicating ideas in a way the ancient region of Galatia could never have envisioned. But we are exposed to these media. While criss-crossing the radio dial one can hear most any time: "Folks, so this great gospel ministry may continue we must hear from you this week with your generous gifts."

Listen to the program in its entirety and try to associate any of it with the good news of Jesus Christ.

Likewise a TV religious program follows the same basic approach, but where's the gospel? Walk into a religious book store and look at the "gospel" paraphernalia, or listen to gospel music and feel the same impression of superficiality. Or go to church and hear frustrated preachers, ranging in their sermonizing from a poor synopsis of the week's news to damnation of most everything holy and unholy.

Gospel galore! But does it stand up when inspected by the truth of the gospel of the Lord Jesus Christ?

Jesus told his followers to go into all the world and preach the gospel to every person. To do this we must know him who told us, and what precisely is the gospel? It seems impossible to separate the person from the good news about him.

The Christ-event and the story about it was something God did out of his grace and now reveals the most glorious thing to mankind that Jew, gentile, barbarian, male and female might be together in the kingdom of Christ.

It was good news when Jesus was baptized and was announced to Israel; when he won the battle over the devil; when he went about doing good and healing all oppressed by the devil; when he submitted to death on the cross and triumphed in life to reign over the universe. The gospel is his-story in an historical event; the God-story of complete salvation in the cross of Christ; the good news of the grace of God that justifies sinners through their trust in that event. It is a tale to be told, heard and heeded by all.

The gospel is the revealed words, verbalization, of a powerful reality within the life of a human being. The gospel is dynamic, not insipid semantics, nor pious platitudes or folksy foolishness. It is the God of creation entering men by the spirit of his son to give them power over the many enslaving rules of religion, culture, superstition and vanity. This dynamic redeeming power is by far the best thing going for mankind!

We need to understand this existentially to know it in truth and reality. Then tell it by living example and word of witness to our languishing generation. A person can receive Jesus as Lord with the assurance that somehow God can and will keep him from a wasted life in the here-and-now and in the hereafter.

How does the electronic and economic gospel stack up? It fails in every way! After one "hears the word of truth, the gospel of salvation, and is sealed with the Holy Spirit of promise," the phony fades as the gospel of truth becomes "gospel glorious" instead of "gospels galore."

Baptist Forum

Throwing the book [store] at Nashville

I suppose it was inevitable Baptist Book Store would move to the east end. It typifies the subtle but distinct shift of Southern Baptists toward concentrated services to the upper middle class. This in itself is not inherently wrong. It becomes wrong when it is done at the cost of service to the poor and elderly.

Baptist Book Store's move was made at just that cost. The greatest concentration of elderly persons in the county is in the Old Louisville area. Many of these persons are Baptists and enjoyed the availability of a Christian book store where they could browse and buy. Many of our smaller and weaker churches are located in the western and southern Louisville areas. Getting to the new location for persons from these churches is going to be difficult if not impossible.

The new location encourages the use of the private automobile due to the lack of public transportation to the area. This seems irresponsible Christianity in an age of diminishing natural resources, to say nothing of the pollution problem Jefferson County has. The offer of "free parking" is misleading at best. There is just no such thing as free parking when gas is \$1.20 per gallon and steadily increasing.

I recognize the fact the store serves a wider area than just Louisville. I also feel the store has a responsibility to serve the community in which it is located. That could have been better accomplished in a downtown location. Also a downtown location is accessible to a large area due to its proximity to three interstate highways. Locally it would be far more accessible to a larger group because of public transportation.

A second need I recognize is the need for more space. Admittedly the store was cramped. However, there must have been sufficient space in the downtown area. If not now certainly there would have been upon completion of the Galleria.

I was not privy to the facts that went into the location of the store in the extreme east end. From my perspective, however, the decision was unconscionable.

Carl L. Enoch, Louisville

Three ways to beat the devil

America is experiencing an accelerating moral and spiritual breakdown. Evil is winning because the forces of righteousness are apathetic and complacent.

Our national political leaders, who are leading America astray, are secular humanists who fear neither man nor God. But God's miraculous power is available if Christians will repent and get involved.

The first step is a contrite heart—when all other hope is gone. The second is "Put on the whole armor of God . . ." (Eph. 6:11a). Halfheartedness is futile. Third is vote intelligently for conservative, God-fearing Christian leaders who oppose immorality, rebellion, violence, humanism and communism. Without God's guidance America has little hope.

Charles W. Engel, Lott, Tex.

Baptist News in Brief

Three to exit NM staff

The Baptist Convention of New Mexico will lose three of its 10 professional staff members in its headquarters to retirement in a five-week period.

Edward E. Storm Jr., 62, education division director, will retire Dec. 31; C. Eugene Whitlow, 68, communication division director, will retire on his 69th birthday Feb. 6, 1981; and Charles F. Polston, 62, associate director of the education division, will retire Jan. 31, 1981. The three have 73 years' staff experience in New Mexico.

New Mexico Baptist Convention staff members have a history of longevity. A secretary retired last year after 42 years on the job and an executive director was in the position 30 years.

SBC head baptizes 881

A three-week "Starlite Crusade" conducted outdoors by First Southern Baptist Church, Del City, Okla., resulted in 1353 professions of faith in Jesus Christ.

Bailey Smith, pastor of the church and president of the Southern Baptist Convention, said more than 200 more professions of faith were made in other churches as a result of the 14th annual crusade.

The meeting, extended an extra week because of the response, was conducted in the Del City High School stadium. There were crowds of 4000 to 6000 every night and Smith said "it literally seemed like the Holy Spirit was hovering over the area."

"God was trying to tell us the days of revival are not over, that the best days are still ahead," said Smith, who baptized 881 people into membership in his church during the crusade.

First Southern Del City, which has led the Southern Baptist Convention in baptisms five of the past six years, has baptized 1658 persons through the first 10 months of the year. The single year high for baptisms in the convention is the 1669 baptized at Second Baptist in Houston.

Burglars hit Cal. Baptists

Burglars stole a small amount of money and did minor damage to one office of the headquarters building of the Southern Baptist General Convention of California July 20.

Police theorized the burglars had a key to the outside door. Once inside they pried open one office door and several desk drawers. They took about \$70 from the soft drink machine and petty cash from the press manager's desk.

David Oglesby, convention business manager, said the cost to repair the damaged door and desk will exceed the actual amount of money stolen. All outside locks have been changed.

Gifts up 13.5% thru July

With two months left in the 1979-80 fiscal year contributions to the national Cooperative Program are on a schedule that will meet the \$71 million basic and capital needs budgets and edge about \$1 million into the challenge budget of \$12 million.

July's undesignated contributions of \$5,690,049, up 3.4 percent over last year, bring the year to date contribu-

tions to \$59,490,755, a 12.2 percent increase over the same period last year.

Designated contributions for July were \$1,795,112, a 6.3 percent increase. For the year, designated contributions total \$60,930,791, or 14.7 percent ahead of last year.

Gifts received for disbursement by the SBC Executive Committee, both designated and undesignated, were \$7,485,162 in July to bring the year's total to \$120,421,547, a 13.5 percent increase over last year.

Barbados is mostly ok

Hurricane Allen's 125-mile-an-hour winds ripped off roofs at the Baptist Theological College for the Caribbean in St. Philip, and heavy rains accompanying the Caribbean's first major storm of this season caused extensive water damage.

Southern Baptist relief efforts are underway and John R. Cheyne, relief ministries consultant for the Southern Baptist Foreign Mission Board, reports damage to the college should be repaired in time for classes to begin on schedule in September.

"Our mission family on Barbados is well and although some of their homes took on a little water, all property except the college is intact," said Cheyne.

Cameras on Allen's fury

The Southern Baptist Radio and Television Commission dispatched two film crews to catch hurricane Allen in its fury as it threatened the United States gulf coast and to film Baptist relief follow-up.

Allen, the largest hurricane to enter the Caribbean in this century, was expected to hit somewhere along the Texas coast and Southern Baptist disaster relief teams from Louisiana, Mississippi and Texas were standing by to aid victims immediately.

"By placing crews at both points we can get the full scope of the storm and the damage as well as the efforts of relief teams in caring for those hit the worst" said Bob Taylor, director of the commission's broadcast division. "We also plan to encompass the underlying Christian witness occurring as people provide first aid, food, clothing, shelter and whatever else is needed."

After the hurricane is over camera crews will film the rebuilding projects in which SBC disaster teams will be involved to show how Baptist state conventions work together with more than 30 other organizations to help people of all faiths in crisis situations.

The Radio and Television Commission plans to use the film footage either as part of a documentary co-produced with NBC-TV or as a separate special produced entirely by the Radio and Television Commission. Either way, the program should be released sometime around the first of 1981, Taylor said.

Wayne Byland, a model for ministry

by Ray Furr, Staff Writer

Wayne Duncan Byland is a minister who refuses to retire. Folks that know him or even know of him won't let him retire either.

In the short time I visited him an anonymous caller phoned for his counsel, "Brother Byland, I know who you are and I need your help. My wife is going to leave me. Please advise me how to handle this complicated situation. Please help me."

Byland's voice broke with sadness as he shared the telephone conversation. He does not believe his ministry is nearly over. And why should it be? He will only be 91 in December.

Kimberly Gilkison, secretary of the Northern Kentucky Baptist Association, writes, "Bro. Byland is as alert and active today as many young men and his life is an inspiration."

Byland's lifelong motto has been "I try to learn something new every day."

Indeed he practices what he preaches. He spends many hours in a week studying the Bible, reading new commentaries and stays abreast on daily news events of the world.

His study is presently focused on religious pluralism. He is deeply disturbed over the influx of world religions and cultic philosophies which are becoming more problematic for the Christian church.

"You know I can't see how so many people can believe some of that stuff in those other religions," he declared.

But Byland does not restrict himself to learning in one area. He has a deep appreciation for the arts. He enjoys poetry and other forms of literature.

Wallace Miller, religious education director of Northern Kentucky Baptist Association, asked following my visit: "Did he quote any poetry for you?" He continued, "I've heard him recite prose he learned 30 years ago. His mind works like a steel trap."

George Jones, executive secretary-treasurer of Northern Kentucky Association, agreed. "Once he has heard or read something he wants to be sure he doesn't forget it."

Education has always been a priority in Byland's life. In his last year of law school at the University of Cincinnati Byland surrendered to the ministry after having heard Landrum P. Leavell speak.

"I was deeply moved. I knew what the Lord wanted me to do," he remembers.

He completed his law degree, passed the bar exam and turned down an offer to practice with a successful law firm in Phoenix, Ariz. to go to Southern Baptist Theological Seminary, Louisville. Following his study, Byland went to Southwestern Baptist Theological Seminary, Ft. Worth, Tex., where he specialized in evangelism under the first Southern Baptist chairman of evangelism, Lee Scarborough.

After receiving his seminary degree he entered chaplaincy in the Army, ministering to many soldiers during the dreaded 1918 flu epidemic. "I saw as many as 25 to 30 men each day die of the flu," he recalls. "It broke my heart to see those young men die."

Following the chaplaincy he commenced his career as a pastor. He was pastor of churches in Leitchfield, Ky.; Osceola, Ark.; and Dexter, Mo. Most of his pastoral ministry, 32 years, was spent in his native northern Kentucky at Bellevue Baptist Church. Here many young people surrendered their lives to vocational ministry.

"I remember the Chase family. It was a big family consisting of five children," he reminisces. "Virginia Chase, who was at that time a member of another denomination, joined the church because she liked our Sunday school program. All five children committed themselves to full time Christian work."

He estimates six to eight of his youth became missionaries and 50 to 60 went into Christian teaching. So many young people have committed their lives to the ministry under Byland, in fact, they have become known as "Byland babies."

"Daddy always did have a special way with young

people," contended his daughter, Ruth Jennings. "He loved them and they loved him," she said.

Byland believes part of the reason so many youth became ministers is because once every month he spent the Sunday school hour sharing with them the plan of salvation.

Mrs. Nancy Held, assistant director of nursing at Northern Kentucky Baptist Convalescent Center, believes it was the evidence of his genuine concern for young people.

"My most vivid memory of Rev. Byland is the concern he showed for the young people in his church. An example of this concern was his dedicated effort to make sure every child could attend Camp Bethel, even if he had to take all of us in his own car. He never complained," she says.

His concern was not limited to youth. He has ministered every week to the sick in the hospitals of Greater Cincinnati as well as the jails of Campbell County.

During his work at Bellevue he visited an average of 500 homes weekly. "Much of this was done by walking," he recalls. "I'd get an early start and leave each home a Sunday bulletin so they could prepare for Sunday."

He never has been too busy to stop and help someone who needed his assistance. For instance, in July 1978 while on his way to make hospital visits for First Baptist Church, Newport, he stopped to help a lady who was having car trouble. He fell and stabbed a piece of metal through his side and into a lung.

"Daddy almost died," declared Mrs. Jennings. "Many people prayed for him and I believe that's what pulled him through," she said.

"The doctor told me I was closer to death than any other person he'd ever had," averred Byland. "I believe in miracles because I've seen many of them. I am one of those miracles."

Byland does not believe in wasting people's time when he speaks. He thinks every time a minister stands before a congregation he should be prepared to make his point and not "chase rabbits."

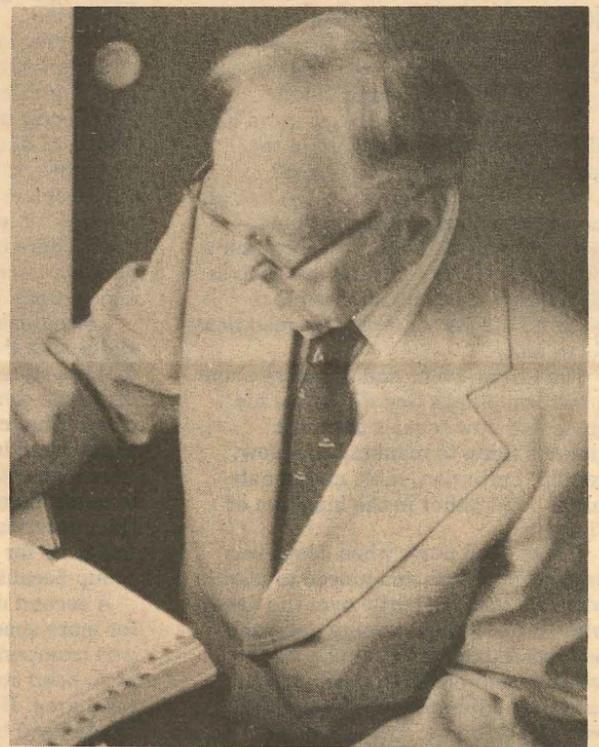
"Abraham Lincoln gave the Gettysburg Address in a short simple manner that everyone could understand and everyone remembers it. That ought to be a lesson to all of us preachers."

Again, his lifestyle is in agreement with his talk. "His preaching is something to be admired," contends Jones.

"I've never heard Bro. Byland get up to speak that he did not deliver anything less than a polished masterpiece. There are very few speakers of his caliber around."

After 60 years of ministry he has been honored with many awards but his greatest award is his friends and their respect that he has gained over the years. He continues to be a pastor to pastors, a supply preacher, teaches Sunday school and of course still visits those in need.

He was asked what Southern Baptists need to do in our march towards Bold Mission Thrust. He counseled, "We must be careful not to fall into creedalism and indifference and we must learn which bridges to cross and which to burn."



Byland's motto has always been to try to learn something new every day. He has recently spent much of his study time researching the doctrines and beliefs of world religions.



[l-r] George Jones, executive secretary-treasurer Northern Kentucky Association, often finds time to chat with Mrs. Jennings and Wayne Byland. Jones

contends. "He [Byland] is a prince of preachers, scholar, Christian gentleman and friend."

Mountains to the Mississippi

Personnel

Trent goes to Oswego

Oswego Baptist Church, South Union Association, has called Bob Trent as pastor. Trent is a graduate of Cumberland College and is coming from Lone Pine Baptist Church, Three Forks Association.

Rockhold FBC calls Sweet

Rockhold First Baptist Church, Mt. Zion Association, has called Jesse Sweet as pastor. Sweet has been pastor of churches at Antioch, Woodbine, Hopewell and Greenland in Mt. Zion Association.

Miss South to Uruguay

Suzanne South of Louisville is serving as a semester missionary to Uruguay. Miss South is a member of Beechmont Baptist Church, Louisville, and will be an English teacher in the American school and will teach the children of Mr. and Mrs. Donald Davis, Southern Baptist missionaries to Uruguay.

Martin leaves Big Creek

Drew Martin, pastor of Big Creek Baptist Church, Hazard, has resigned to become pastor of First Baptist Church, Ludlow.

Martin will begin his Ludlow ministry around Sept. 1.

Franklin Street adds White

Franklin Street Baptist Church, Louisville, welcomes John Stone White to the staff as minister of youth and music. He will officially begin his duties Aug. 31. Elroy Lamb is pastor.

Pineville FBC welcomes Stokes

First Baptist Church, Pineville, has announced the addition of Richard B. Stokes to its staff as minister of education and youth. The Henderson native earned the AA degree from Henderson Community College and completed the BA degree at Cumberland College. In December 1979 he received the MRE degree from Southern Seminary.

During his seminary experience Stokes was Sunday school director and youth Church Training leader at Parkland Baptist Church, Louisville. He was also interim minister of education and youth there. While a student he was employed full time as a special education teacher in the mental retardation unit of Central State Hospital, Anchorage.

Prior to moving to Louisville he was on staff of Oakwood Training Center for the mentally retarded at Somerset.

Stokes is the son of Mr. and Mrs. Thomas E. Stokes of Henderson. In 1970 he was licensed to the ministry by Henderson First Baptist Church.

He began his duties July 20 at Pineville.

Charles F. Jones is pastor.

McFarland joins FBC Hopkinsville Mark McFarland of Joplin, Mo., is minister of music and youth at First Baptist Church, Hopkinsville.

McFarland, along with his wife Mary, and their daughter Christina Marie, plan to move to Hopkinsville around the middle of August and Aug. 17 will probably be the first Sunday with the Hopkinsville congregation.

David Gardner is the Hopkinsville First Baptist Church pastor.

Boatman accepts Manchester

Dana L. Boatman began his duties as pastor of Manchester Baptist Church July 20. Boatman worked as manager and engineer for McDonald Douglas Corp. 19 years. He has been employed by NASA, Houston, Tex., for the last 15 years where he worked on the Mercury, Gemini, Skylab and space shuttle programs.

Boatman is a native of Tennessee. He holds a BSME from Tri-State University and an MDiv from Southwestern Baptist Theological Seminary.

He and his wife, Joan, have four children; Christi 27, Dana II 23, Jeff 16 and Caryn 16.

Clay Hill calls Stanley

Clay Hill Baptist Church, South Union Association, has called John Stanley of Oneida as pastor.

Ordinations

Cavin ordained at Erlanger

J. Barry Cavin, minister of music and youth, Erlanger Baptist Church, was ordained to the ministry June 29. Representatives from various congregations in Erlanger as well as ministers from the Northern Kentucky Baptist Association participated in the event.

Cavin is a graduate of the College Conservatory of Music, University of Cincinnati. He has been minister of music at First Baptist Church, Newport. He has been at Erlanger Baptist Church since 1975.

He is a member of the Kentucky Baptist Chorale and a faculty member for the Kentucky Baptist Convention summer children's music camps.

Congregations

Going to the children

Mrs. George Hall, Louisville Highview Baptist Church member, arrived at vacation Bible school at Hurstbourne Baptist Church recently in the company of Mike, a year-and-a-half old Shetland Collie.

Mike brought howls and chuckles from more than a hundred boys and girls as his master put him through his paces in obedience. Mrs. Hall showed the children how to brush the dog's hair

and teeth, to trim his nails and how to train him to obey.

Interspersed with Mike's antics were comments by Mrs. Hall on getting along with others and following rules. "It's something when you can take a dog and do something with him for the Lord," she declared.

She has performed with this dog before several Louisville area church audiences.

FBC Brandenburg adds WR service

First Baptist Church, Brandenburg, joined Western Recorder's growing list of back page subscribers last week. One hundred sixty families began receiving their local church news on the paper's last page.

Billy D. Marcum is pastor of the church.

Cold Spring opens parsonage

Cold Spring Baptist Church, Northern Kentucky Association, held an open house to exhibit its new parsonage. The four bedroom home is located on First Poole's Creek Road on property owned by the church. Floor space is 2600 sq. ft. on the main level and has a two-car

garage.

Church members were responsible for most of the construction, with an estimated cost of \$84,000.

Noels hosts to historians

Hosts for the July 25 meeting of the Kentucky Baptist Historical Commission at May's Lick Baptist Church were Pastor and Mrs. Jerry Noel instead of Pastor and Mrs. David Stephens as reported in the Aug. 6 issue. Stephens is former May's Lick pastor.

Amity holds homecoming

Amity Baptist Church, Northern Kentucky Association, will celebrate its homecoming Aug. 24. A fellowship meal will follow the morning services. Charles Mitchell, a former pastor, will be guest speaker in afternoon services at 3 p.m.

Coleman's pen writes again

Lucien E. Coleman Jr., professor of religious education Southern Baptist Theological Seminary, Louisville, is the August lesson writer for Home Bible Study Guide published by the Baptist Sunday School Board.

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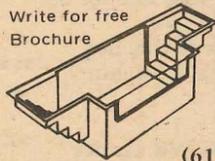
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Sunday School Lessons



H. C. Chiles

AUGUST 24, 1980

LIFE AND WORK SERIES

Called to Christian relationships

1 Peter 2:13-17 Those Christians to whom Peter originally addressed this epistle were persecuted by the civil authorities, so they were prone to rebel against their persecutors, or to ignore all responsibility to the government. Inasmuch as they were scattered abroad, Peter exhorted them to be in subjection to the governments of the countries in which they were residing and to render all rightful obligations to them. Of them he required respect and reverence for the rulers, subjection to the constituted authorities and obedience to all the laws which did not conflict with God's word and will.

Christians should obey civil authorities for the Lord's sake. He has set them free from Satan's bondage in order that they may conform to the will of God and serve him acceptably and effectively.

Christians exhibit their patriotism and their obedience to God by giving proper respect to all human beings because they have been created in the image of God; by cultivating and promoting love among the believers in Christ, endeavoring to strengthen the ties that bind them together as the servants of the Lord; by giving proper reverence to God and by giving proper honor to those to whom it is due. A sincere desire to do the Lord's will reveals itself in the best citizenship. The only time Christians are justified in disregarding man made laws is when those laws interfere with the performance of their duties to God. Christians are rightfully required to attempt to see in other people something which they can respect.

1 Peter 3:1-7, 8-9 In the first century husbands frequently treated their wives with contempt and cruelty, but in every case it was with the Lord's disapproval. Christian wives whose husbands were pagans experienced numerous difficulties in living with them. These scriptures reminded them that their pagan husbands, who may have strongly resented the preaching of the gospel, might be won to Christ through the godly influence of their lips and lives. Christian husbands were exhorted to honor their wives and, in the case of those who were pagans, strive to win them to Christ through love.

INTERNATIONAL SERIES

Restoration under Ezra

Ezra 7:6-16 God was preparing Ezra for the task of the awakening of the right convictions in the hearts of others in an hour of crisis.

Ezra was an expert scribe in a highly honorable profession. His training as a scribe started when he was 13 years of age, but he did not enter upon his official duties until he was 30. During those 17 years of instruction and preparation Ezra gained the knowledge which was required before engaging in his profession.

Ezra was well informed concerning God's purpose for his people, when God called him to lead his backslidden people to Jerusalem and to urge them to repent of their sins. Ezra trusted God fully for the guidance and strength which he needed.

Knowing he had to obtain permission to take any of his people with him and leave the country, Ezra sought the direction and guidance of God as to how he might tactfully approach Artaxerxes and ask for the privilege of taking his people back to their homeland. Even though thousands were involved, the king readily granted it.

Artaxerxes wrote a proclamation saying that all who desired to return to Jerusalem might take their gifts and go with Ezra. To the offerings of the people the king added his gifts. The treasures which Ezra and his company carried had value between four and five million dollars. For Ezra's protection the king offered him a military escort, but he preferred to depend on God alone. God led them through difficulties and dangers, and after four months they arrived in Jerusalem, bringing with them new hope and inspiration. Specializing in the scriptures, Ezra sought to discover the will of God, in order that he might communicate it to others, so all could do that will. His grand and noble purpose is certainly worthy of our imitation.

It is noteworthy that the king did not force anyone to go with Ezra, when he sent him to Jerusalem. He permitted any who desired to go to do so, and made adequate provision for them.

The king's special favors to God's people indicated their genuine trust in their God who was working out his will and purpose for them from behind the scenes. We, too, can trust this same God to care for us and to supply our needs as we tread the pathway of Christian obedience in our generation.



Ministering to the children of the 80's



Wm. E. Amos, Director
Ky. Baptist Board of Child Care

The marketplace

It's hard to believe that another year has passed and the state fair is here. I realize that talking about the state fair in a church paper may not seem very religious. For the second year in a row, the child care program has had the good fortune to have a booth at the state fair. This gives us an opportunity to take our story to the marketplace. If you've been to the fair recently, you really know what we mean when we say "marketplace." Sitting in the booth for a while will certainly be an education, to say the least. All kinds, sizes, shapes and forms of humanity parade up and down those aisles of the exposition halls.

The hard work and many dollars required to rent space, provide a display and have materials to hand out is no small undertaking. As is often the case, it is the women who lead out in this effort. The members of our Women's Advisory Board, under the leadership of Mrs. Roscoe Halcomb, Danville, and Mrs. Lillian Brown, Louisville, make the whole business possible. They raise the funds necessary to put it all together. Tom Moore of our staff picks up the task of pulling the many details together and making it fly. The women go the second mile by staffing the booth each day from 10:00 a.m. till 11:00 p.m. for 10 long days.

However, in spite of all the work and hours and dollars it takes to pull it off, it is really worth it. During a year we are fortunate enough to get to carry our story to hundreds of Kentucky Baptists through local churches, associational meetings, WMU and pastors' conferences and other meetings. That exposure and relationship is vital to our program's future. But equally important is the opportunity to go into the marketplace of the thousands of people at the state fair and tell our story.

It is time consuming. It is demanding. It is an experience. It is also a gift from the women of our state. It is a gift of witness of God's working through us in the lives of youth. It is their gift of witness in the marketplace.

KBC Activities

Here and now

AUGUST

- 18-20 Pastors' Retreat. Cedarmore. Begins Monday 2 p.m. through Wednesday noon meal. Theme "Growing Pastors and Growing Churches." Reservations through Cedarmore, 502-747-8911.
- 21-26 WMU Leadership Conferences. Cedarmore. Reservations for conferences including drive-in days made with Cedarmore.
 - 21 Drive-in Day — 8:30 a.m. to 3 p.m.
 - 22 Drive-in Day — 8:30 a.m. to 3 p.m.
 - 23-24 Overnight. 1:30 p.m. on 23rd through lunch on 24th.
 - 25-26 Overnight. 1:30 p.m. on 25th through lunch on 26th.

Looking ahead

AUGUST

- Events for Aug. 17-23 listed under HERE AND NOW.
- 21-26 WMU Leadership Conferences. Cedarmore. Listed under HERE AND NOW.
- 24-31 Church Music Week. Suggestions for observing in church music publications.

Planning ahead

SEPTEMBER

- 1 Labor Day
- 7-13 Brotherhood Leadership Week. Suggestions for observing in Baptist Men's Handbook and Baptist Brotherhood Builder, July, August, September issue.
- 7-14 State Mission Week of Prayer and Eliza Broadus Offering. Suggestions for observing from WMU Office, KBC.
- 12-13 WMU Leadership Conferences. Jonathan Creek. Drive-in days. Same program each day. Reservations made with Jonathan Creek.
- 13 ASSIST training.

Oneida Journal

Another year begins

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

"Whatcha been doing all summer?" This query and others in like vein is shouted across the campus.

There is a buzz of excited chatter among the girls punctuated by an occasional shriek of delight as a girlfriend or roommate arrives. Much hugging, kissing, the excited buzz continues at a little higher pitch. About what? The activities of the summer, the boys, how good it is to be back, the good-looking new boys, "He's mine!"

The objects of all this attention greet one another with more reserve, a quiet smile, "hi," maybe a handshake if he's a real extrovert. Then it's talk of the prospect for soccer and the basketball team this year, will the fencing team win another state championship? Who worked where and did what this summer. "Look at that cute girl! What did you say her name is?"

Yes, Oneida's 81st academic year is getting underway. The teachers are tired already from the beginning-of-the-year preparations, but the 24-hour prayer retreat at Pine Mountain was a good beginning for the year's work.

"Isn't it good to see the kids again? Hasn't Joe grown this summer?" That feeling of pride in our "boys and girls" wells up, and this little redhead and that one with the "sad smile" begins to steal the teacher's heart.

Here and there is a boy or girl looking a little lonely—away from home for the first time. A stray tear may slip down a boy's cheek, to be quickly wiped away lest someone see. Yon girl lets loose a pure waterfall soon brightened, perhaps, by the rainbow of a smile as some older student slips around for a little word. But a day or so of class, a picnic, some hiking and fishing to get away from those books! Parents start sending stamps with plaintive requests for "just a word." Homesickness is but another memory of those first Oneida days.

What a flurry of activity there has been as applications have been processed, students interviewed, new staff moved in, the old "Double Creek" one room school completed, dorm rooms painted, corn and peas from the farm frozen for winter use, rooms assigned, buildings cleaned, a thousand things.

Sunday, Aug. 10, hundreds of students arrived to move into the dorms, and the year began with the Sunday evening worship service in Melvin Davidson Chapel.

Monday morning, Aug. 11, was a busy time of testing for our 6th, 7th, 8th and 9th graders while the 10th, 11th and 12th graders were in long lines in the gym going from teacher to teacher signing up for classes.

A number of late arrivals showed up Monday afternoon, and Tuesday as well. Weary parents unloaded son or daughter's trunk and clothing, while son or daughter was running around seeing everybody. In the meantime, little brother or sister decided to stay at "O-needy" too.

It is time for the afternoon chores of feeding the pigs, gathering vegetables, cleaning buildings, mowing grass, helping to prepare supper. After the evening meal, an hour of "study hall" begins for everyone at 7 p.m. This is followed by "free time" from 8:15 to 9:15 p.m. Many play in the gym, others swim in the pool, a soccer game is underway on one end of the athletic field, and a softball game on the other.

10:30 p.m. is bedtime for most while the evening dorm cleaning crews are up about one hour later cleaning and mopping the floors and bathrooms, and emptying the garbage.

Another year is well begun.

Frank Owen



Seeking God's will

It seems to the writer that there are three expressions of authority that are due primary respect in seeking to find and do God's will. They should not ultimately contradict one another. If they seem to do so one should stop and pray for clearer understanding.

First there is the authority of the holy scriptures. In the written word, I find God's instructions and commands and get the counsel of his inspired writers. The scriptures are God-breathed. They have primary authority. If I would know God's will, I must study the scriptures.

The church also has strong authority. She is the bride of Christ. She has been baptized in the Holy Spirit. The people in her fellowship make up the body of Christ whose respiration process breathes God's spirit.

The church is the "House of the Book" to which my parents carried and led me early, that I might be taught the sacred scriptures and know the will of God. The fellowship of the people of God who go to church to worship him seeks and hears his voice. If I am to know his will, I must pay heed to my fellows who are listening to understand and know the teachings of the same Lord. When I am in conflict with them, I must prayerfully weigh what they think God says with what I think he says. There should not be too much disagreement. He will ultimately lead us all alike if we will let him. He is not opposed to himself.

Then, there is the authority of conscience. A Christian who has been baptized by the Holy Spirit and taught in the ways of Christ has a Christian orientation of conscience. His goal is a closer walk with God's presence until his own will becomes more and more the will of God. Without this Godward orientation conscience may err. "There is a way that seemeth right unto a man but the end thereof are the ways of death" (Prov. 14:12).

The scriptures, church, conscience. It's a home-made formula—personal and practical. Not doctrine, but I think doctrinally sound. If one can get the three rightly related he should be able to follow the will of God.

A new day is dawning for Cumberland College

John Clinton, director of alumni affairs at Cumberland College, Williamsburg, recently conducted the following interview with the school's new president, James H. Taylor.

Clinton: Tell us about your family, Dr. Taylor.

Taylor: John, I am fortunate to have a great family. My wife, Dinah, is a home economics major from the University of Kentucky. We met at Cumberland one summer when she was taking a chemistry course. She is a good cook, a wonderful manager, a great mother, and she is talented when it comes to crafts. Then there is our son, Jim, a blonde-haired, blue-eyed boy. We named him Jim after me. He is seven years old and all boy. He loves the outdoors, sports and he likes to catch frogs in the summer. I am really fortunate, and I thank God for my family. We don't get much time to spend together anymore as a family, so I have to make time. We do attend church together on Sunday, and we try to have a few minutes together in the evenings. We love each other dearly, and we work together as a family. I think it would be wrong for anyone to sacrifice his family life for a career.

Clinton: Dr. Taylor, I understand you have an excellent background in fund raising.

Taylor: John, I guess I have been fortunate. A person really isn't any better than the people with whom he surrounds himself. I've had great people to work with. Dr. Boswell has been supportive. Our many friends across the nation have been receptive to me. All I can say is I am a debtor to literally thousands of friends. These are the people who give me the money and support. I owe these friends a great deal for all they have done and continue to do for Cumberland College.

Clinton: What are your ideas about Cumberland's future?

Taylor: I have a clear view of the college as a shining city set on a hill, a college which continues to serve the people, primarily the people from our area. I see the college serving the area through its curriculum and its commitment to Christian education. I see a college which places a great deal of emphasis on campus beauty. I see Cumberland as a bright

beacon of hope, providing inspiration for young people coming to us from the hills and hollows. I see the college being sensitive to the needs of its

people, many of whom make donations to the college from limited or fixed incomes or from Social Security checks. We have a moral responsibility,

but complementary purpose to serve the Appalachian area and to serve the Kentucky Baptist Convention. These purposes are in harmony. We are

Clinton: As a Baptist institution, how do you see Cumberland's role?

Taylor: Every person is a unique creation of God. You, for example, are different. There has never been nor will there ever be anyone quite like you. You are a temple of God, according to the scriptures. You are the reason Jesus gave his life. You have been given specific and divine marching orders by the creator, and no one can take your place or fulfill your assignment. To whom much is given, much is required. I think God wants us to realize our highest potential. I think that's what Christian education is about. I hope we will somehow realize what a God-given and precious opportunity we have to leave this world a better place than we found it.

Clinton: How do you feel you will fulfill the role as chief administrator at Cumberland College?

Taylor: John, I want to treat other people with dignity and respect. I will have high expectations, and I believe people will tend to rise to meet these expectations. Be firm but fair and try to think the best of everyone. If you don't have something good and positive and constructive to say, try not to say it. That's how I want to function.

Clinton: In closing, Dr. Taylor, what type of values will you seek to instill in the students at Cumberland?

Taylor: Values are important. I want to continue to seek to instill such values as respect for the sanctity of the home, the dignity of labor, respect for the flag and country, reverence for God and his redemptiveness, a knowledge and appreciation for the contribution of the free enterprise system and an appreciation for the sweep of history and western civilization. John, we want people to have self-respect, self-confidence, self-esteem and respect for each other. I can't overemphasize the value of student labor, of students working to help earn their own way. I also want to create an atmosphere and appreciation for our faculty and staff who never stop inventing ways of getting things done. I can't say enough for them. Through it all, we are building on a strong past. We are abandoning nothing of what has been good. But we haven't begun to do all that needs to be done. The road ahead will be long but exceedingly worthwhile. In fact, I am optimistic about our future, for with God's help, a new day is dawning.



James, Jim and Dinah Taylor stroll through the Cumberland campus.

graduates, to the needs of the area and the area's regional industries, as well as the needs of today's and tomorrow's students. I believe with God's help the best days are ahead of us.

Clinton: What is your philosophy about the operations of Cumberland College?

Taylor: The greatest use of life is to spend it for something that will outlast it. I have always believed that. That is what Cumberland's former presidents did. That's what I want to do. I believe we are stewards of all God has given us. At Cumberland we are trusted by thousands of

people, yes a moral imperative, an obligation to stretch their hard earned dollars as far as they will go. We also have an unusual amount of respect and a genuine reverence for all the Kentucky Baptist Convention does for Cumberland. We are going to do all we can to maintain that confidence the churches and pastors have in us, and we will not violate their sacred trust.

Clinton: Dr. Taylor, how do you see Cumberland's role with respect to its purpose?

Taylor: John, I am thankful that I am alive at this time in Cumberland's history. Cumberland is unique. It has a dual

purpose. If you look at most other schools, you will find they are carbon copies of each other. At Cumberland College, we don't try to be all things to all people. Cumberland College is a special kind of college serving a particularly deserving group of people. If one were to remove all the alumni from our area who are medical doctors, nurses, attorneys, teachers, pastors and other professionals there would be almost total void. That's what makes Cumberland great. That's what makes us unique. We are providing indigenous leadership for the area. Very few schools can say that.