

# WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JOURNAL

## Second vice president uses SBC office to grind axe

Don Touchton, second vice president of the Southern Baptist Convention, stoked the smoldering coals of the biblical inerrancy debate with the mass mailing of a letter decrying "creeping liberalism in our convention organizations and institutions."

With a cover letter on Southern Baptist Convention stationery, Touchton mailed an eight page "Cry of Concern" to about 8500 pastors, state Baptist newspaper editors and supposedly to all trustees and executives of Southern Baptist agencies. In it he defined liberalism as "the denial of the inerrancy of the Scripture."

Touchton mailed the letter just days before the annual meeting of the Southern Baptist Convention at which time his term as second vice president would end. He makes no apologies for using the office to gain attention for the letter, and says most persons would have discarded it without reading if it had not been from a convention officer.

The venture was not an attempt to lay groundwork for a presidential bid, according to Touchton, who said he was not going to be involved in the presidential politics of the convention. He did not say who he would support for president.

Though he is a member of the Baptist Faith and Message Fellowship, and his church contributes "nominally" to the group, Touchton said he has never attended one of its meetings.

The letter contained Touchton's observations of what he called "destructive patterns" in the convention. He said they are caused by liberalism which affects every organization, "particularly the seminaries and colleges."

He said moral decay is the natural result of liberalism. "Some of our Baptist colleges and seminaries allow drugs, sex, drinking, and dancing to be a daily fare of sin's smorgasbord on campus," he said.

Abner McCall, first vice president of the convention and president of Baylor University, responded by saying, "I know of no Baptist college where drugs, sex, drinking and dancing are bad at all on campus."

"Our students are the sons and daughters of people from Baptist churches. They are no better or no worse than they were at home," said McCall, who did not receive a copy of the letter.

In his explanation of liberalism, Touchton said most Southern Baptist liberals are employees of the convention, though he did not say most employees are liberals. He feels the difficulty in gaining hearing for his conservative views is because liberals control the apparatus of the convention.

He referred to Jimmy Allen's presidential speech in Houston where Allen said "there are some who would change our agenda from missions to orthodoxy" and said it was "an attempted distortion of our priorities in order to protect the liberal element in our midst."

"It is an attempt to get Southern Baptists to endorse a sanctuary in our convention for those who do not hold to the historic Baptist position regarding the inerrancy of Scripture," the letter said. "We must never allow orthodoxy to be set in opposition to missions. The priority for unity must be orthodoxy; the priority for ministry must be missions."

Allen said there was no attempt on his part to distort the priorities of the convention in his Houston speech. "The priorities all along have been missions and evangelism," he said.

He called Touchton's effort and that of the element formerly led by Paige Patterson, president of the Criswell Center for Biblical Studies, "an artificial effort to create controversy around the authority of the Bible when the vast majority, the overwhelming majority, of Southern Baptists accept the authority of the Bible without question."

Duke McCall, president of Southern Seminary, rose to defend seminaries and denominational employees. "It would have been better if Don Touchton had seminary experience or had visited a campus before posing as a judge of the seminaries on issues that from my rather extensive experience, I have never

seen," McCall declared.

McCall said he would like to see which inerrant copy of the Scripture the inerrancy element reads from. "Pretending they have access to an inerrant copy when they are dependent like all of us on theological scholars to give us the instrument from which we read, is an unethical misleading of the public," he contended.

Touchton's letter also quoted remarks of Dale Moody, professor of Christian theology at Southern Seminary, as an example of doctrinal deviation that liberalism produces.

The letter said: "Dale Moody . . . in a recent report by the Historic (sic) Commission in which he attempted to point out errors in historic Baptist theology, said that writers of the Baptist Faith and Message, . . . failed to see that regeneration is as progressive as sanctification. This was accompanied by remarks about Baptist polity being in error and suggested that Baptist polity would be more biblical when associationalism became Presbyterianism."

Moody took immediate offense to the quotations, and said Touchton did not mention the biblical references Moody listed to back up his statements. Moody also objected to a "distortion" of his intent when Touchton capitalized "Presbyterianism" in the letter, when Moody was in fact referring to the New Testament group of elders known as a presbytery to which there are numerous biblical references. Moody cited specifically Acts 14:23 which says, "And when they had appointed elders for them in every church, with prayer and fasting, they committed them to the Lord in whom they believed." (RSV)

John Dunaway, Kentucky Baptist Convention president, concurred the quotes used against Moody were in "direct conflict" with other statements. "The quotations must be kept in context," averred Dunaway.

Dunaway agreed "We do need to pray but not that 'conservatives' or 'liberals' (which in the true sense do not exist in Southern Baptist life) might dominate our denomination. Rather that Christ will become more fully Lord and be glorified through his people—their love, their trust and their reach of the world."

Moody suggested a banner be placed over the podium at the convention that quotes Hebrews 6:1, "Therefore let us leave the elementary doctrines of Christ and go on to maturity."

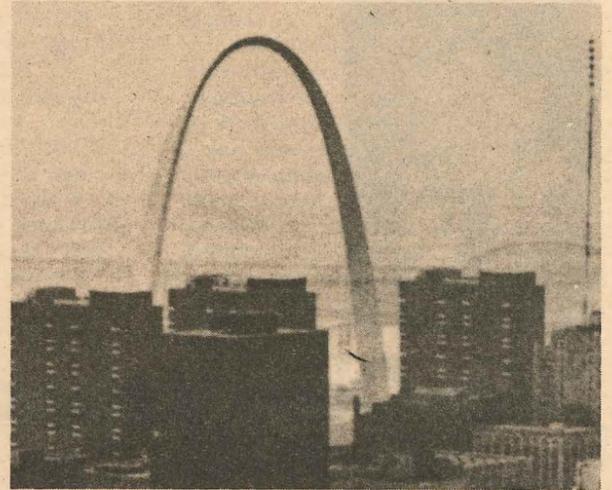
Touchton also talked about autonomy and said only the churches are autonomous. He said, "Not only are the boards, agencies, commissions and institutions not autonomous by design, they are also not autonomous by definition." He encouraged Southern Baptists to "stop being so timid" in directing their agencies.

Touchton said he wrote the treatise out of frustration over his viewpoints never getting heard and over similar viewpoints of others being "shunted" aside at annual meetings. He said resolutions from the "conservative" element are killed in committee and attempts to bring them to the floor are shut off.

And, he said many conservatives are simply not informed about the inerrancy issue. "Most, if not all, of the state denominational papers are committed to reporting in such a way as to minimize, obscure or distort the issue," the letter said.

James Lee Young, editor of the Rocky Mountain Baptist, said, "In Colorado, we cover all the news. It's sad when a convention official will spend so much time and energy running down the denomination instead of uplifting it."

Young, who was furious over the letter, said "Mr. Touchton owes the whole denomination an apology. I think he's gone overboard and impugned all of us."



## SBC activity includes roles by Kentuckians at St. Louis this week

by James H. Cox, Associate Editor

At least nine Kentuckians were scheduled to appear in official capacities on Southern Baptist Convention and related meeting programs in St. Louis, Mo. this week.

Three of those addressed the Southern Baptist Religious Education Association June 8-9 at the Sheraton-St. Louis Hotel.

Findley B. Edge, professor of religious education, Southern Baptist Theological Seminary, Louisville, offered a summary and dialog Monday morning.

Earlier both Allen W. Graves, retiring dean of the seminary's School of Religious Education, and Ernest J. Loessner, seminary emeritus professor of religious education, were on a Sunday evening panel on "Reflections from the Past."

Albin Whitworth of Wilmore, Ky., was organist for the SBC Woman's Missionary Union annual meeting June 8-9 at Kiel Auditorium.

And Louisvillians Paul Simmons and Glen E. Stassen, professors of Christian ethics at Southern Seminary, addressed the Southern Baptist Campus Ministers June 8-9 at Stouffer's Riverfront Hotel. Simmons talked about medical ethics; Stassen, the ethics of nuclear power.

Three from the Bluegrass State appear on the Southern Baptist Convention program June 12 in Cervantes Convention Center.

Henry B. Huff, Louisville attorney, will give the report of the SBC denominational calendar committee at a Thursday afternoon business session.

That night Grady and Eleanor Nutt, humorists and members of Louisville's Crescent Hill Church, open the evening session with a theme interpretation.

Kentucky groups convening during this week of SBC and related meetings include:

- Georgetown College open house, Sheraton-St. Louis Hotel, June 10, 9:30 p.m.
- Clear Creek Baptist School alumni breakfast, Tower Grove Baptist Church, June 11, 8 a.m.
- Southern Seminary luncheon, Stouffer's Riverfront Hotel, June 11, 12:45 p.m.

In addition several KBC institutions, plus the seminary, are maintaining exhibits in the convention exhibition hall throughout the week.

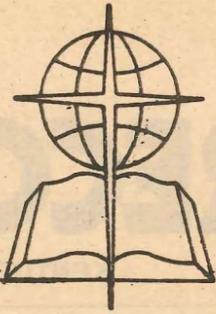
### Where do we go next?

By vote of messengers to previous SBC sessions, the convention will meet for the next five years in the following cities on the dates listed:

- Los Angeles, Calif., June 9-11, 1981
- New Orleans, La., June 15-17, 1982
- Pittsburgh, Pa., June 14-16, 1983
- Kansas City, Mo., June 12-14, 1984
- Dallas, Tex., June 11-13, 1985

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

### Bullittsburg— 186 years of witness

One of the earliest settlements in northern Kentucky was Bullittsburg, located near the Ohio River a few miles below Cincinnati. In 1793 about 10 families moved to Bullittsburg from the Lexington area where Baptist work had already started and the next year, 1794, the first Baptist church in northern Kentucky was constituted. Only seven hardy souls were charter members and growth was slow. A few joined by letter but only one man was baptized during the first five years and he was excluded from the church two months after being baptized.

Bullittsburg Baptist Church is 186 years old this month and had a birthday celebration on June 1. I am indebted to Bullittsburg pastor W. D. Hulette for an invitation to this memorable experience.

During most of its history Bullittsburg has been a country church and it still has much rustic atmosphere. However, it is being gradually enveloped into the greater metropolitan area of Cincinnati and Northern Kentucky. Until several years ago it was considered a rather remote area but now I-275, the bypass around greater Cincinnati, passes in sight of the church.

And so to visit Bullittsburg is to live in two ages in one day. One moment you are on a modern super highway amid metropolitan industrial and housing developments and the next moment you are in a little church house built in 1819 and seated on pews installed 80 years ago.

Behind the church is the shady cemetery where saints of many generations await the resurrection. The most fascinating sight at Bullittsburg is an outdoor baptismal pool built in 1873 and still occasionally used. It is uniquely constructed in the shape of a keyhole and has a constant water supply from the little creek that runs by the side of the church.

During 186 years of existence Bullittsburg has had some very interesting experiences. One of these is revivalism. In a two year period around 1800 when revivalism swept the frontier, 152 members were added. In 1811 another 170 were baptized and in 1824 another 118 were added.

In longevity for pastors, a father-son combination probably set a record at Bullittsburg. Beginning in 1826 Robert Kirtley and his son, James Kirtley, served the congregation until 1898. These two plus J. W. Campbell (1912-1937) served this congregation 100 years of its 186 year existence.

At the semi-centennial celebration of the General Association of Baptists in Kentucky in 1887, James Kirtley was recognized as pastor of the Bullittsburg church for 31 years and Big Bone church for 35 years. T. T. Eaton, colorful pastor of Walnut Street and Western Recorder

editor, remarked that "it was remarkable for a man to serve one church 31 years and another for 35 years, and yet the churches did not kill the pastor, nor the pastor the churches."

John Taylor, a truly pioneer Kentucky Baptist preacher, was one of those helping to constitute Bullittsburg. He left a rather detailed record of his ministry and a description of one of his experiences gives some idea of our Baptist roots in Kentucky.

Concerning a service at Carrollton which is considered by some as the beginning of the great revival, Taylor wrote, "From the dull feelings of my heart, I took a text which suited my own state—'Lord, help me' . . . . After which they continued on in prayer, praise and exhortation with much noise at times, until late at night. Some were rejoicing, having lately obtained deliverance; others were groaning in tears. . . . Many of the people tarried all night . . . . to converse with me; . . . . A number of them neither lay down, nor slept through the whole night . . . . About sunrise next morning, I took my leave of this blessed company of the young disciples . . . . I had no desire to use food that day . . . ."

Baptists in Kentucky have come a long way since John Taylor and Bullittsburg's early days but we had better never forget this part of our past.

### Statistics should be verified

In making a point the use of statistics is often impressive. But statistics are subject to abuse. One way is to choose the ones that support the case being made while not giving those that might weaken the case. Another is the use of fictitious statistics innocently or not so innocently.

A case in point is the percentage of the population in Pike County, Kentucky, which is not professing Christians. Somehow the report being heard more and more is that 85% of Pike Countians are not professing Christians. This is often used to dramatize the need for Bold Mission Thrust in Kentucky.

Curtis Warf, pastor of Pikeville First Baptist Church, is the first to point out the need for strong evangelization efforts in Pike County but he had reason to question the 85% figure. So he set out to learn the facts as far as was possible. With the help of a Pike County Chamber of Commerce survey, he came up with information that confirmed his doubts.

Pike County with a population of 84,500 certainly has no shortage of churches having 265. In response to the Chamber of Commerce survey, 187 of these churches responded. They reported 27,103 resident members which is about 32 percent of the county population.

The churches reporting averaged 145 members per church which means that if the 78 churches not reporting averaged the same, the resident church membership in Pike County is close to 45 percent instead of 15 percent.

Other interesting facts come from the survey. For example, there are eight kinds of Baptists in Pike County in addition to Southern Baptists. These include Black Baptists, Old Regular

Baptists, Free Will Baptists, Bible Baptists, Primitive Baptists, Seven Day Baptists, Pilgrim Home Baptists and Thankful Baptists. Two of these, Old Regular and Free Will, outnumber Southern Baptists with the Free Will reporting almost twice the number of Southern Baptists. Thankful Baptists report three members. I never heard of Pilgrim Home or Thankful Baptists before.

Lest one concludes Baptists have a corner on Pike County, the survey shows that the Church of Christ has 8800 members which is the largest number by far of any group.

What is the significance of all this? The significance is that Pike County is not as heathen as we have heard though much in need of true evangelization. The lesson to learn is to check statistics before repeating them. It is not right to use false statistics even for a good purpose.

### A very questionable decision

It is unfortunate but with declining revenue it is understandable that some workers for the Commonwealth of Kentucky will be laid off. The difficult question is who will lose and who will keep their jobs and it is certain there will not be universal agreement on the final decision.

One illustration is last week's announcement that chaplains for all state youth institutions will be terminated June 20 leaving this ministry to volunteer workers. A flood of protests followed the announcement. Dr. Grady Stumbo, secretary of the Department of Human Resources under which this program operates, responded by commending the performance of these chaplains but saying the budgetary squeeze made this step necessary.

The action of secretary Stumbo obviously has the sanction of Gov. John Y. Brown. This raises a serious question since the governor is a churchman and would ordinarily be expected to save such a beneficial service to Kentucky youth.

Secretary Stumbo's response is not sufficient. Granted it is hard to decide whose jobs are to be eliminated, it would appear there are less essential services in the Department of Human Resources than those related to the welfare of youth in Kentucky institutions.

These chaplains are professionally trained. They do far more than conduct religious services. They served as counselors for problem children and this professional service could hardly be rendered by volunteer workers.

Reports are not complete but the understanding now is that chaplain service for state mental health and correctional institutions will not be affected. This is good but one has to wonder why youth which is the most valuable human resource for the Commonwealth is selected for complete elimination of chaplaincy ministry while others are not curtailed at all. It would seem that some cuts in all instead of all in one would be more appropriate.

Hopefully something can be worked out to restore at least minimum chaplaincy service for these young people. To eliminate this vital professional service entirely cannot but reflect upon the sense of value of Secretary Stumbo and Governor Brown.

## Baptist News in Brief

### May gifts showered on CP

May gifts through the Southern Baptist Cooperative Program resumed a schedule that will meet the 1980 operating and capital needs budgets after a low month in April.

Southern Baptists contributed \$6,229,079 in undesignated gifts for the missions and educational enterprises of the convention, an increase of 22 percent over May 1979. April's increase over April 1979 was just 2.6 percent.

May's designated gifts of \$8,836,734 are a 47.2 percent increase over May 1979. The month's total designated and undesignated gifts are nearly \$4 million or 35.6 percent more than May 1979.

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, called May's giving "gratifying" and said "Southern Baptists are to be commended for their continuing interest in world missions and their commitment to total stewardship."

### Lottie exceeds goal

The Lottie Moon Christmas Offering for foreign missions has surpassed its 1979 goal of \$40.5 million and shown the largest increase in the offering in six years.

With the Southern Baptist offering total at \$40,597,113 the 1979 goal will be the first one met since 1975. This offering is a 13.02 percent increase over the 1978 total of \$35,919,605.

"We are grateful to the Lord for this giant step forward," said Carolyn Weatherford, executive director of Woman's Missionary Union, which promotes the Southern Baptist mission offering.

"With runaway inflation and accelerated efforts to appoint more missionaries, increased financial support is a necessity, not a choice," she explained.

Christine Gregory, president of SBC WMU, interpreted the giving as a proof of priority. "To have given this much in a single offering is a good indication that Southern Baptists still believe that missions should be our top priority," said Mrs. Gregory.

### 79th loves in violence

While flames lit by the worst American racial violence in a decade devoured buildings around them, black and white members of 79th Street Baptist Church worshiped together in love.

The 289 resident members of the church in Liberty City, Fla., where the violence was centered, did not cancel any services. "Though life was in jeopardy, they have stood by the church and its mission," said white pastor Baxter Phillips of his congregation. "I could tell you that all my members are afraid to come out. But I'm not going to tell you that. It's not so."

"The one thing that our church has to do is present a positive faith to the world and not one of fear," Phillips explained. "We have to demonstrate a confession of faith in Jesus Christ; what he has done personally and what he wants to do for those who will listen to what the church and the Word have to say."

Phillips said churches should find some means of ministering to the younger blacks in the community. One way is to help restore respect for authority among all races.

Phillips hopes the worst is over, but he isn't sure. "We do not know if this is the

end of this particular spasm of violence," he said. "It may be that next weekend we may not be able to have services. We'll just have to wait and see."

### Prayer for O'Hair

A prayer movement for the Christian conversion of Madalyn O'Hair begun by one person is picking up momentum. Wini M. Yunker, a resident of Lexington and a member of Parkway Baptist Church, became convicted of the need for prayer for Madalyn O'Hair and sought ways to enlist others. Failing to get on television, Yunker addressed a letter to 200 churches, synagogues and other religious organizations. Many Baptist churches responded and others responding were Roman Catholics, Presbyterians, Methodists and Christians.

In the letter Mrs. O'Hair was compared to Saul of Tarsus who dedicated his life to opposing Christ until converted on the Damascus road. The prayer concern is that the same kind of experience will come to Mrs. O'Hair so that her dynamic talents could be used for God instead of against him.

### KSC alumni sought

The University of Louisville alumni office is seeking to update the file on those who attended Kentucky Southern College, with the intent of sponsoring a college reunion and to provide those KSC graduates with the benefits accorded to other U of L graduates.

Any Kentucky Southern student, or anyone having current knowledge of the address of a Kentucky Southern student, is invited to reply to the address below. A reunion is being tentatively planned for late summer.

Information should be sent to Alumni Office, University of Louisville, Louisville, KY 40292. Att: Kentucky Southern File.

### 3 tiers for insurance

The Southern Baptist Annuity Board has retained Aetna Life and Casualty of Hartford, Conn., as its insurance program carrier after 10 months of negotiations with major companies.

The bidding prompted several improvements to the board's insurance system, according to John Dudley, director of insurance services.

Effective July 1, medical coverage for agency employes will go to a three-tiered premium structure: for employes with no dependents, with one dependent and with more than one dependent.

Before the board offered only two rates, one for the employe and another for the employe with one or more dependents. "This results in a more equitable distribution of costs," Dudley explained. He indicated generally the rate for an employe with one dependent will decrease.

Effective in October, an improvement in the agency special risk accident insurance plan will let agencies choose among five maximum amounts for protecting their trustees. Instead of a ceiling of \$50,000, agencies can choose coverage from \$50,000 to \$250,000.

The board's term life insurance program for ministers and church employes was improved with a premium waiver provision which allows the pro-

### 'Baby not a person'?

To argue that a baby is not a person until birth takes place is to deny the laws of logic, the scientific laws of genetics and biblical truth.

We cannot logically compare an unborn baby to Adam. Adam was made from dust and did not live until God breathed the breath of life into him. He was never a baby in the womb.

On the other hand, we can logically compare each unborn baby to Jeremiah, to whom God said, "Before I formed thee in the belly I knew thee; and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:5). God formed Jeremiah in the womb. God forms each baby in the womb. Each baby is a miracle of God.

A fetus is not just a "glob of tissue," "that thing" or "potential life." A fetus is a baby boy or girl, totally alive in the womb and with the exact chromosomes from the moment of conception to be the person that God made him or her to be.

Many Southern Baptists have refused to support a right to life amendment out of fear that the amendment might not safeguard the life of the mother in case of an emergency.

This fear is unfounded because any amendment that is proposed by two-thirds of each house of congress, and ratified by three-fourths of the state legislatures is certain to protect the life of the mother in case of a real emergency. It could not possibly pass if it did not.

Abortion is America's holocaust. It is the killing of the most defenseless group of people. We Southern Baptists have a sacred obligation before God to help bring an end to this killing of more than a million defenseless babies a year. We have a sacred obligation before God to strongly support a right to life amendment to the Constitution of the United States.

William R. Hagan, Taylorsville

### Helping the helpless

I hate to write to you so much, but I pastor a small Baptist chapel in a

gram to pay the cost of maintaining a participant's life insurance coverage during disability, that takes effect Sept. 1. Before, a disabled participant or the employer had to maintain the life insurance payments.

### Drumwright exec-sec.

Huber L. Drumwright Jr., dean of the school of theology at Southwestern Baptist Theological Seminary, has been elected executive secretary-treasurer of the Arkansas Baptist State Convention.

Drumwright, 56, was dean of the school for seven years and a New Testament professor for 28 years, including his time as dean. He will succeed the retired Charles H. Ashcraft by Sept. 1.

### Sims new exec?

Cecil Sims, associate director of missions for the Northwest Baptist Convention, is the convention's executive board choice for executive director-treasurer.

The board recommended Sims to messengers at a special called convention June 6.

The board voted to recommend Sims when he was presented to it May 15 by a search committee that looked seven

months for a replacement for Dan Stringer who left to become executive director-treasurer of the Florida Baptist Convention.

Sims, 52, has been in the Northwest as a pastor since 1954. He became associate director of missions: Canada for the convention in 1978. He earned degrees from Baylor University and Southwestern Baptist Theological Seminary.

mixed-race, low-income trailer park and I often get a bit different perspective on people's feelings than do many Southern Baptists. An immediate concern is employment. Surely we in the affluent white middle class as believers have a responsibility with regard to our employes, especially in difficult economic periods.

As Jesus clearly taught in the story about the good man from Samaria, our neighbor is anyone we recognize to be in some sort of physical or spiritual need. More and more of our less fortunate neighbors in Kentucky, some of them brothers and sisters in the Lord, are being laid off from their jobs.

Almost every person whom I visit who is unemployed desperately wants just a chance to work.

Our Home and Foreign Mission Boards and our missionaries try to minister to the needs of the total person. Many of our Baptist missionary programs to which we donate are designed to not only lead unemployed persons to Christ, but to also develop opportunities for daily meaningful labor, so that the God-given need to work might be realized. In many cases our constituencies need to emulate our missionary vision.

Let us identify with Christ and our missionaries in our relation to work. Let us as employers set the right example through conscientious daily labor. Let us desire to make opportunities for work available to those around us who sincerely desire an opportunity to work.

The Bible promises to bless the believer who sees past the "bottom line" to the real needs of people around us. Get to know your employes and their families personally. Do they know Christ through your life as well as through your verbal testimony? Keep hard-working employes working. Ask the Lord for ways to give others a chance to work, especially Christian brothers and sisters of all races and backgrounds.

Let us see that our very economic survival, and not just a comfortable standard of living, is threatened before we threaten the survival of others by removing or refusing them the opportunity to work.

Robert M. Boxley, Hopkinsville

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### 1979 KBC Annuals mailed

The 1979 Annual of the Kentucky Baptist Convention has been mailed to pastors, ministers of education and full time ministers of music and other leadership. The mailing envelopes gave trouble with the bulk mail center in Cincinnati and other places. If you are a pastor and have not as yet received your Annual, please write the executive secretary's office, P. O. Box 43433, Middletown, KY 40243. It is possible we may have a few copies available.

If for any reason you did not receive a copy of the 1978 Annual or you may have lost your copy, a few of these are available upon request.

# Side streets

## Convention sermon excerpts

by H. Edwin Young

From the days of Jesus to this present age, the body of Christ has made the consistent blunder of getting on side streets, away from the center. The church places major emphasis on marginal matters and repeats the errors of the Pharisees, with whom Jesus continually battled. Those religious leaders kept the little forms of religion while they neglected the significant matters. They spent time on side streets.

One of the most discouraging facts which history reveals is the irrelevance of so much that is called Christian. The failure of vast numbers of the followers of our Lord to understand what the business of the kingdom is primarily about has kept much of the church on side streets.

No denomination, no church, can live on side streets. We must find the center and remain there. In 2 Tim. 3:5, Paul speaks of a "form of godliness." Many denominations and churches have all the ritual, creeds, procedures: the words and services; the organization, ecclesiastical structure, and bureaucracy. "Having a form of godliness, but denying the power thereof. . . ."

We must determine how much of this ecclesiastical business is Christian and how much is mere accumulation. To paraphrase Paul's statement, we must determine "what the forms of faith are and what really constitutes the force, the power, of it." Christianity is not a form. It uses forms, but it has come down through the generations as a living, vital, moving power.

### A turn to the laity

What did the apostles do when they were caught up in the mechanism of the organization of the early Christian church? They elected seven deacons and ordained them to care for the functions of the church.

I have a theory that our laity is ready to do some of this bold thinking, bold serving, bold giving, bold witnessing while we of the ecclesiastical establishment are holding them back. The truth is that we have not been very bold. We have talked about it. We want to be bold with somebody else's funding or somebody else's energy. But personal boldness is a rare sight.

### Center on praying and preaching

The early church divided and subdivided the administrative responsibilities among the laity. The apostles began to major on prayer and preaching.

Is it safe to say most spiritual progress, or regress, takes place below the level of consciousness? A person who is close to the Lord does not measure the stages of his progress. Nor does an individual who is going headlong in dissent from him really perceive what is happening.

Those who become men of prayer in our denomination illuminate their people with a glory of which they do not dream. Meanwhile, many a Samson, with great deeds behind him and important titles before his name, marches boldly against the Philistines without realizing that the Spirit of God goes with him no more. Just



H. Edwin Young is pastor of Second Baptist Church, Houston, Tex. He has been guest speaker for Baptist Hour. These are excerpts from the convention sermon Young will preach in St. Louis June 11.

because we were able to carry the gates of Gaza yesterday does not mean we are able to do that feat today!

The apostles gave themselves continually to prayer and preaching the Word. Simply, preaching is introducing Jesus Christ. Therefore, everything we do, if it is legitimate kingdom business, is a proclamation of Jesus Christ. But the pulpit sets the tone and must have primacy.

We should major on preaching because that is the particular task to which God, in his wisdom, has called us. Since preaching is our business it is our first duty to mind our business. Always our first obligation is to the task to which God has called us.

### Obligated to proclaim

The pastor-preacher who majors on preaching will likely be criticized. Most of the fault finding will come from brethren in the ministry rather than from his own congregation. Expounding the Word of God must be the central thrust of our churches. People always come when the Word is preached.

The person who lives in an ivory tower, away from contact with people, cannot preach. If you think lightly of pastoral visiting because of what it does for your parishioners remember what it does for you. Without such personal contact no pastor can preach at his best. No man can legitimately stand before his congregation and speak of evangelism unless he has been personally preaching, sharing his faith one on one. God must have men in the pulpit who know how people are born, how they fall, how they sin, how their hearts are broken, how they die.

God has called us as a denomination primarily to preach his Word. Show me a church with strong preaching and I will show you a strong church. When the light has gone out in the pulpit, it has gone out around the world. As the pulpit fails to give forth living water, drought and desert spread over the earth. Whenever

fountains flow from the pulpit the desert becomes a garden.

These apostles decided God's plan for their lives centered around preaching. They should not give up the preaching of the Word of God to do other things. From that day forward the apostles majored on introducing Jesus Christ—on preaching; on proclaiming the pre-existence, the birth, the life, the death, the resurrection, the ascension, the coming again.

The apostles preached better when they decided to devote themselves to the ministry of the Word.

Following the apostles' decision, the church grew. It is hard for a person in your mission field, in your church, to murmur when he is busy. People grumble when they sit on the bench with nothing to do.

Preaching is the heart of the Christian faith. It is God's saving event revealed. It is God's redeeming act redone, restated, re-presented for personal encounter. The preacher is the agent of the Holy Spirit. Preaching is God and his saving power encountering people with his Son, Jesus Christ.

### Let no man despise you

When our sermons lead us beyond those places where we have been before, when our sermons seem to take on a life of their own, when we make statements which we wish to God that we did not have to make and when our preaching begins to lay claims within our own hearts we understand the Holy Spirit of God is working in and through us. This realization simply confirms our call to the ministry.

It is important that we never let anyone discourage us from fulfilling this call. Sometimes we must lock the door, take the phone off the hook, drop out of some organizations, and say "No! No! No!" to many social invitations. We must devote ourselves to the Bible, to prayer, to our books. The little I know of this commitment is worth the pain.

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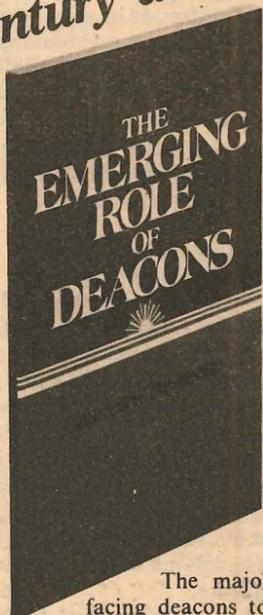
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# Sunday School Lessons

JUNE 22, 1980

H. C. Chiles



## LIFE AND WORK SERIES

## God's word about bereavement

**1 Thessalonians 4:13-18** Some Christians in Thessalonica, whose loved ones and friends had died, were disturbed and distressed by the fear that their deceased loved ones would have to occupy a position secondary to those who would be living when Christ returned. Paul taught them not to worry about their saved loved ones not sharing in the glory of Christ's kingdom. He told them that the first thing that will take place when Christ comes again will be the resurrection of the bodies of the saved. As soon as those who have died in the Lord will respond en masse to Christ's authoritative voice when he returns for his own, the living Christians will then be changed from mortals to immortals and caught up to meet their Lord. It will be wonderful to be reunited with our Christian loved ones and friends whom we have "loved long since and lost awhile."

**Revelation 14:13** In response to what the voice from heaven said unto John, the apostle wrote about the blessedness of those who "die in the Lord," because it is a certainty that they shall "rest from their labors," and that their influence and fruit of their works will "keep on following them." One's influence is never buried with his body, but will last until our Lord returns for his own.

**Revelation 22:1-5** These verses contain some interesting information about the celestial city for our enlightenment and edification. He stated that the heavenly city will have a flowing stream supplying plenty of pure and clear water. In this city will stand the tree of life, which will be unique in that it will bear 12 kinds of fruit and its leaves will be for the healing of the nations. In other words, it will be characterized especially by its productivity and its healing qualities.

## INTERNATIONAL SERIES —

## The prophet Habbakkuk

**Habbakkuk's complaint — Hab. 1:1-4** Chafing under what seemed to him the divine delay in doing something about the sinful deeds and ways of the people with whom he was associated, Habbakkuk went straight to God in earnest prayer with the problems, doubts and questions which were on his mind. He made a full declaration of his bewilderments, introduced the interesting and vital subject of unanswered prayer and requested of God an explanation as to why he was permitting such gross wickedness to go unchecked and unpunished. Habbakkuk frequently wept over the condition and conduct of the people and was deeply concerned that thus far seemingly God had not done anything to stop them from continuing in their disobedience.

Habbakkuk deserved commendation for not circulating his doubts and questions among the people and for taking them directly to God for an answer or explanation.

**Habbakkuk's conviction — Hab. 2:1-4** Convinced that God would do what was right and best, as well as make know his will in his own time and manner, Habbakkuk announced that he would take his position as a prayerful watchman and await the divine revelation. His faith stood the test for he said: "And the Lord answered me." God informed him that his vengeance would fall upon the people because of their sinfulness, but the prophet was shocked at the announcement that God intended to allow his disciplinary chastening to come through the wicked and cruel Chaldeans. He came to understand that God is never contaminated by any of the instruments which he uses in the accomplishment of his purposes, so his faith triumphed.

**Habbakkuk's confidence — Hab. 3:17-18** Aware of the terrible devastation that would be inflicted upon the country by the invading military forces and the famine which would follow the destruction of the vineyards, orchards and crops, along with the taking of the flocks and herds, Habbakkuk joyfully expressed his confidence and faith in God and declared his complete dedication to the doing of his will. He relied completely upon God for the strength which was needed to do his will in all of life's experiences, and that is exactly what God would have all of us to do.

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# Mountains to the Mississippi

## Personnel

### Riggs new at Union

Union Baptist Church, Greenup Association, has called Wayne Riggs as pastor.

### Savoyard welcomes Logsdon

Savoyard Baptist Church, Liberty Association, has recently called M. J. Logsdon as pastor.

### East Hartford calls Duncan

East Hartford Baptist Church, Ohio County Association, has called David C. Duncan as pastor. He began June 8.

### Backus leaves Pleasant Hill

John G. Backus has resigned Pleasant Hill Baptist Church, Ohio County Association, to accept the pastorate at Ewing (Ky.) Baptist Church.

### Ray thanks Bonanza

Reese Ray, the former Free Will Baptist minister who was recently ordained as a Southern Baptist minister by Baptist Tabernacle, Louisville, wishes to assure readers of the May 28 Western Recorder story that he has only appreciation and love for the Bonanza Free Will Baptist Church.

This congregation to which the Rays belonged supported them in their decision to seek training and supported them financially during their training. This church also nurtured them as new Christians, overlooked many mistakes and often encouraged them when they were discouraged, said the Rays.

### Egbert accepts Rough Creek

Bill Egbert has accepted the call as pastor of Rough Creek Baptist Church, Allen and Monroe Association.

A native of Madisonville, Egbert is a student at Campbellsville College.

### Virginia Pate new coordinator

Pike Association Sunday school director Virginia Pate has been selected by the Kentucky Baptist Convention Sunday School Department as regional coordinator for the northeastern region of the state. This region covers Pike, Enterprise, Red River and Greenup associations.

### Lindsey goes to Rocky Springs

Bobby Lindsey has been called as pastor of Rocky Springs Baptist Church,

Warren Association. He began his duties in May.

### Hooks resigns Providence Knob

R. B. Hooks Jr. has resigned as pastor of Providence Knob, Warren Association. He has been pastor for 17 years.

During that time he has led the church in renovating the sanctuary, building new educational space, purchasing additional ground, improving parking facilities and landscaping the church grounds.

### Dayton calls Ferrell

Dayton Baptist Church, Northern Kentucky Association, has called Ed Ferrell as pastor. He began duties May 18.

Ferrell was pastor of the church from 1961-66.

### Williams to Beech Grove

Carl Williams has been called as pastor of Beech Grove Baptist Church, Lebanon Junction. Williams was ordained at Clifton Baptist Church, Louisville, May 30.

He recently graduated from Cumberland College and plans to enter Southern Seminary this fall.

### Corn Creek loses Osburn

Wayne Osburn has resigned as pastor of Corn Creek Baptist Church, Sulphur Fork Association.

### Rowletts welcomes Vaughns

Rowletts Baptist Church, Liberty Association, has called Bill Vaught as pastor.

Vaught and his wife, Donna, came from Glendale Baptist Church, Bowling Green.

They have a four year old son, Stephen.

### Harvey goes to Union Grove

Union Grove Baptist Church, Sulphur Fork Association, has called Barry A. Harvey as pastor. He is a student at Southern Seminary. His wife, Sarah, teaches elementary school at Milton.

## Congregations

### Fairlane burns debts

Fairlane Baptist Church celebrated its homecoming with a note burning service May 18. George Freeland, the church's first full time pastor, and their present pastor John Holloway presided at the

service.

Other participants included Mrs. Vella Johnston, George A. Jones, C. J. Siry, Nick Godfrey, Roy Harrison, Roger Harrison, Bill Darlington, Belve Adams and Clyde Johnston.

Organized Nov. 8, 1964, the church called Nick Godfrey as interim pastor.

May 23, 1965, a ground breaking ceremony was held for the new building. The church voted to borrow \$40,000 to build the structure, located on a parcel of land donated by Harry Darlington and his wife. Fairlane Church plans to break ground for a new parsonage.

### KBC music awards

The KBC Music Department says "hats off" to our Kentucky churches and associations who have been leaders in the Southern Baptist Convention in the number of music award requests made to Nashville in the church study course.

To Lone Oak Baptist Church, Paducah, for ranking third in the SBC in total requests earned by a single church during the year. This ranking helped earn West Union Association 11th place in high associations in SBC music award requests.

To Magnolia Baptist Church, Severns Valley Association, for ranking 11th in the SBC, thus leading its association to rank 18th in the SBC.

To Laurel River Baptist Association for ranking sixth in the SBC in music study course awards requested.

To Lily Baptist Church, Laurel River Association and New Salem Baptist Church, Lincoln Association, for tying for third place in total number of music award requests made by Kentucky churches in the Kentucky ranking of churches behind Lone Oak and Magnolia.

Congratulations to these and many others whose members earned music awards to advance their musical growth for the glory of Christ!

### Feds Creek breaks ground

Feds Creek Baptist Church, Pike Association, had a ground breaking service Apr. 13. Construction will begin this summer.

### Bays Fork celebrates homecoming

Bays Fork Baptist Church, Allen and Monroe Association, celebrated homecoming services June 1. Carl Jones was guest speaker. Guest singers were the Conquerors from Greensburg.

## Missions

### Lee Bryan a top 20 Acteen

Lee Bryan, a senior at Murray High School, has been selected as one of the top 20 Acteens in the nation.

Miss Bryan, daughter of Mr. and Mrs. Phil Bryan, was the only Acteen chosen from Kentucky. She has been an Acteen for three years and is a member of First Baptist Church, Murray.

Following Miss Bryan's completion of an application, extensive forms were sent to her pastor, Bill Whittaker, and her Acteen leader, Vickie Travis, to be completed.

The executive board of WMU chose Miss Bryan for her speaking and writing ability, her Christian testimony and upon the recommendation of her pastor and leader.

Miss Bryan will be featured in Accent, the national Acteen magazine, and was the speaker for the Acteen section of the

Kentucky WMU convention in Madisonville Apr. 24.

### Badgetts to Hong Kong

J. Chester and Mrs. Badgett, Campbellsville Baptist Church, have accepted an invitation from the Baptist mission in Hong Kong where he will be interim pastor of Kowloon Baptist Church for one year. They will begin their work Aug. 1.

### Camp still has openings

Cedar Crest, GA-Acteen camp, reports openings for the weeks of June 30-July 4, July 14-18, July 21-25 and July 28-Aug. 1.

This year's theme is "Reaching People."

Cedar Crest is a camp where girls study missions, missionaries, Bible and participate in recreation.

A staff of 27 people will lead the campers.

### Graves teaches Nigerians

Allen W. and Mrs. Graves have accepted an invitation of the mission in Nigeria to serve as professor during his sabbatical, from Southern Seminary, at Nigerian Baptist Theological Seminary. They will leave July 15 and will stay one year.

## Revivals

### Ridgecrest baptizes 23

Ridgecrest Baptist Church, Ohio County Association, reports 23 baptisms resulting from a recent revival. Jesse Tichenor is pastor.

### Calvary reports revival success

Calvary Baptist Church, Pike Association, reports four professions of faith in its revival May 12-18. There were also several rededications. Jesse Stricker of the KBC staff was evangelist.

### Phelps has six saved

Phelps Baptist Church, Pike Association, baptized six persons as a result of its April revival. Jim Hisel was evangelist.

### Moreland FBC reports 41 decisions

Moreland First Baptist Church had a revival under the leadership of Steve Harbin, Moreland's former pastor and now a full time evangelist in Morganton, Ga.

The church recorded seven professions of faith, 11 additions and 23 commitments to be more effective servants for Christ.

The revival came at the apex of the biggest growth period since the founding of the church. The building has been recently remodeled on the inside. Financial giving for 1980 will double the 1977 figures. The Sunday school attendance reached 100 for the first time in 14 years and the choir has grown under the direction of Charlene Black, a music major and graduate of Asbury College.

Lawrence Phipps is pastor.

### East Pittsburg holds revival

East Pittsburg Baptist Church, London, reported a good revival with the Jack Sherman Evangelistic Team.

The revival resulted in nine professions of faith, one transfer of letter, three by baptism, one for special service and 34 rededications.

The church also held a two week family and Christian home emphasis. Sixteen church couples participated in a marriage covenant renewal ceremony May 18.

Phillip E. Rosenbaum is pastor at East Pittsburg.



East Pittsburg Baptist Church, London, dedicated a new sanctuary and educational building Apr. 13. Heston Hatcher, former pastor, brought the dedicatory message. An open house was held in the afternoon. John Bullock was chairman of the building committee. Phillip E. Rosenbaum is pastor.



## Ministering to the children of the 80's

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



### An invitation you can't refuse

On behalf of the entire child care program, I want to take this opportunity to invite you to a special time of information sharing at our second Child Care Days during the month of June at Spring Meadows and Glen Dale campuses. The dates will be: June 26, Thursday, 10:00 a.m., at Glen Dale; and June 28, Saturday, 10:00 a.m. at Spring Meadows.

We had a total of 600 people in attendance last year when we tried this for the first time and certainly look forward to an increase in attendance this year. Not only will we share pertinent information about the ministry, have tours of the campus and give you opportunity to meet the staff, but you will hear about the building plans which the board has decided on recently.

Your ministry of child care, which has been going on for 111 years, could not begin to know the strength that it does without the support and understanding of individual Kentucky Baptists. I continue to be amazed as I travel from place to place and have opportunity to learn about other children's homes how fortunate we are in Kentucky to have the kind of base of ownership and understanding we have among Kentucky Baptists.

Let me urge you as strongly and warmly as I know how to load up a car or van and make it your business to see that people in your church and area are in attendance at this important meeting. Our best friends are those who know and understand the ministry, and this day is meant especially for you. The board of directors personally is assuming financial responsibility for lunches; therefore, we will not be using any budget funds for the expenses of the days. We take you that seriously and feel you are that important to this ministry.

We will look forward to seeing you at Glen Dale on June 26 or Spring Meadows on June 28, and covet your continued interest and prayers as we seek to have the strongest possible ministry we can for Kentucky Baptists.

## KBC Activities

### Here and now

#### JUNE

- 15 Father's Day.
- 16-20 At Cedarmore: Youth Week (Filled); GA/Acteen Camp (Filled); RA Camp at Rabro. Grades 4-12.

### Looking ahead

#### JUNE

- 15 Father's Day
- 16-20 At Cedarmore: Youth Week (Filled); GA/Acteen Camp (Filled); RA Camp at Rabro. Grades 4-12.
- 23 Interfaith Witness Conference, Richmond, First Baptist Church.
- 24 Interfaith Witness Conference, Bowling Green, Eastwood Baptist Church.
- 26 Interfaith Witness Conference. Hardinsburg, Hardinsburg Baptist Church.
- 27 Interfaith Witness Conference. Henderson, Immanuel Baptist Tabernacle.
- 23-27 At Cedarmore: Youth Week (Filled); GA/Acteen Camp (Filled); RA Camp at Rabro. Grades 4-12.
- 29 Christian Citizenship Sunday.
- 30-7/4 GA/Acteen Camp at Jonathan Creek. Reservations made with Jonathan Creek.
- 30-7/4 At Cedarmore: Youth Week (Filled); GA/Acteen Camp (Filled); RA Camp at Rabro. Grades 4-12.

#### JULY

- 7-11 Mountain Missions Conference. Oneida.
- 7-11 At Cedarmore: Youth Week (Filled); GA/Acteen Camp; RA Camp at Rabro. Grades 4-12.
- 7-11 GA/Acteen Camp at Jonathan Creek.
- 8-13 Baptist World Alliance. Toronto, Canada. See article in May 21st issue of Western Recorder.
- 11-12 At Cedarmore: Mother/Daughter Overnight at Cedar Crest. (Filled). RA Camp at Rabro. Grades 1, 2, 3, and Fathers.

## Oneida Journal

**Barkley Moore, president,**  
Oneida Baptist Institute, Oneida, Ky. 40972



### A dreamer's vision

Early in May a large baptismal service was held at Oneida. Most present probably assumed it would be the last one during the current school year of Kentucky's only Baptist boarding high school and junior high as the 81st academic year neared the close.

But the Holy Spirit was not finished. On Wednesday, May 14, another service was necessary as 11 young men, several of Catholic and other non-Baptist traditions, were baptized into the Oneida Baptist Church fellowship. The celebration of the Lord's Supper followed.

In the early service on Sunday, May 18, Graduation Day, prior to the baccalaureate sermon by Darrell C. Richardson of Memphis, Tenn., three more young men came to the Lord. How we had worked with them, prayed for them, and the joy we felt was mirrored in tears that could not be restrained.

So the year closed with scores of lives changed for eternity. It is this that makes the work at Oneida so beautiful. How can one measure the privilege of ministering not only to the minds and bodies of nearly 400 teenagers, but to souls in need of the eternal security that is found in God's love and grace.

Nine hundred people saw Oneida's 1980 class, 32 young men and 17 young women, graduate. Thirty-five of these are Kentuckians and the others come from Ohio, Tennessee, Indiana, Florida, Louisiana, Germany, El Salvador, Iran, Ethiopia and Japan. Five are children of ministers and one of the graduates was licensed to preach at age 13. Another of the class is a former Moslem converted to Christ while at Oneida.

Indeed, Oneida is not only an educational work but a MISSION work involved in state, home and foreign missions.

Major commencement week events included a work awards banquet and the annual athletic banquet, both held in the Ayer Dining Hall. The academic awards day ceremony and the senior play were both held in the Davidson Chapel. An art exhibit was held in the DeJarnette Library.

The newly renovated president's home, built in 1927, was the scene of four major dinners during graduation week: for the 1980 class, for the trustees, for the faculty and the 1930 class—who came from as far as Florida and North Carolina to relive "school days past too soon" 50 years ago.

Each year is another chapter in the exciting and continuing story of Oneida. During the next 12 months, two differing books will be published on the history of Oneida. The manuscripts and pictures are exciting. I am reminded of the book written by our founder, James Anderson Burns, in 1928 and the closing paragraph:

"There will be a sequel to this book—maybe more than one. If I do not write it, someone else will. The work of Oneida Institute has scarcely begun. It shall be carried on into the ages, a heritage for generations yet unborn. Workers will live and love and labor till their tasks are done—others will rise up to take their places—to carry the banner still further to the front—whither, we do not know. But when the end has come, and the sheaves are garnered, we'll cast our trophies at His feet."

It took a dreamer and a man of vision to begin Oneida's work. Serving today, a living monument to faithful benefactors scattered far and wide, is Oneida Baptist Institute.

## Frank Owen



### Cultural slide

Today's declining average level of decency in human speech is **sometimes hard** to endure for people who came up when the standards of American culture were much higher.

If participation in three varsity sports in school had not exposed me to enough rougher characters, then certainly "foot-soldiering" through French, German and Austrian mud in World War II finished making me eligible to compare minimum past and present cultural levels.

It is saddening but true that gutter language has become accepted (at least tolerated) in many unexpected public places.

I walked into a foyer-like area the other day and heard a not uncommon sort of language being imposed upon public clients who were coming and going. It was just one more such experience than I could take without being heard from. A nice looking young man and a right pretty girl were the employes in the place. They were carrying on a conversation while waiting on people. He used a revolting, slimy word in his conversation with her and she laughed. I turned and stared at him somewhat thoroughly. "What's the matter?" he asked.

I replied, "I am amazed at you and at her."

The silence tightened until he declared, "I didn't say nothing wrong."

"If perchance I heard you wrong I apologize," I said, as I left.

I remember when men didn't use filthy language around women. I remember when the women didn't allow it. It wasn't just a church people question. It was the common level of our culture in other years. I remember when a man escorting a lady in public place would call out and ask an offender to please refrain "a lady is present." I remember when the offender would always turn and say "I beg your pardon ma'am. I didn't see you." I remember when the man escorting a lady was expected to call the hand of the offender and was considered a coward if he didn't.

I guess I am out of date. A great many of us are but I pray that we can hold on long enough to effectively help the nobler souls of the young generation restore a higher level in this "nation under God."

# Extra effort benefits ordinary student

by R. G. Dunlop

When the honors were handed out last week at the Oneida Baptist Institute, Patty Ann Curry wasn't named most studious or most likely to succeed or most versatile.

She wasn't recognized as being the best-dressed or best-looking or most-popular coed. Nor was she deemed the class clown or most athletic or the possessor of the most school spirit.

Patty Curry didn't rank at the top of her class academically, either. In fact, her B-minus average placed her 18th out of 49 graduating seniors.

But when the school yearbook was distributed Wednesday, who do you think had been designated by members of the faculty as "Miss Oneida" for 1979-80?

Why Patty Ann Curry, of course.

And at graduation ceremonies this afternoon, who do you imagine will receive Oneida Baptist Institute's highest honor—the William A. Evans loving cup.

Why Patty Ann Curry, of course.

What's going on here?

For a clue, ask around the Oneida campus about Patty Curry. The responses come back in words such as "sincere," "dependable," "conscientious" and "hard-working."

When Oneida seniors took on work projects to earn a class trip to Washington, D. C., earlier this year, each of them needed 300 points to qualify.

Patty Curry amassed 1,000 points, even though that total won her the same trip that 301 points would have obtained.

Upon landing the coveted leading role of the queen in "The Mouse That Roared," which was performed at the Clay County school last night, Patty Curry said others were more deserving.

If Oneida President Barkley Moore needs an understanding roommate for a homesick or problem student, that troubled girl frequently will end up in the company of Patty Curry.

Some seniors don't care much for rooming with an underclassman, whatever the circumstances. But Patty Curry doesn't mind.

"She's just an outstanding, wonderful, sweet girl, a beautiful spirit," Moore said.

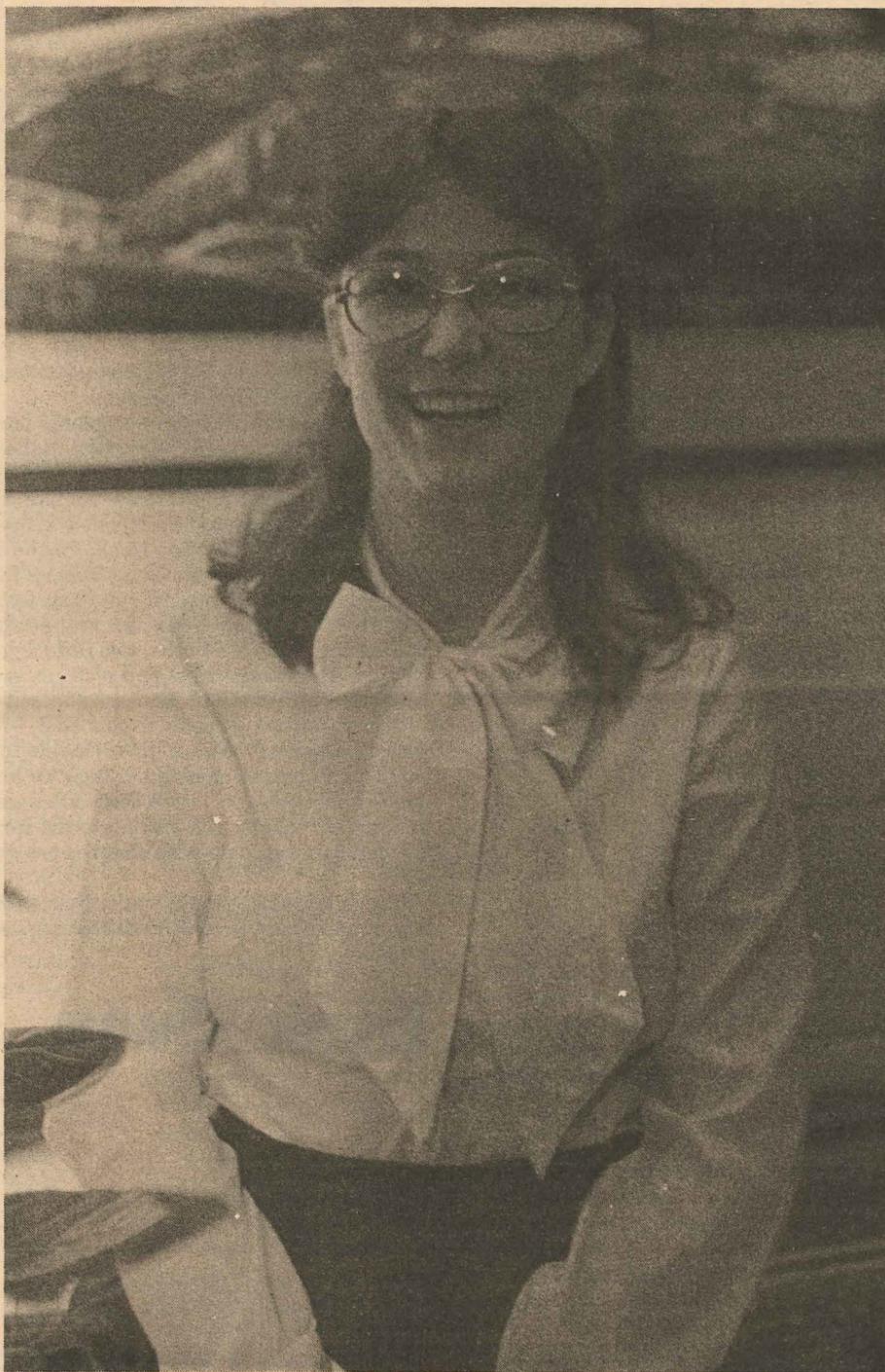
"She'll do the dirty jobs others shun. She always wants to do her part and more."

The Patty Curry who came to Oneida four years ago from Yeaddiss on Cutshin Creek in southern Leslie County is, by her own admission, a rather different person than the one who will be leaving to attend Eastern Kentucky University this summer.

"I was very shy when I first came here," she recalled last week. "I've learned how to get along with people, and I've made lots of friends."

Reared in humble surroundings, Patty Curry attended first and second grades in a one-room school, and she helped satisfy her tomboy urges by gathering coal and wood for her mother's stove.

No Oneida student pays more than \$125 a month—about one-third the



If there is a need for an understanding roommate for a homesick or problem student that troubled girl frequently will end up in the company of Patty Curry.

actual cost—to attend school, and Patty Curry's parents said back in August 1976 that they could afford just \$25 a month.

And that's what they've paid, month after month, after month, even though Patty's father, a disabled coal miner, has not worked for some time.

"Some parents promise to pay more and pay nothing," said Moore. "These people have paid their \$25 regularly for four years. They've always been faithful."

Patty Curry had never left Eastern Kentucky before coming to Oneida. Now, in addition to Washington, she has visited such places as Cincinnati and Nashville, Tenn.

Patty Curry had been to church twice, both times for a funeral, before coming to

to stay in school," Moore said. "If she'd dropped out in the eighth grade and gotten married, it probably would have been OK."

But staying was no cakewalk for Patty Curry.

Her reading skills were such that, when she arrived at Oneida, she was placed in a remedial class and directed to begin work at a first and second-grade level.

She subsequently was placed in Upward Bound, a program for disadvantaged youths who have not yet realized their potential.

While academics still are not her long suit, Patty Curry's junior and senior English teacher now describes her as a "good solid student who will ask an intelligent question if she wants to know something."

"She's the kind of student every teacher would like to have," said Rick Stephens, "and she has never caused me a problem."

Patty Curry's human, though.

She's currently suffering from "senioritis," and she never did learn to like William Shakespeare or John Milton.

When Patty Curry came to Oneida at the age of 15, her shyness dictated that she virtually be pushed on stage for her first encounter with drama.

Now, the departing 18-year-old Patty Curry with the quick smile and the shoulder-length brown hair has become a leading lady and a member of the school's award-winning theater group.

And she has acquired sufficient self-confidence along the way that she wants to major in drama at EKV and eventually to be an actress.

"She has blossomed tremendously in four years," said John Sanderson, who has taught Patty American history and coached her in drama.

"The Patty Curry who's graduating is not the Patty Curry who came here as a freshman."

Oneida. Now, she is a devout Christian, and church-going is an integral part of her daily life.

Both of Patty Curry's sisters attended Oneida, but both dropped out along the way.

Neither of her parents completed ninth grade and, as far as Patty Curry knows, she will be the first member of her family to finish high school.

"They're glad, but they don't want me to be stuck-up," she said.

Not long ago, Patty wrote a letter of thanks to Moore, telling him that she knew she would never have graduated either "if you hadn't been more interested in sending me to school than (in) money."

"There was no push from home for her

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