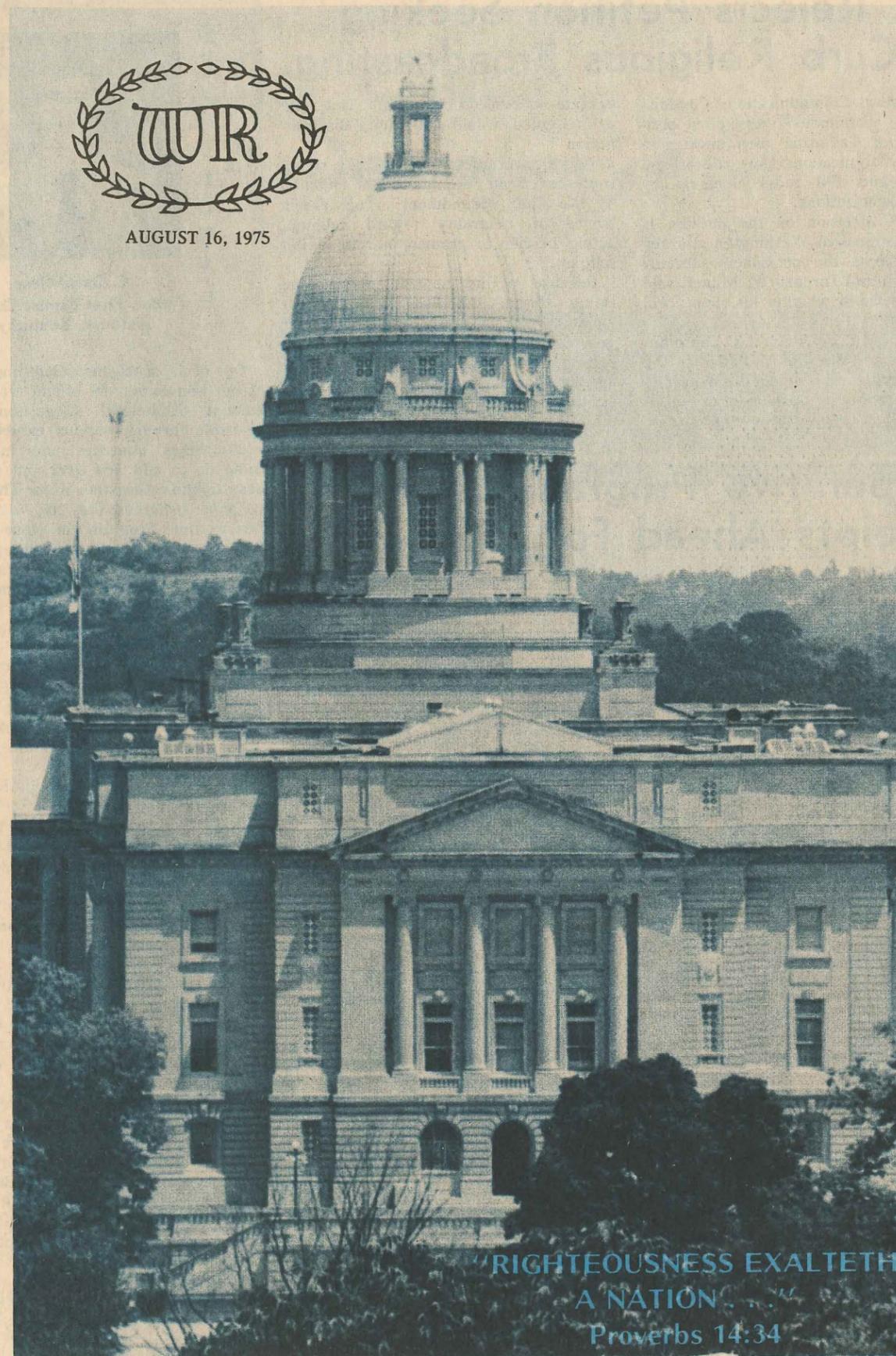




AUGUST 16, 1975



"RIGHTEOUSNESS EXALTETH
A NATION . . ."
Proverbs 14:34

FCC Rejects Petition Seeking To Curb Religious Broadcasting

The Federal Communications Commission (FCC) unanimously rejected a petition by two California men seeking a freeze on applications for educational television and FM radio channels by religious organizations.

The FCC decision on the petition is subject to appeal. A Washington attorney who represents the petitioners, Jeremy D. Lansman and Lorenzo W. Milam, said he does not know whether his clients will appeal.

In its action denying the Lansman-Milam petition, the FCC noted that the two California men "would have us disqualify all religiously-affiliated organizations and institutions from eligibility to

operate on reserve channels." That, the agency ruled, would constitute "discrimination."

"As a government agency," the ruling continued, "the commission is enjoined by the First Amendment to observe a stance of neutrality toward religion, acting neither to promote nor to inhibit religion."

Because of its neutral stance, the ruling stated, the FCC will consider applications from religious and secular groups for reserved stations on an equitable basis. In that context, the agency found that the Lansman-Milam petition is "an impermissible proposition." (BP)

Cooperative Program Unified Receipts Ahead For 1974-75

Through the first 10 months of the 1974-75 fiscal year, the national Cooperative Program unified budget receipts of the Southern Baptist Convention continued to forge ahead of 1973-74.

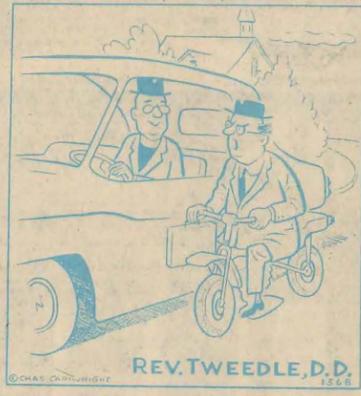
Undesignated Cooperative Program receipts from 33 state conventions covering all 50 states totaled \$34,299,849 through July. That's a \$2.6 million or 8.15 percent increase over receipts at the same point last year.

Total gifts through July, combining an additional \$34,567,612 in designated gifts, amounted to \$68,867,461 — more than \$5.2 million or 8.19 percent above \$63,654,694 received through July, 1974. Designated gifts were up 8.23 percent.

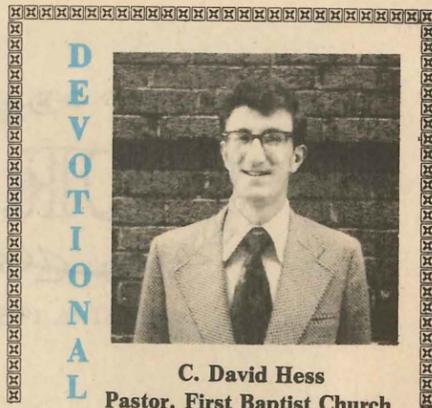
For the month of July, alone, 1975 undesignated Cooperative Program receipts soared 15.15 percent ahead of 1974. July, 1975, Cooperative Program receipts for the month registered \$3,390,821, as opposed to \$2,944,777 in July, 1974.

Total gifts in July, including designated contributions, totaled \$4,132,910 — a 12.30 percent increase over total receipts of \$3,680,311 in July, 1974. (BP)

Church Chuckles by CARTWRIGHT



REV. TWEEDLE, D.D.



C. David Hess
Pastor, First Baptist Church
Kuttawa, Kentucky

One of my most immediate impressions of our convention in Miami was of the amount of helpful suggestions made available through various exhibits as to what things churches and individuals could do to add new zest and effectiveness to their Christian lives. These suggestions (whether they be to use the Reach Out Program in your Sunday School or buy a family altar) were offered with the implication that if these things were done churches and individuals would reap great benefits in their Christian lives. In a day when many churches are confronted by growing inactive rolls and individual Christians are making the discovery that their religion means very little to themselves or anyone else, people are looking for suggestions as to what things they can do to remedy the situation.

When I turn to the Scriptures I am impressed by the number of times that God is saying to His people, "Do nothing!" "Be still before the Lord, and wait patiently for him." (Psalm 37:7, Revised Standard Version). "Be still, and know that I am God." (Psalm 46:10).

I believe that this ability to be still, to cease our activity, to do nothing, and wait for the Lord has been lost by us. We can become so involved in our frantic efforts to find something to do for God that He is unable to do anything through us. That is really what He wants. He does not want us to do anything for Him. He wants to do something through us. That is when we are actually our most effective.

I have found that to be true in my own experience. I never try to find a sermon anymore. I have found that it is like trying to get to sleep: the harder I try, the more impossible the task. It is only when I relax, when I am still, when I quit my trying that the word of God comes and I am able to hear it. That does not surprise me for I remember that it was when I quit trying to save myself that God saved me. "Be still, and know that I am God."

FOURTH IN A SERIES —

Is A Baptist Church A Democracy?

"The will of that majority must be in harmony with the purposes of God before a church can find its way and prosper in the fulfillment of God's purpose."

By

James R. Sullivan

Past President

Sunday School Board



The question "Is a Baptist Church a democracy?" is a legitimate one. If there has to be a "yes" or "no" answer, the correct answer must be "no." Technically it is not.

To be sure, a Baptist church does operate by democratic processes in the carrying on of its business. Too, it makes its own decisions, refuses to delegate its management affairs to the deacons, board of directors, or anyone else. Still, there is a basic difference between a pure democracy and the way a Baptist church should and does handle its affairs.

A democracy is an excellent system for providing and promoting group thinking and action. It gives each person the right to speak. It encourages fair play. It operates by majority vote. It is refreshing to see how Baptists will fall into line and support a cause which has been discussed fully with no facts being held back and when all has been taken into account. Unless it is a matter of conscience, we can count on Baptist people to cooperate insofar as they are able when democratic principles are followed in getting answers that involve large bodies of people.

Democracy, however, often seeks the mere will of the majority. People in a democracy tend to look after their own rights, contend for them, even contest for them. Each works for his own welfare in a democracy. The majority prevails. If minorities are adequately provided for in a democracy, it must be through the thoughtful charity of the majority. When people lose out, they often lament that

they can't have their way this time, but they will hope for better luck next time. And they move on.

But is this the way a Baptist church functions? It better not be. In a church where each member is trying to look out after his own interest and champion his own rights, a church not only fragments, it will fling apart. Fellowship is lost. Programs fail. Conflicts are inevitable and serious. So, a Baptist church must be more than a democracy. Each worker must be working for more than his own interest and cause, hoping that the majority will be favorable to his own personal views, but always unselfish in attitude and approach.

This is why we prefer to call our Baptist system of church government a "theodemocracy" instead of a democracy. It is a relatively new word in Webster's dictionary, even though the concept is as old as the New Testament and even older. A theodemocracy uses democratic processes. Never is it seeking the will of a majority who may be selfishly crusading for their own personal opinions and rights. A theodemocracy

uses the same processes for group participation, cross-fertilization of ideas, and interaction of person to person in conversation or debate. The difference is that in a theodemocracy no one is seeking to have his own way. All are seeking diligently to find what the will of God is. They want God's purposes to prevail. That is where the "theo" part of the words comes in. It is a democracy under God. This makes all the difference in the world in the spirit in which business meetings are held.

Have you ever seen tempers flare in a Baptist business meeting? If so, such was prima facie evidence that the people were functioning as a democracy. That is really not the New Testament system. Christian people must work in a seriousness and unselfishness in a theodemocracy, never in a spirit of selfishness. People are never threatened when they are seeking God's will and way. There is no occasion for one to lose his temper or to engage in loud debate. The very spirit in which debating is done is in an entirely different mood. There are no selfish motivations. There are no hidden agendas when a Baptist church business meeting functions properly in the Christian spirit and according to New Testament ideals.

Churches prosper when they discover and follow God's divine will. The majority vote alone is not enough, not even in a Baptist business meeting. The will of that majority must be in harmony with the purposes of God before a church can find its way and prosper in the fulfillment of God's purpose.

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—JUNE 3

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Publish And Conceal Not

Editor John Hurt of the *Texas Baptist Standard* voiced an important truth on the recent occasion of the dedication of the new building for the Texas Baptist state paper. This truth must be remembered and honored by Baptists if we retain credible and trustworthy denominational life.

Hurt organized his address around the Old Testament text, Jeremiah 50:2, "Declare ye among the nations and publish and set up a standard. Publish and conceal not . . ."

In the original context this scriptural command was directed to Jeremiah from God. It called for proclaiming and publishing the truth which was sometimes good news and sometimes bad news. Some would rather not have heard it but this did not keep the prophet from declaring it.

Hurt stressed the importance of giving Baptists the news though it is sometimes bad. He observes that news is essential in our Baptist democracy.

"We delight in the good news. We suffer, believe me, in the bad news," says Hurt. But we must publish and conceal not.

"Otherwise, we are nothing more than a despicable propaganda sheet," concludes the Texas editor.

Baptists had better never forget this. To share good news and withhold bad news in order to deceive and manipulate readers is contrary to basic Baptist principles. It assumes some are qualified to decide what others should read and know. It denies the belief that when all the facts are revealed Baptists are competent to decide for themselves the right course of action. Free-spirited people like Baptists will not be manipulated long before they rebel or desert the ranks.

Our present denominational structure on the state level is not conducive to a free press. The growing and more prevailing organizational structure is to bring every denominational ministry under one umbrella and to put the control and direction in the hands of one committee and its staff. In this situation the official program becomes the party line to be promoted by all and questioned by none. The state paper in this setup is used to

report and promote the "program" and the choice of news stories and editorials is made upon this basis.

The place of a Baptist paper in the life of a state Baptist organization has changed considerably in modern history. In Baptist beginnings in Kentucky and in some other states Baptist papers existed long before the Baptist associations or state conventions were formed. In most instances these papers advocated and supported the formation of state Baptist organizations.

These papers, however, were independent of state Baptist conventions. They remained under the control of individual owners and managers.

As the state conventions grew in size and program it became apparent a statewide publication with wide circulation was necessary to inform and to elicit cooperation from Baptists everywhere in the state. The quickest and most efficient way to do this was to purchase existing Baptist publications with statewide circulation. In most cases owners of these publications welcomed the opportunity to sell or to gain financial support of their publications which had always been hard put for finances.

In most instances state conventions entrusted these "official" Baptist state papers to a group of directors or trustees elected by the convention and reporting to the convention instead of putting them under the direction of the executive board of the convention. This plan prevails today in most of the older state Baptist conventions.

Not so in the newer state organizations. From the very beginning of these conventions there are staff members with an executive secretary or director. One of the first felt needs in such a situation is regular communication with the churches. This communication starts out much like a weekly church mail-out with the executive secretary serving as editor. As the work grows and the load increases the editorship of the paper is given to another staff member.

In this set-up the paper remains under the general oversight of the executive secretary. Why not? He started it for communicating and promot-

ing the "official" program and this need still exists.

The subtle temptation, however, is to select material for such a publication on the basis of making the "official" program and its administra-

tors look good no matter what the facts are. Thus managed news is used for manipulation purposes.

This brings us back to John Hurt's text. "Declare ye among the nations and publish and set up a standard. Publish and conceal not."

How Good Was Old Time Religion?

We tend to put a halo around anything that is old. And so we idealize those things that we consider old fashioned, especially religion.

For many Baptists the ultimate is an old fashioned revival with old fashioned singing and old fashioned preaching which guarantees old fashioned repentance and old fashioned salvation.

Praise God for old fashioned religion though it was not always quite as great as we are inclined to think. Much of our ideal is a fantasy instead of a reality. We were never told or, if we were there, we fail to remember the negative aspects that accompanied the virtues of old time religion.

Admittedly some periods in American history were characterized by more religious attitudes and practices while others appear to be more irreligious and secular. No doubt the present generation is more skeptical in belief and more promiscuous in behavior than most any other period in American history.

But God is not without his strong witnesses today. History will judge some Christians of our day as strong in doctrine and as virtuous in conduct as any in any day. Even the rejection of traditional religion and the religious establishment by many sincere youth today has potential for good. It is the renunciation of religious hypocrisy which divorces conduct from creed and a call for integrity which matches words with deeds.

Hypocrisy on the part of church members is not a new menace. It is as old as man and was as prevalent in the days of Jesus as in our day. It was a part of the beloved old fashioned religion though it might not have been recognized as such. Read the minutes of Baptist churches a hundred years

ago and be amazed at the pharisaism, racial prejudice, loveless legalism, anti-missionism and other sins of the "saints of God."

Heresy is not a new monster destroying the faith once delivered to the saints. It is as old as orthodoxy and it can be found in every period of church history. It is even made to serve God and truth in that new insights into God's revelation are often born from the womb of controversy.

Sweeping generalizations about contemporary liberal and modernistic preachers selling their souls in compromise of the true gospel are unfair and mostly untrue. The percentage of false prophets is likely no greater today than in the days of old time religion.

There is no variance in the gospel from generation to generation. Like Jesus it is the same yesterday, today and forever.

The difference is in the form and the surroundings in which it is proclaimed and practiced. We cannot take the successful forms of other eras and superimpose them on our era and expect the same response. Old fashion dress, the preaching style of a hundred years ago, outdoor prayer meetings under the shade trees, the mourners' bench and dinner on the grounds had their place in other days and still have value but they don't guarantee old time religion and revival.

The Holy Spirit is not dependent upon any preaching style nor worship form. The Pentecostal power is as available today as in any day. Let us cease reminiscing about old fashion religion which we might not recognize if we saw it. Rather let us proclaim and practice the gospel which knows no seasons nor bounds.

BAPTIST FORUM



CHRISTIAN STANCE

Dear Editor:

I have just finished reading an article about Madalyn O'Hair written by John

W. Baker in the July 19 issue of your magazine.

I cannot understand Mr. Baker's thinking on the subject of Mrs. O'Hair. He seems to be defending her for some

reason. He asks the question "Why don't church people stop shooting cannons at sparrows, leave Mrs. O'Hair alone, and give themselves to more important issues in advancing the cause of Jesus Christ?"

In reply to Mr. Baker's question I must say I think we should always be on our guard for people like Madalyn O'Hair. After all she does claim to be an atheist. What would he have us to do, ignore Mrs. O'Hair until she can slip in and get
(Continued on page 14)

Three Kentuckians Selected As Foreign Missionaries

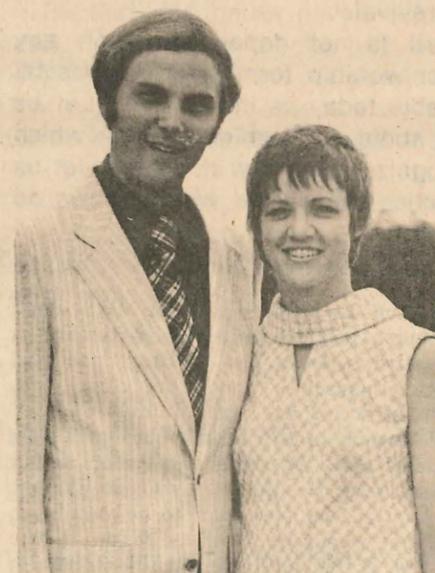
A native Kentuckian, a Kentucky pastor and a former Kentucky Baptist church staff member and their families are among the 41 missionaries appointed by the Southern Baptist Foreign Mission Board.

The Kentucky-related missionaries include: Mrs. Bill L. Pope, Rob P. Sellers and Bobby C. Speegle.

Mr. and Mrs. Bill L. Pope lived in Orlando, Florida, at the time of their appointment. He was pastor of Riverside Baptist Church.



Mr. and Mrs. Pope



Mr. and Mrs. Sellers

Mrs. Pope is the former Ada Asher of Harlan, Kentucky. She received certification as a registered nurse from Kentucky Baptist School of Nursing in Louisville. Her husband received the master of divinity and doctor of ministry degrees from Southern Baptist Theological Seminary in Louisville.

The Popes expect to be assigned to Guadeloupe where he will be involved in theological training.

Rob P. Sellers and his wife, Janie, live in Charlotte, North Carolina, where he is minister to youth at St. John's Baptist Church.

Sellers is a graduate of Southern Seminary with the master of divinity degree. He also served as part-time youth director for Broadway Baptist Church in Louisville during Seminary.

The Sellers expect to be stationed in Indonesia where they will be involved in student ministries.

A Kentucky pastor, Bobby C. Speegle, and his wife, Sue, expect to be assigned to general evangelism in Liberia.

At the time of their appointment, the Speegles were living in Madison, Indiana, and he was pastor of Union Grove Baptist Church in Bedford, Kentucky. A graduate of Southern Baptist Seminary, he has also served as pastor of Sligo Baptist Church in Pendleton, Kentucky.

Mrs. Speegle, the former Sue Prince, taught school in Louisville and Campbellsburg, Kentucky.



Mr. and Mrs. Speegle

My Hat
Is Off



Franklin Owen
Executive Secretary-Treasurer, KBC

I go up and down this state in a good many capacities, including making as many annual associational meetings as possible. A lot of these meetings are held in the smaller churches with the majority of the personnel in attendance from churches of modest size. Many of the invitations that I receive (and respond to, and appreciate) are from the smaller churches. The larger portion of our Cooperative Program support comes not from a few larger churches (much as we appreciate them) but from the steady faithfulness of the great bulk of smaller churches. We deeply respect and give thanks for these churches.

Also, my hat is off to the many, many steady, faithful, capable ministers who serve out their strong lives of witness in and through churches of modest size. I speak especially of men whose dedicated service is not very well rewarded in this world, so far as material goods are concerned; men who serve churches that do not have large material resources with which to reward their pastors, however much they love them.

I marvel at how many men like this have tall talents. I do not know why some of God's men are called to larger posts of duty and some are not. There is often a mystery here. The difference certainly doesn't always lie in the measure of talent or devotion or merit. In fact, one may occasionally hear the better sermon from the smaller pulpit, and vice-versa. So the mystery of relative "success" remains.

Maybe it is God's way of seeing to it that all of the best preaching doesn't end up in the biggest churches. Maybe He deliberately plans it so that churches and people at all levels of material prosperity have their fair shares of the best.

I don't know the answer to the mystery and I don't have to know. I just want to testify that my hat is off to the men who stand by the work of Christ and do a good job, serving our Lord well wherever He assigns them. Heaven will remember. "... Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matthew 25:21).

GARDENSIDE BAPTIST CHURCH —

An Example Of Optimism, Answered Prayer

With so much growing despair over the nation's economic situation and rising inflation many people are tightening their financial belts.

There are exceptions to the above syndrome and in Lexington at 1667 Alexandria Drive are a number of these exceptions. They are the members of Gardenside Baptist Church and their pastor is James E. Heard.

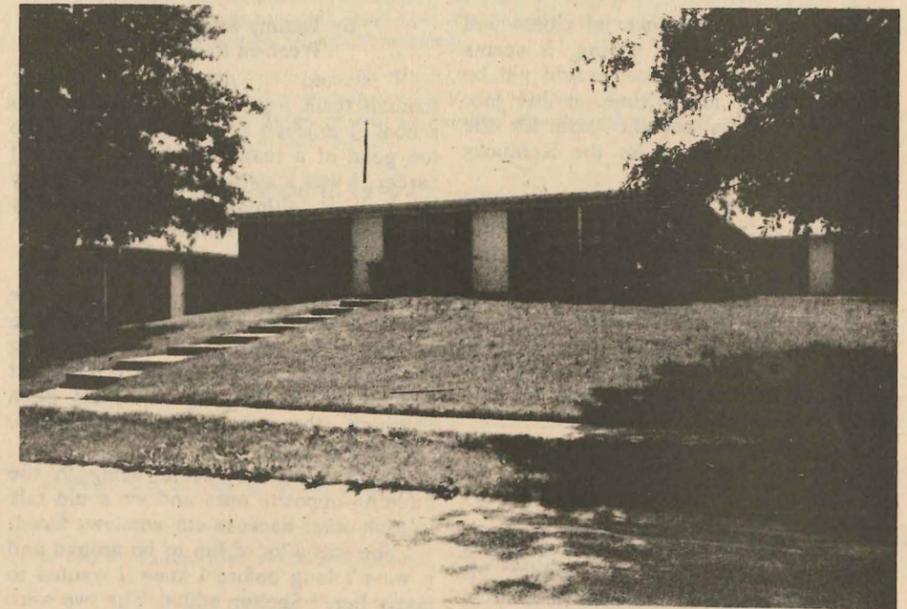
"Optimistics"

In the latter months of 1972 the church realized that if they were to continue to grow in number they must grow in facilities. On September 6, 1972, the planning and survey committee began seeking out the possibility of purchasing additional property.

Shortly after the committee began its search a deacon in the church purchased three apartment complexes adjacent to the church for \$105,000.

The church saw this as an answer to much prayer and on November 8, 1972, the church approved rental of the apartments.

On March 5, 1973, the first vacancy opened and the church moved their first grade Sunday School department into the new facility. Then in February, 1974, the optimistic church members acted in faith and purchased the apartment complexes from the deacon for \$105,000.



Gardenside Baptist Church in Lexington recently purchased three apartment complexes now used as educational facilities. One of the apartments is shown above.

By August, 1974, all of the complexes were vacated. Remodeling by the church began and by January, 1975, the buildings were fully utilized. The facilities are presently used by children's worship, the children's division of Sunday School,

youth, Girls in Action, Royal Ambassadors, and the church training department.

Having started in August, 1957, as a mission of Georgetown Baptist Church and later organized into a church on December 15, 1957, Gardenside has come a long way.

The church broke ground for a two-story unit of a Sunday School building on June 1, 1958. Four years later the church launched the building of its sanctuary.

"Continued Growth"

The church continued to grow and in 1972 started a bus ministry which has grown to include six buses. This mobile ministry brings in around 150 each Sunday.

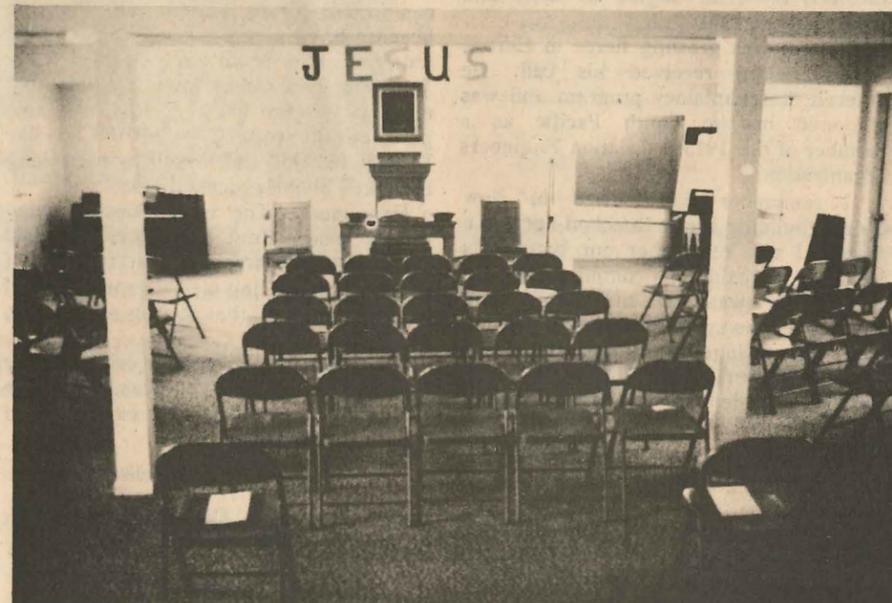
Pastor James E. Heard is excited about Gardenside's ministry.

"I see God blessing us in so many ways here at Gardenside. The church is growing and we feel that we will be needing more facilities before too long," he stated.

Long-range plans for the church include connecting the church's worship facilities with the two-story Sunday School building.

The pastor summed up the church's outreach and ministry when he said:

"Keep your eyes open for Gardenside. We're coming on. We believe in the power of prayer and know that the Lord is going to continue to bless us."



Pictured above is the area in one of the three apartment complexes used for the children's worship service by Gardenside Baptist Church in Lexington. The ministry is for children in grades 1-4 and Gary Minton, a student at Southern Baptist Theological Seminary in Louisville, is director.

Evangelism Is More Than Winning To Christ

With an insatiable love for clocks and an incurable fever for fishing, it seems like Thomas Hicks Shelton would not be able to spend much time at his job. However, this is not the case for the director of evangelism for the Kentucky Baptist Convention.

Shelton's love for his work surpasses even that of his hobbies and as a result the evangelism program in Kentucky has prospered.

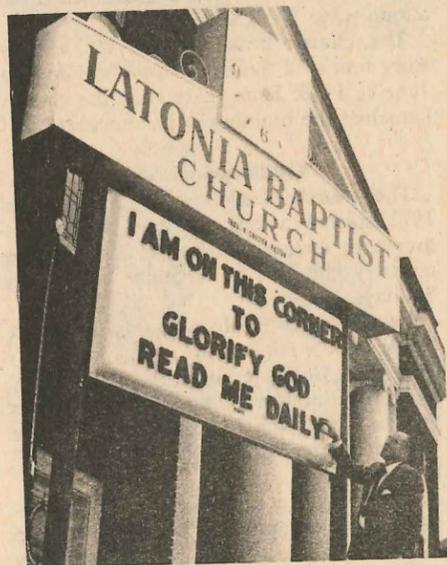
Family of Preachers

It seems that Thomas Shelton, IV, was destined to become a preacher from the time of his birth on September 8, 1911, in Murray, Kentucky.

Born into a family with a history of preachers, young Shelton learned the principles of Christianity from a very early age.

At the age of six, the Shelton family moved to west Tennessee where his father was pastor of several rural churches around Martin. Nine years later the Sheltons moved back to Kentucky where Shelton's father became pastor of West End Baptist Church in Paducah.

While attending high school in Murray, the young teenager was a member of the football and baseball teams. He played quarterback for the football team and first base for the baseball team.



Thomas H. Shelton, IV, is shown above changing the sign outside the Latonia Baptist Church in Covington, Kentucky, during his ministry there. Or is he trying to steal the clock to add to his collection of over 60?

By Tommy Smith, Intern
Western Recorder

"I started as quarterback for the football team my last two years in high school. I enjoyed it, but we didn't have too good of a team. As for my baseball career, I was a switch-hitter and a pretty good player, although I didn't make any all-star teams," Shelton reminisced.

"Married Roommate's Sister"

After graduation from high school, he attended Western Kentucky Bible College in Murray for three years. It was during this time that he surrendered to preach at the age of 19. He also met Miss Reba Hubbard, the sister of his roommate, Carroll Hubbard.

"I remember her room being in the building opposite ours and we could talk to each other because our windows faced.

"She was a lot of fun to be around and it wasn't long before I knew I wanted to marry her," Shelton added. The two were married on January 26, 1934.

After graduation, the newlyweds moved to Campbellsville where Shelton attended Campbellsville Junior College in 1936-37. Southern Baptist Theological Seminary in Louisville was their next stop. After two years of study at the seminary, the young minister and his wife traveled to Georgetown where he enrolled in Georgetown College and received the A.B. degree in Bible and Philosophy in 1941.

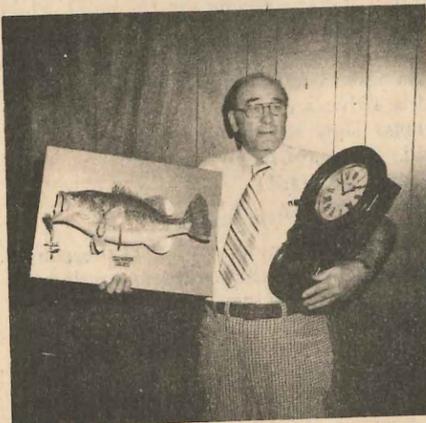
The war was growing fierce in Europe when Shelton received his call. He entered the chaplaincy program and was stationed in the South Pacific as a member of the 1913th Aviation Engineers organization.

"I remember the natives in New Guinea building me a thatched-hut for a chapel. I also remember our battalion's receiving a presidential commendation for clearing a swath in the jungle and building a runway for bombers in just ten days," the evangelism director stated.

In December, 1945, the battle-weary captain returned to the states to his awaiting wife. The next month, First Baptist Church in Ludlow, Kentucky, offered him the position of pastor and he accepted.

Following a four-year ministry with the Ludlow church, Shelton and his wife moved four miles to begin their ministry with the Latonia Baptist Church in Covington, Kentucky.

For 15 years, the man from Murray worked with the church in Covington. During his work there, he was elected as



The two favorite pastimes of Evangelism Director Thomas H. Shelton, IV, are shown in his arms above. The bass was caught near Somerset, Kentucky, and weighed six pounds. The clock is one included in his collection.

a member of the Southern Baptist Convention's Radio and Television Commission.

In the late months of the summer of 1965, Shelton received an offer from the Kentucky Baptist Convention to come as director of evangelism.

"I turned them down when they (the committee) first offered me the job because it was a sizeable cut in pay and I didn't think we could get by.

"About two weeks later my wife told me that I looked like the most miserable person in the world. She said she felt like I had failed God and myself by not taking the job," Shelton recalled.

He added, "The main reason behind all my misery went back to my original call to the ministry. At that time I felt like God was calling me into some kind of mission work and that feeling stayed with me.

"So, two weeks after the original offer I called the committee back and told them I would come as director of evangelism if they still wanted me."

"Purpose of Evangelism"

Ten years later, Shelton still feels that he made the right decision.

"I feel that my work here in evangelism enables me to fulfill my call to the ministry. I feel that if I am successful in teaching people that evangelism is more than just winning people to Christ, then my work is a success," he said.

The evangelism director seeks to broaden the concept of evangelism wherever he goes.

"When I go out to lay-evangelism conferences, my main objective is three-fold.

"First, I want to teach the people how to win others to Christ. Second, I try to show them that teaching the new convert is the next essential step. Finally, and just as important, to reveal to them that evangelism even goes as far as to teaching the new Christian how to win someone else to the Lord."

From the above, it appears that Thomas Hicks Shelton, IV, is a man who completely understands his work. And why not?

With his genuine love for clocks and fishing, it's hard for him not to try and find what makes things "tick" as he "fishes" for men.



Thomas Shelton is shown standing beside the thatched-hut chapel natives built for him at New Guinea during World War II. The chapel was used for regular worship services and also any other special service.

Informed Baptists
are the
Best Baptists

NOMINEE RECOMMENDATION SHEET

The committee on nominations of the Kentucky Baptist Convention is asking members of Kentucky Baptist churches throughout the state to help it select nominees for the boards of Baptist agencies and institutions. Please make your nominations by filling out this form and answering all questions below.

Ability of the nominees to perform the duties of their office and their faithfulness in the work of the church are important criteria in making your nominations, the committee says. Key Baptist laymen, as well as ordained church staff members, should be recommended for service on these boards.

Recommendation to 1975 Committee on Nominations Kentucky Baptist Convention

- Believing in this person's moral integrity and spiritual commitment, I recommend _____
- Address _____
City _____ Zip _____
- Approximate age _____ Sex _____
- Information desired:
 - Name and address of church of which person is a member _____
 - Name of association of which this church is a member _____
 - Is this person presently active in the work and spirit of his or her church? _____
 - Please give a brief statement concerning this person's work in the local church _____
 - Service on boards of the convention _____
 - Latest service on board expired? _____ What board? _____
 - Would this person take seriously the responsibility of a denominational appointment? _____
- Check the one board or institution you believe this person can best serve on:

Board of Child Care _____	Oneida Institute _____
Baptist Hospitals, Inc. _____	Ky. Baptist Foundation _____
Campbellsville College _____	Temperance League, Ky. _____
Cumberland College _____	Western Recorder _____
Clear Creek School _____	Historical Commission _____
Georgetown College _____	

This recommendation is no assurance that the person you are recommending will be nominated by the committee on nominations and/or elected by the Kentucky Baptist Convention. However it will be helpful for the committee's consideration.

SIGNED _____
(Name of Person Making Recommendation)

Mailing Address _____

Church _____

Please mail the form by September 1 to Wm. J. Sullivan,
905 Olive Street, Benton, Kentucky 42025.

Staff Changes

James Hendricks of Louisville has accepted the call of pastor by Hillsboro Church in the Elkhorn Association. W. M. Averett of Lexington served as interim pastor for the past several months.

George E. Pirtle, Jr., has accepted the call of pastor to David's Fork Baptist Church in Lexington.



Pirtle

He comes to the church from West Baptist Church in Batesville, Arkansas. He is a graduate of Baylor University in Waco, Texas, and Southern Baptist Theological Seminary in Louisville. The new David's Fork pastor is married and has one daughter.

David Allen Smith recently accepted the call of Bethel Baptist Church in Frankfort to become assistant pastor. He was also recently ordained by the church. He has been a member of the church since age 12.

The new assistant pastor plans to enroll in Kentucky State University this fall as a freshman and later finish his training at Southern Baptist Theological Seminary in Louisville.

George R. Williamson, pastor of Booneville Baptist Church and county missionary in Owsley County for more than 18 years, is retiring.

At the time of his retirement he will have served over 24 years with the Direct Missions Department of the Kentucky Baptist Convention.

Williamson and his wife, the former Ruby Carnes, will live in McKee, Kentucky, upon his retirement.

Guy Gordon has resigned as pastor of Elkton Baptist Church to accept the call

of Edgewood Baptist Church in Hopkinsville. His ministry with the Hopkinsville church begins September 7.

James Cary Ehrlich of Houston, Texas, has accepted the call of pastor to Highland Park First Baptist Church in Louisville.



Ehrlich

The new Highland Park pastor is a graduate of Southwestern Baptist Theological Seminary in Fort Worth. He is married to the former Luana Pollock. They have one daughter, Karis Kaye, age 6.

Bart N. Perkey, senior research analyst at the Human Services Coordination Alliance in Louisville, has been elected assistant professor of social work education at The Southern Baptist Theological Seminary in Louisville.

He is a graduate of Carson-Newman College in Jefferson City, Tennessee, Southern Seminary and the University of Louisville's Kent School of Social Work.

People And Places

William H. Rogers was elected president of the State Directors of Cooperative Ministries with National Baptists when they met recently in a four-day workshop at Stone Mountain, Georgia. The meeting is an annual event for planning with the staff of the Home Mission Board.

Greg Yancy, son of Mr. and Mrs. Omer Yancy of Verona, was recently ordained to the gospel ministry by New Bethel Baptist Church. He is pastor of Alder Springs Baptist Church in LaFollette, Tennessee.

Police Appreciation Day was recently held by New Salem Baptist Church of Valley Station. More than 400 attended the special day's activities and were treated to a magic show—New Salem's own version of "Hee Haw," plus a meal.

At the close of the evening, Charles Flener, pastor of New Salem and an auxiliary chaplain for the police, presented several awards on behalf of the church.

The whole purpose behind the annual event is to help promote a fellowship of understanding between police and citizens, according to church officials.

Former Lebanon Junction pastor **Joe Canzoneri**, 88, a long-time evangelistic preacher and singer throughout Southern Baptist Convention territory, died July 11 at his home in Jackson, Mississippi, following a lengthy illness. He died on the day of his 57th wedding anniversary.

Canzoneri was pastor of the church in Lebanon Junction for 15 years.

He is survived by his wife, the former Mabel Barnett, three sons and a daughter.

Two Anchorage residents, **Raymond Edgner Snyder** and his wife, **Gertrude**, were both killed August 4 in a car accident. They were both members of Westport Road Baptist Church.

The Snyder's daughter, Mrs. Charles Dunaway, is a long-time employee in the business office at the Kentucky Baptist Building in Middletown.

The **New Life Singers** of Thornhill Baptist Church in Frankfort left July 24 for a nine-day mission tour in Schnectady and Albany, New York.

Led by the church's minister of music and youth, Keith Reynolds, and pastor William Hartung, the trip will include Bible schools, witnessing, etc.

On the day the group was to leave, Governor Julian Carroll named the group "Kentucky's Ambassadors of Good Will" and they were presented with a plaque and a letter of commendation.



OBSERVANCE HELD—Woodson Duvall, Sr., Day was recently observed by Bethel Baptist Church in Franklin County. He was honored for "Outstanding Christian Service" as a result of nearly 70 years of church work. Making the presentation to Duvall on behalf of the church is Ted C. Wigglesworth [left], pastor of the church.

WESTERN RECORDER

FMB Makes Appointments, Gives Relief

The Southern Baptist Foreign Mission Board, at its August meeting held at Glorieta Conference Center, Glorieta, New Mexico, appointed 41 missionaries, appropriated \$195,000 for world relief and elected three staff members to fill home office posts.

R. Keith Parks, the board's secretary for Southeast Asia since 1968 and formerly a missionary in Indonesia for 14 years, was named director of the mission support division, replacing Jesse C. Fletcher, who resigned in May to accept the pastorate of First Baptist Church, Knoxville, Tennessee.

The new secretary for East Asia will be George H. Hays, currently East Asia's field representative and a missionary since 1948. He succeeds James D. Belote who died in Richmond, Virginia, March 4, of a heart attack. His wife is the former Helen Mathis of Louisville.

Don A. Reavis, a regional personnel representative for the board, was elected as an associate secretary for missionary personnel, replacing W. L. (Wimpey) Smith who now serves as the board's associate consultant on laymen overseas and associate disaster response coordinator.

Of the \$195,000 appropriated for relief, \$150,000 is for relief and rehabilitation projects in hunger-plagued Bangladesh; and \$30,000 for flood relief in Recife, Brazil; \$10,000 to provide water supplies in Tonga areas of Rhodesia; and \$5,000 to assist refugees from Africa who are now in Portugal.

Southern Baptist missionaries, Mr. and Mrs. Lewis Myers of the Vietnam mission were authorized by the board to continue working with the resettlement of Vietnamese refugees and to serve as a liaison between the Home Mission Board and the Foreign Mission Board concerning refugees assistance.

The board also appropriated \$102,746 to cover personal losses and outfit allowances for several missionaries who recently fled Vietnam and Laos due to the fall of those two countries to Communist control. The board also redesignated \$69,172, previously designated to Vietnam, to be used in Indonesia.

The appointment of 41 missionaries brings to 200 the total additions to the missionary force in 1975. More than 2,600 missionaries now serve over 80 countries. (BP)

AUGUST 16, 1975

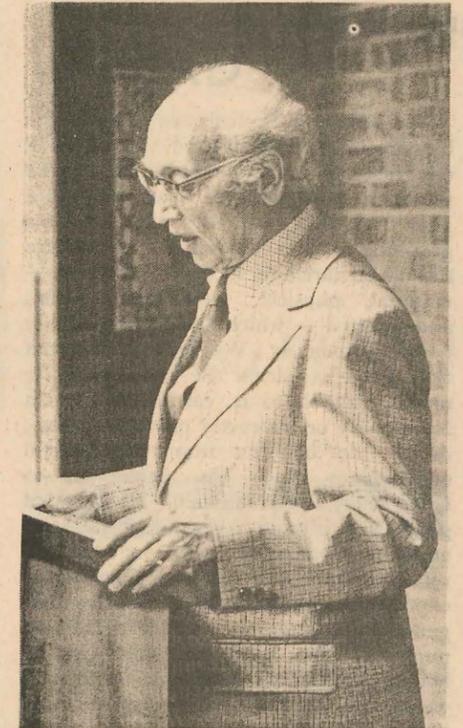
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 24, 1975)

LIFE AND WORK SERIES

Grateful For Life's Little Blessings

The writer of Ecclesiastes enjoyed the blessings which God gave to him each day. Instead of acting as if he had earned them, he acknowledged that they were gifts from God, and then expressed his gratitude to Him for them. We, too, are the beneficiaries of so many blessings — material, physical, intellectual, social, and spiritual — which God so abundantly bestows upon us. We breathe the air that God gives us, drink the water that He makes available to us, eat the food which He directly or indirectly provides for us, derive the benefits from the gainful employment which He enables us to have, enjoy the inestimable blessings of good health and the delightful and enriching fellowship with our beloved relatives and dear friends. Instead of expressing with our lips and our lives our genuine gratitude to God for these and numerous other blessings which God so bountifully bestows upon us each day, as we should, some of us are prone to act as though we are entitled to them, or that they are so insignificant that they do not call for an expression of appreciation.

Ecclesiastes 2:24-26

Solomon had pursued happiness in various realms — wisdom, pleasure, works, property, wealth, wine, women, etc. — but the results which he obtained were very disappointing to him. The reason for his failure to find happiness in one or more of these realms was the fact that all of them were outside the will of God for his life. Whether it be Solomon or one of us, every person who disregards the will of God thereby deprives himself of real happiness.

If we want the very best in life we must get right with God, accept with gratitude the blessings which He provides for us, cheerfully yield our will to His will, faithfully work at the task which He graciously assigns to us, diligently wield a wholesome and constructive influence over those with whom we associate, and earnestly strive to please and honor Him in and through what we do. Such a manner of life will afford you true joy and great usefulness, and will enable you to avert great disappointment and much regret.

Ecclesiastes 3:11-13

The writer was convinced that he was living in an orderly universe, which was under God's control, and that what took place in it did so at the particular time which God appointed. He also believed that God had implanted in man the desire to know and to understand the future. Of course, he recognized that man's knowledge of the future is limited, because God has not seen fit to permit him to understand everything that He is doing, or that He plans to do.

As far as he was concerned, the writer resolved that he was going to make the most of the life which God was giving him, and he wanted others to follow his example in this. He counted it a joyous privilege, as well as a sufficient reason for genuine thanksgiving.

Although man cannot understand all the ways of God, he should enjoy the blessings which God bestows upon him, and manifest a cheerful spirit to others because the time is coming when such is no longer possible. Solomon had sought happiness in life by indulging in sensual pleasure with his numerous wives and concubines, but he learned that happiness is not derived from that manner of life.

INTERNATIONAL SERIES

Growing As A Witness

As long as Christians remain in the midst of those who do not know Christ as Saviour and Lord, they are obligated to bear a faithful and loving testimony for Him with their lips and their lives.

Matthew 5:13-16

Christ likened Christians to salt. Salt serves various purposes. It has three properties — penetration, purification and preservation. It exists for others and does its work gradually, silently and inconspicuously. Its functions are to season and preserve. Since it is a positive quantity, salt cannot be ignored.

Neither can the presence and influence of a Christian be ignored. Christians should exercise their sweetening, pre-



Ecclesiastes 12:1

This verse teaches us that every person has a Creator. It also implies that He may be forgotten. People are prone to forget Him, and especially so when they are blessed abundantly. The Creator wants people to remember Him in the days of their youth. Compliance with His desire brings joy then, and also enables them to avoid many regrets during the remainder of their lives. God wants people to remember Him by thinking of Him and by serving Him faithfully.

Ecclesiastes 12:13-14

The happy, victorious, successful and useful life is the one that is lived within the circle of God's will. The Mosaic law taught that every person was under an obligation to reverence or to fear God and to obey His commandments. Happy and useful are those who live accordingly.

Verse 14 reminds us that each of us must appear before the Great Judge and give an account for his or her thoughts, motives, yearnings, words and deeds. This fact should cause each of us to avoid thinking, saying and doing those things which are displeasing to God, to Whom each must render a personal account, and which are injurious to our fellowmen.

Acts 8:4-6

serving and purifying powers where they live through their characters and contacts. They are to reveal the beauty and glory of Christ. Peace and joy in the lives of Christians frequently create a desire for the same on the part of the unsaved.

Christ referred to Christians as "the light of the world." Christ is the true light, and He shines through the lives of those who know Him and walk in His footsteps.

Shortly after the seven were chosen, the Christians were subjected to violent persecution. Following the martyrdom of Stephen, the enemies of Christ and His followers in Jerusalem launched a fierce

and terrific campaign to exterminate all believers. Facing danger, persecution, and death, they continued to witness for Christ. Everywhere the dispersed Christians went as a result of the dreadful persecutions, they preached the Word of God and joyfully witnessed to the unsaved.

Conspicuous among those faithful Christians who were scattered by persecution was Philip, the deacon who found refuge in the large and populous city of Samaria in which many citizens were given to the excesses of idolatry and immorality.

In Samaria this first foreign missionary was faithful in proclaiming the good news that Christ had been crucified on the cross, had been buried in the tomb, had been raised from the dead, and had ascended. Philip magnified Christ so attractively that the people were aroused, amazed, and attracted to the Saviour.

Romans 1:14-17

Realizing that he was deeply indebted to Christ from Whom he had received his spiritual emancipation, and cognizant that he was a debtor "both to the Greeks, and to the barbarians," Paul did not hesitate to acknowledge his indebtedness to all without respect to color, to character, or to condition of life.

Paul firmly believed that his debt could be retired or liquidated only by his faithful and fearless preaching of the gospel of Christ. Therefore, he was ready to go anywhere and to do anything for the furtherance of the gospel and for the glory of Christ. He was eager to go to Rome, provided such a course met the approval of his Lord. He knew that the imperial city was not an easy place in which to preach Christ, but he never yielded to the temptation to turn aside and fail to do the will of the Lord because difficulties were encountered.

Concerning the only available resources for meeting his spiritual obligation, Paul wrote, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The facts which constitute this gospel of Christ are three in number — Christ died for our sins, Christ was buried, and Christ arose. Any message that does not flow from these three historical facts is not the gospel of Christ.

The power, purpose and product of the gospel prevent us from being ashamed of it. When any God-called man preaches the gospel of Christ in love the Holy Spirit uses his message to convict the unsaved of their sins and persuades them to believe on Christ Who alone can save them.

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AUGUST 16, 1975

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Boyce Bible School Ends First Year

With four courses being offered in the July term, Boyce Bible School has completed its first full year of class work. Approved by the Southern Baptist Convention in June, 1974, as a program of The Southern Baptist Theological Seminary, Boyce Bible School began classes in August, 1974, with 48 students. During the year the enrollment climbed to over the 100 mark, according to Allen W. Graves, executive director. The new program offers preparation for mature Baptist ministers who have not completed college.

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(Continued from page 5)

a good foothold and it is too late to stop her.

I am glad the name Madalyn Murray O'Hair triggers a "conditional response" in me. I hope I will never get so unconcerned that I sit back and do nothing or fail to speak out against people like this.

I note that Mr. Baker is director of research services for the Baptist Joint Committee on Public Affairs, Washington, D.C. I would like to know more about Mr. Baker's work because as a result of this article I am beginning to wonder if he is the right person for the position of director of research services in Washington.

Lewisport, Ky.

Phyllis LaMar

TAKES VOTE

Dear Editor:

The Executive Board of Three Forks Baptist Association voted July 28 to go on record opposing the elimination of the office of Mountain Missions Director.

This information is being sent to the Executive Secretary of the Kentucky Baptist Convention, Chairman of the State Executive Board, Chairman of the Finance Committee, and all associations in Eastern Kentucky.

Jesse Bourne, Clerk of

Three Forks Baptist Association

SUPPORTS CHURCH BUSING

Dear Editor:

I just had to write you regarding the two recent articles written about a bus ministry program. Both articles were criticizing a bus ministry that supposedly "lured" people who lived a few blocks from a church and transport them across town to another church. What difference does it make what church they attend — as long as the end result is the same? Who are they to criticize people who are working for the Lord, especially when they are not.

Our church is the one mentioned as driving the "green and white buses," and I want everyone to know how proud I am of my church and our outreach program. Just to let you and everyone else know what happened later on, one of the women that was "kidnapped" as the other article said came to our services and accepted the Lord as her Savior. She may have lived much closer to another

church, but if they aren't doing anything to bring her to the Lord, then it falls our responsibility to reach her any way we can. Those articles also said that the neighborhood church is the one that counsels these people and helps them in times of trouble — and there again how do they know that we don't do these things too. These articles made our church look like the Big Bad Wolf that was snatching people off the other church's doorstep, and that just isn't true.

Louisville, Kentucky

Ernie L. New

LIKES ENTERTAINMENT

Dear Editor:

I have followed your editorials for the past four years. I feel that you have made many wise and significant observations. These have helped me a great deal; however, your article concerning Miss Van Dyke and Mr. Jerry Clower was bordering on the sensational. The last line of your article which states, "The Southern Baptist Convention has been prostituted by beauty queens and clowns," to me leaves room for a public apology to these two Christian people. I realize that things can often be written in haste and I, as a messenger to this convention, was appalled by your use of this phrase.

Hamilton, Ohio

Darrell Stone

G'town, C'ville Add Faculty

Georgetown and Campbellsville Colleges have announced the addition of several new faculty members for the upcoming school year.

Robert M. Davis has been appointed as chairman of the department of foreign languages at Georgetown College, according to John L. Butler, academic dean.

Davis is a 1957 graduate of Carleton College in Northfield, Minnesota. He also received the master of arts degree and the doctor of philosophy degree from the University of Wisconsin, Madison.

Robert French Edmunds has been named chairman of the department of communication arts at Georgetown. He received his secondary education at Marshall University in Huntington, West Virginia, and his masters degree from Ohio University. He is currently completing his doctoral dissertation.

Stephen A. Dyer has been chosen as instructor of math and physics, according to Georgetown officials. He is a 1973 graduate of Kansas State University and

DIFFERENT PERSPECTIVE

Dear Editor:

I read, with interest, your recent editorial entitled "SBC Session No Place for Entertainment." While I share with you some of the frustrations you have mentioned in your editorial, I do not believe that you see the Southern Baptist Convention in "true" perspective. The Southern Baptist Convention is a business meeting to be sure but it appears to me that most of the business has already been developed, digested and prepared for our immediate consumption by appropriate committees prior to the meeting of the Convention. Let me emphasize that I am not advocating that this be changed, I don't see how it could be otherwise. (If every church sent its allotted number of messengers, I doubt that any city would welcome such an influx of people). Messengers rarely decide crucial issues within the Convention. Please inform me if there is an issue messengers have really decided during a Convention meeting.

I think there is a place for Vonda Kay Van Dyke and Jerry Clower on the Convention program. Their Christian witness and testimony prevent the extremes of the Southern Baptist Convention becoming either a dull unmanageable business meeting on the one hand or a poorly attended meeting of a "Baptist clique" on the other.

Murfreesboro, Tenn. George M. Coaker

Wong Reflects, Projects Plans For BWA

By Jim Newton



David Wong,
New President
of BWA

Twenty-six years ago, David Y. K. Wong left his home in Canton, China, and trudged down the dusty roads leading to a new life in Hong Kong.

Little did he know that the road he traveled to escape the Communists who took over his homeland would lead eventually to world wide recognition as president of the 28-million member Baptist World Alliance (BWA).

Wong, 65, became the first layman and the first Asian to be elected BWA president, during the 13th Baptist World Congress in Stockholm this summer.

Wong sees himself as a symbol of the feeling that Baptist laymen and pastors should "work together as ministers."

Indeed, he considers himself a "minister" even though he is not ordained and does not feel called to the pastorate.

For several years, he has devoted most of his time and energy to Baptist work, not only in Hong Kong but internationally through the Baptist World Alliance.

He was the guiding light and chief organizer of the First World Conference of Baptist Men which met in Hong Kong last November and was previously chairman of the men's department for the Baptist World Alliance. His service to Baptists has included the chairmanship of the board of governors, Hong Kong Baptist College, and of the Asian Baptist Fellowship.

An engineer and architect by profession, Wong has sought to be thoroughly Christian in his daily work, and has prospered, he feels, as a result.

"The Lord has really blessed me," he says. "Although I spend most of my time doing church work, my business continues to grow."

He admits that he has delegated more and more responsibilities to his partners, S. T. Chui, K. C. Kan, and K. C. Lee, and their staff of 20 office workers.

The story of Wong's business success is intertwined inseparably with his Christian pilgrimage.

A fourth generation Baptist, Wong is the son of a Chinese medical doctor and the grandson of a Chinese Baptist preacher.

When he was only a baby, Wong's father contracted an unknown disease and everyone in the family thought he was dying.

A Chinese neighbor in their small village told Wong's great-grandmother, "I heard in Canton that Jesus Christ will give us eternal life if we pray and believe in Him." The family prayed and Wong's father recovered.

"My great-grandmother felt it was a miracle," Wong says, "and she wanted to know more about this Christ."

Eventually the family moved to Canton, and there they heard Baptist missionaries explain more about Jesus. Almost the entire family trusted in Christ, Wong says. His grandfather became a Baptist preacher.

Wong's father, whose name, Dai-Po, means "Heavenly Father heals," became a medical doctor because he felt God had saved his life, and he thus wanted to help save other lives, Wong said.

Wong's father helped to found the Stout Memorial Hospital in Kwongsei Province, where the late Southern Baptist missionary Bill Wallace served and later died in a communist prison. Wong himself was born in that hospital.

As a young man, he worked as an engineer on the Burma Road before the Japanese invaded China, and later was employed by the Chinese government building highways, railroads and air fields during the war.

When the Communist takeover became imminent in China, Wong went to Hong Kong to start life anew, hoping to find work as a building consultant.

One major job was the key to Wong's success, he recalls. A wealthy and influential British Jew named Kadoorie asked Wong to design his new home and was so pleased with the design that he asked him also to supervise the construction. After the job was finished, Kadoorie offered Wong a job on his staff.

Wong, however, had a counter-proposal. He wanted to start his own architectural and engineering office and offered to devote first priority to Kadoorie's projects, including much of the work for the China Light and Power Co.

Since then, Wong has won high acclaim for his construction work in the Hong Kong area. He has built six electrical generating plants, including an \$85 million project on Tsing Yi Island,

plus the 25-story St. George's Building in Hong Kong and the 12-story Peninsula Hotel in Kowloon, Hong Kong.

His firm also built one of the biggest tourist attractions in Hong Kong — the Peak Tram Terminal Building, which carries passengers to the top of a mountain peak with a magnificent view of beautiful Hong Kong harbor.

In addition, Wong has designed or built the Kowloon City Baptist Church in Hong Kong, where he is a deacon and member, and 10 other Baptist churches in Hong Kong.

He also designed and built many of the buildings at the Pui Ching Middle School, operated by Hong Kong Baptists, and many schools of Christian churches in Hong Kong.

In his business, Wong has sought to live by Christian principles that are in direct contradiction with culturally-accepted practices in Hong Kong.

"When I first set up my office, I made up my mind I wouldn't be involved in any crooked business deals," Wong recalls.

"In Hong Kong, most architects would get kickbacks and commissions from construction companies. But I decided I was not going to do this.

"I told my workers, 'This office is different. You'd better not ever receive any money from a contractor or inspector.' They knew I meant it, and they respected me for what I believed."

Wong not only seeks to be honest in his business, but to share his faith in Christ with those with whom he works.

Many years ago he led to Christ his "right hand man," and now he is vice president of the Brotherhood at Kowloon City Baptist Church and a Sunday School teacher.

Both his employees and his clients know not to call Wong about business on Saturdays and Sundays, because "I'm busy with church work then," Wong says.

In recent years, however, Wong has devoted almost full-time to his church work and only about two days a week to his business.

"The Lord willing, I am going to devote my whole time to serve him in whatever capacity He wants me in," Wong notes. "My wife (Lillian) has the same desire. We pray that God will use us to work for his glory."

Adapted from the October, 1975, issue of World Mission Journal.

The RADIO AND TELEVISION
COMMISSION
a **Ministry**
for **Christ**
THROUGH THE
BROADCAST MEDIA



Baptists continually seek new and different ways to reach people for Christ. In recent years, two avenues of communication, radio and television, have provided huge audiences that might otherwise never have been reached. From funds contributed through the Cooperative Program, the Radio and Television Commission of the Southern Baptist Convention continues to utilize these media for sending out the gospel message.

At present the Radio-Television Commission broadcasts 37 programs. These are aired more than 3,600 times weekly from more than 2,700 different radio and television stations throughout the country. The Commission is deeply committed to sharing the gospel—and it doesn't just proclaim the message, then quit. The Commission offers spiritual growth that takes the listener beyond his first contact with God to a deeper encounter.

The television ministry of the Commission includes programs such as the children's series, "Jot"; the award-winning series, "The Human Dimension"; and specials for all three networks. In addition, the Commission has produced the "Spring Street, USA" series for the Home Mission Board.

The Commission's radio ministry employs a variety of approaches in exposing people to the gospel. These include teenage musical programs; "Country Crossroads," which mixes gospel with the country music sound; "Master Control," with short, powerful, religious messages aimed at young adults; and the "Baptist Hour," aired since 1941. The Commission's newest radio show, "SoulSearcherS," is a half-hour program for black young people.

Occasionally listeners tune in to these programs unintentionally. But once they hear the approach, they linger — and the gospel gets through. Often people write to ask personal questions and seek answers to problems. The Commission carefully answers these letters—and includes with each reply a clearly-defined plan of salvation.

Over the years, many lost persons have chosen Christ because of appeals made through the broadcast media. Significantly, the SBC Radio-Television Commission has shared in this successful ministry. Because you and your church support the Cooperative Program, which in turn supports the Radio-Television Commission, continuingly effective broadcasts are possible. In essence, your contributions provide the *MEANS* to another important Southern Baptist *WAY* of winning people to Christ.



Eighth in a series of ads on the Cooperative Program.