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September 19, 1974

Arkansas Baptist State Convention

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Arkansas Baptist Foundation
and treasures in heaven
page 7

September 19, 1974
Arkansas Baptist
NEWSMAGAZINE





I must say it

Charles H. Ashcraft/Executive Secretary

A burden or a burden?

Nothing strikes terror into any heart as does the realization someone is lost. Whether it is a child in a mineshaft, a mariner missing at sea, a mountain climber who didn't return, an aircraft off course, a camper in the desert, a wanderer in the forest, or an unbeliever, lostness exceeds all horror.

A close examination of the second chapter of Ephesians presents the lostness of the unbeliever as it is. (1) Without life (Eph. 2:1). (2) Without direction (Eph. 2:2). (3) Without principle (Eph. 2:3). (4) Without Christ (Eph. 2:12ff.). (5) Without citizenship. (6) Without promise. (7) Without hope. (8) Without God in the world. (9) Without peace (Eph. 2:14). (10) Without fellowship (Eph. 2:15). (11) Without access to God (Eph. 2:18). (12) Without foundation (Eph. 2:20).

It is not irrelevant to say that lost people are also without excuse, but not without recourse unto God (Eph. 2:4-10).

Among the losses of a lost person are: He cannot share his sorrows or his joys with God. He cannot pray to God to bless his home, business or friends. He has denied himself God's promises. He has no solace at the graveside of his loved ones. He can never love his family with the highest form of love.

He is greatly amiss when tragedies come. He has voided his life of any worthwhile victory. He has blacked out totally the potential of certain emotions. He goes through life unaware of the best blessings of heaven. He is a living body housing a dead soul. He is a misfit in any company of believers. He must fake any resemblance to decency and respectability.

He has no real motivation to live for anything. He lives in darkness, some things he cannot see. He lives under the curse of sin, the positive disfavor of God, is listed as a child of wrath, and is classified with the lowest of the low (John 3:36, Eph. 2:3, Rev. 21:8).

He lives all his days less than partially turned on. He misses God's finishing touch on life. The really worthwhile enduring things in life pass him by and yet he lives on, yet he doesn't live, for he is dead while he lives.

Our quest for souls will be in direct relationship to our conviction of how lost is lost. This business is all a burden until we get a burden. It is no burden for a father to rush into a burning building to save his family from death, nor is it an insurmountable burden to lead our lost loved ones and friends to the Lord. Lost people are really lost.

I must say it!

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September is Baptist Foundation Month and one couple of Arkansas Baptists who have utilized the services of this agency for "laying up treasures in heaven" are featured on the cover.

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The Executive Board of the state convention has honored Erwin L. McDonald, who served as editor of the Arkansas Baptist Newsmagazine longer than any other editor, by naming him Editor Emeritus. A story and photos provide a look at his career as journalist-minister.

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A Texas young woman, with the aid of her parents, has overcome the damage of polio and is a writer for several Christian enterprises, even though she can move her hand only one inch.

Arkansas Baptist

NEWSMAGAZINE

VOL. 73 SEPTEMBER 19, 1974 NO. 37

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Misconceptions about P.K.'s

J. Everett Sneed

"The preacher's kids are the worst in the whole town," someone declared. And the preacher responds "This is because they play with the deacon's kids." The facts, however, tend to disprove both statements. Unfortunately, such attitudes produce much unhappiness for the children of full-time religious workers.

If anyone seriously believes the "bad preacher's children" myth, he should run a quick check in almost any town. The facts reveal that many doctors, lawyers, teachers, preachers and preachers' wives were P.K.'s. Since this is true, why does this myth persist? Obviously, even those who said it in jest feel that there should be two standards — one for the laymen's children and another for those of the vocational religious worker.

Double standards, are not and never have been right. The Bible nowhere offers a standard for the minister, another for the deacon, and still another for the layman. The challenging objective is the same for everyone "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

The conduct of the minister's children is a complicated three-sided equation: (1) The parent-child relationship; (2) The church-child relationship; (3) The pastor-child relationship.

The rearing of children has never been an easy task. For all successful parents there must be a delicate balance between discipline and freedom. The job can not be wrapped up in a neat package since every child is different. There must always be such important

ingredients as love, patience, respect and, above all, divine wisdom.

The task of the minister is sometimes made much more difficult by well-meaning church members. These people may, without even being aware, interfere in the pastor's role as a parent of his children. This may occur in several ways: (1) By showering too much attention upon the minister's children; (2) By criticizing the pastor's discipline as being too much or too little; (3) By propagating an unrealistic image for the pastor's children to live up to.

On some occasions the pastor may give the wrong motivation to his own children. Many of us have said "I can't let you do that because the church members might disapprove." Such a statement has several bad implications. It may leave the impression that right and wrong are relative to circumstances. It, further, suggests that the parent is abdicating his authority to the whims of others.

A minister's child, in the best of circumstances, may feel that he has lost a normal life because he is a P.K. Care should be taken to stress the many opportunities which a Christian home provides.

The greatest support for the minister's child, outside the home, should be given by Christian people. Care must be exercised to let the pastor be the child's parent. There must be no unsolicited interference. The layman should, also, let go of any misconceptions about the P.K.'s. Finally, we should pray for our pastors as they function in their God-given roles as parents.

Guest editorial

Spiritual counselors

"I come to Sunday school and church to hear the Bible taught and explained. I can read it as well at home as I can here." This statement was made by a member of a men's Bible class to the class membership.

Too many teachers and preachers lose sight of this fact. In too many classes and congregations those who come to hear God's Word taught must listen to a dissertation on pet peeves, world economics, politics or sports. If anything is said about the Scripture lesson it is by way of passing or while the class goes through the regular ritual of reading the lesson text. Or the congregation engaging in a responsive reading.

A person interested in a financial proposition seeks out his banker who is a financial counselor. The man who is interested in an insurance program for himself and family seeks out an insurance counselor. One who desires to make an investment seeks the advice of an investment counselor. Why? We feel the best decisions, in these areas of life, can be made upon the advice and

counsel of men of experience—men who have been especially trained in a respective field.

Ours is a complex society, as never before, the churches must compete with every kind and form of diversion for man's time. We should realize that those who come to Sunday school and church desire spiritual counsel. The pastor and Sunday school teachers are "spiritual counselors" to members of congregations and classes.

Spiritual decisions are the most important decisions in one's life. Those who are enlisted to seek, or who seek of their own volition, spiritual counsel deserve the very best. The New Testament enjoins every disciple to study to show himself approved as a good counselor.

Great is the responsibility of those who preach and teach God's Word. Every pulpit and classroom should be occupied by a preacher or teacher who rightly divides the Word for those who sit at their feet.—O.L. Bayless, in the "Rocky Mountain Baptist", Colorado



One layman's opinion

Daniel R. Grant / President, OBU

The sad plight of the state lotteries

It seems that sad news is all we hear these days. The news media have overflowed in recent months with the depressing stories of Watergate, the energy crisis, and the skyrocketing cost of living, to name only a few examples.

Saddest of all, undoubtedly, is the recent report that public lotteries in 13 states are in danger of being shut down by federal authorities. What a tragedy if state governments were required to cease and desist from encouraging millions of people each day to think that they can receive something for nothing!

It all started when U.S. Attorney General William B. Saxbe told officials in the 13 states having state-run lotteries that they are in "apparent violation" of federal laws banning mailing or broadcasting of lottery information, interstate movement of lottery equipment, and the participation in lotteries by federally chartered banks. The states which have turned to lotteries as a fund-raising method (and really not very successfully) are Connecticut, Delaware, Illinois, Maryland, Maine, Massachusetts, Michigan, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, and Rhode Island. In spite of their poor record of success, the

movement seems to be spreading like a cancerous growth throughout the 50 states. Each seems under compulsion to adopt the state lottery in self-defense against its neighbor.

The state officials involved are sharply critical of Attorney General Saxbe's interpretation of the federal laws, contending they don't apply to state-run lotteries, and claiming Saxbe has started an unnecessary legal fight. Saxbe seems to have no objection to the lotteries on moral grounds, and has urged Congress to move quickly to exempt state lotteries from federal law.

The issues are complex, cutting across the morality of state involvement in gambling, the political philosophy of states' rights and freedom from federal interference, and the cynical temptation to ignore violations of federal law in order to avoid an explosive political fight.

As for me, I believe this is an excellent opportunity to rethink the insidious dangers of creeping legalization of gambling as a perfectly acceptable part of the American lifestyle. I believe it would be a healthy thing for Congress to refuse to give its approval for the state-operated lotteries. If Congress does stand

fast, I hope Attorney General Saxbe will stand by his commitment to seek a court injunction to stop the lotteries within 90 days. And finally, I hope the courts will conclude that violations of federal gambling laws are no more acceptable when committed by state officials than they are when committed by private individuals.

On the other hand, wouldn't it be ironic if after several generations of diminishing states' rights, the one case of states' rights we decide to preserve is the right for a state to be in the gambling business?



by R. Wilbur Herring



Dr. Herring

Which comes first, the burden or prayer? That is, do we pray until we get the burden or do we pray because we have the burden?

We are desirous of motivating our people to pray for a revival and spiritual awakening by the bicentennial year of

our nation. What can we as human beings do to lay this burden upon the hearts of our pastors and our people?

In Dr. Ralph A. Herring's classic, "The Cycle of Prayer", he teaches very vividly that only God can give the incentive and the motivation for prayer. The cycle begins with God. God gives us a burden or concern, then we pray, then God answers the prayers that He desires to hear from us from the very beginning.

Many of us have this burden from God to pray for revival by 1976. I believe with all my heart that our God wants to see a great spiritual awakening in Arkansas and in America by the 200th anniversary of our nation. There is nothing in our list of duties with a higher priority than giving ourselves to prayer and work to bring about this desire of God's heart.

If you do not have the burden to pray for the '76 Life and Liberty Campaign, ask God to give you the incentive and the burden for such prayer. Ask God to lay this burden on the hearts of our pastors, our deacons, our Sunday School teachers. We must have a turning in our nation to the spiritual values of God.

Dr. Herring, pastor of Central Church, Jonesboro, is General Chairman of the '76 Life and Liberty Campaign.



MOUNTAIN VIEW, Ark.—State convention President Don Moore (left) talks with fellow committee members Bill Burnett and Jimmy Shults at the summer meeting of the State BSU Advisory Committee. Fifty committee members and wives met to consider reports and plans for BSU work in Arkansas. They approved three "student-to-student" workers for state campuses and previewed a new slide and tape presentation about BSU work. The group also authorized a study of some expenditures at BSU centers over the past three years and asked for new proposals for the items from the state office.

First, Hamburg holds dedication

First Church, Hamburg, dedicated the remodeling of its sanctuary and a new bus on Sept. 8. The remodeling of the auditorium cost approximately \$16,000, and the bus \$10,600. On two separate occasions the church had special days to raise money to pay for these. On a recent Sunday the church raised \$12,700 for the bus. On Sept. 8, the church raised \$10,500 for the remodeling. In each instance the church exceeded its goal by approximately 2,000.

Pastor Raymond Atwood challenged the church several months ago to redecorate their sanctuary. He said "The house of God...the place where we worship our God...should be the most beautiful in town."

The walls of the auditorium are redecorated in soft off-white, and soft

velour golden carpet was installed wall-to-wall. Gothic style light fixtures provide the lighting. The drapes of the auditorium are embossed gold fabric with satin tasseled tiebacks. The baptistry is draped with the same fabric. Green cushions have been installed on the golden tone wooden pews. Amber stained glass has been placed in all of the windows of the church that face Parker Street. The same type of redecoration was included in the vestibule and other areas of the sanctuary.

The speakers for the occasion included former pastors E.E. Griever, who spoke at the morning service, and Klois Hargis, who spoke in the afternoon. Editor J. Everett Sneed brought the evening message. Former music director, Verne E. Carpenter, directed the music for all of

the services.

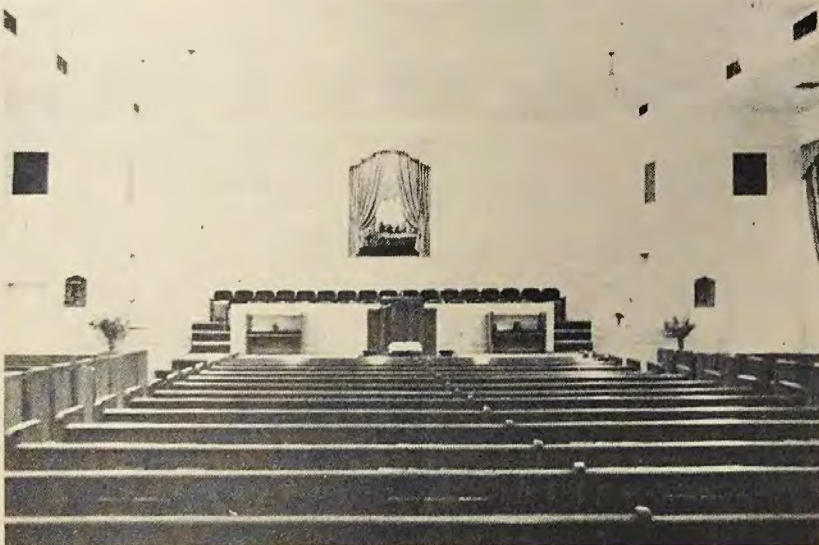
Lunch of barbecued beef and chicken were served in the school cafeteria. Supper was also served. More than 500 people were served at the noonday meal.

A groundbreaking service was also held in the afternoon on the lot acquired by the church on Highway 8 for a new pastorium. This construction will begin in the near future.

Pastor Atwood said "I am grateful for the vision of the people at First, Hamburg. These new facilities will enable us to be more effective in our program of evangelism and missions. As we continue to work together great things are in store."



Searcy Wilcoxon Jr. (left) and Pastor Raymond Atwood display their pleasure at the purchase of a new bus.



The church raised approximately \$16,000 for the remodeling of this sanctuary.

Development director named at Southern

Southern Baptist College has employed Jim Tillman as Director of Development, according to an announcement made by D. Jack Nicholas, president of the school. Tillman has served as Director of Higher Education Development for the Arkansas Baptist State Convention, and has been a member of the board of trustees at S.B.C.

Tillman, a graduate of Ouachita University and Southwestern Seminary, has pastored churches in Texas and Arkansas, including First Church, Walnut Ridge. He also has served as moderator of Black River Association and has been a member of the Executive Board of the Arkansas Baptist State Convention.

Ordinations



Passmore

William R. Passmore has been ordained to the ministry by Good Hope Church, McCrory. Moderator for the ordaining council was Eugene Ray of First Church, Augusta. Harrel Cato of First Church, McCrory was clerk.

Dan Hammers

was ordained to the ministry Aug. 4 by First Church, Gentry. Gene Layman was moderator, and A.D. Corder preached the sermon. Harold Wilson, former pastor to Hammers, led the prayer. Hammers is a graduate of Southern Baptist College and will attend Southwest Bible College. He has accepted the pastorate of Ponce de Leon (Mo.) Church.



Woman's viewpoint

Iris O'Neal Bowen

People-watching at O'Hare

There are times when I embarrass my family, because so many people I see look like someone I know. Having puddle-jumped all over Arkansas as a member of a very mobile family, I have met a lot of people, whether I can remember their names, or not!

Not many months ago, we moved to our present home, and a nice young couple who go to our church lived next door with their two children, plus one on the way. Betty brought me strawberry cake and a little plant to welcome us; I took the new baby a gift in due season, and our husbands talked over the back fence now and then.

A couple of weeks back we were returning from a visit with a son up north and had a few hours to while away at O'Hare Airport in Chicago. I was browsing through the gift shops, looking for that last minute gift-and there, right in front of me, with a far-away-from-home-look in his eye, was someone I just knew I knew!

Later I told my husband, "There is a young fellow over there I just know we go to church with!"

"No," I was scoffed at, "You run into people all over you think you know, but you don't know anyone in this airport!"

A little later, still browsing, I saw the young man again, and this time I noticed his briefcase. There in gold letters I read: ARKANSAS POWER AND LIGHT COMPANY.

Taking my courage by the ear, I asked him if he was from North Little Rock, and, though surprised, he said he was.

"Well," I told him, "I think I go to church with you. Don't you go to First Baptist in North Little Rock?"

"Yes," he said, "and you are....?"

"I am Mrs. Bowen," I replied, "and I know I go to church with you."

He looked stunned for a minute, then he laughed. "Oh, Mrs. Bowen" he said, "Up until we moved a couple of days ago, I was your next-door neighbor!"

Which proves there are a lot of folks on the wing, these days.

When Danny was about to take his vacation, I asked, "Are you going to fly?"

"Aw, Mom," he answered, "My arms would get so tired, I think I'll just take a plane!"

Staff changes



Graber

First Church, Camden, has called **Eddie Graber** as minister of youth and assistant pastor. Graber holds the B.A. degree from Oklahoma Baptist University and the Master of divinity degree from Southwestern Seminary. He has served

churches in Oklahoma and Texas, and comes to Camden from Mustang Church, Pilot Point, Tex., where he pastored two years.

Parkview, El Dorado, has called **William J. Trucano Jr.** to serve as associate pastor with responsibilities in music and youth ministries. He is a native of Orlando, Fla., and received his education from Florida State University and North Texas State University, concentrating in radio and television. He has worked in radio and TV, and has served churches in Texas and at El Dorado. Mrs. Trucano is the former Mary Carolyn Daniels of Miami.

Doctrinally speaking

The humanity of Jesus

by Ralph W. Davis
(Twelfth in a series)



Davis

God became man in Christ in a unique but very real sense. "For in him dwelleth all the fulness of Godhead bodily." (Col. 2:9) All the fulness of God dwells in Christ in bodily form. It is as great an error to deny the humanity of Jesus as it is to deny his deity.

The real humanity of Jesus is seen in the New Testament. Both John and Paul combatted the Gnostic heresy that claimed that since all matter is evil, the body is evil, and thus God could not inhabit a human body. But John and Paul would have none of the "phantom body" theory. They both assert that Jesus was a real man. (John 1:1, 14; Gal. 4:4) Karl Barth puts it so well when he says that to discover "real man" we do not look first at man, the sinner, but to Jesus, the Man

of God. What God intends human nature to be is revealed in the human nature of Jesus. Jesus expresses human nature perfectly whereas all other do so imperfectly. (See Mueller, *Karl Barth*, p. 114.)

Luke tells us that Jesus "increased in wisdom and stature, and in favor with God and man." (Luke 2:52) He developed in a normal way—physically, mentally, spiritually, socially. It never occurred to his family to question whether he needed to grow as any other normal child would grow. Years ago in a class at Southwestern Seminary, Dr. H.E. Dana had stated that Jesus learned to speak Greek, Hebrew and Aramaic. One young preacher said, "Who said he had to learn anything? He was God and he knew everything." Dr. Dana replied, "Well, I guess that when Jesus was a baby he looked up into his mother's face and thought, 'You just think that I will have to learn how to talk, but I know already, but I am going to make you think I will have to learn these things like other people.'"

It was the medieval artists, not the New Testament, who pictured Jesus in the manger as a little adult.

Jesus was a real man. "He is not a 'stained glass' type of Christ; he is a real person, stained with sweat, tears, dust, and blood." (Stagg, *New Testament Theology*, p. 44) He was no "velvety" Jesus. There was no soft streak in his character. He has often been pictured as the "gentle Jesus, meek and mild." We need to see another side of Jesus. He could be as "hard as nails" when the circumstances demanded it. He created a swift and bitter opposition. He looked the Pharisees in the eyes and called them "blind fools."

Why was it necessary that Jesus be a man? In order to get to Christ in Roman Catholicism, you must go by way of Mary because Christ is not near enough to us. This is the result of a lack of belief in his humanity. We need to see that he was human, that he is near us. He can be touched with the feelings of our infirmities because he has been tempted...yet without sin. (Heb. 4:15) It was necessary that he "be made like unto his brethren that he might be a merciful and faithful high priest." (Heb. 2:17)

Next week: The deity of Christ.

Foundation assists in 'laying up treasures in heaven'

The exchange of currency from one country to another is a routine matter for the world traveler.

The translation of earthly possessions into "heavenly treasures" can also be a routine matter for the Christian steward. Since only people go to heaven, this transition takes place as material possessions are invested in the winning of the lost and the development of fellow Christians.

September—Foundation Month—seems an appropriate time to tell how Dr. and Mrs. Charles Ashcraft use the services of the Arkansas Baptist Foundation to fulfill their dream in the use of their estate.

The family has been protected for years with a properly drawn will. With the passing of time family and financial needs have changed. The services of the Foundation have recently been used to update their wills.

The Foundation will come back into the picture when their wills mature. The Ashcrafts have elected to establish a Testamentary Trust naming the Foundation as trustee. Under the direction of the investment committee,

the trust will be managed with prudence. The income will financially undergird Baptist ministries until Jesus comes again.

This procedure will allow the Ashcrafts the use of the property during their lifetime. They will continue to know the joy of systematic proportionate giving. At their death, the residue will continue to be used for the support of God's work.

What the Foundation did for the Ashcrafts can also be done for you. Through a will, other fine Christians have already walked this way. In counsel with their attorneys and other financial advisors the services of the Arkansas Baptist Foundation were utilized to translate earthly possessions into heavenly treasures. It could be said of them, as it was of Abel of old, "though dead, yet speaketh."

Some others have been able to transfer a part of their estate during their lifetime. One dear lady, who for modesty's sake requested that she remain unidentified, said to me, "Brother Trulove, I know that all I have really belongs to God. Each day when I awake, I just ask Him to show me

how He wants me to use it today." Already the Foundation manages over \$50,000 for her, with the income going to various Baptist causes.

The Foundation currently manages over three quarters of a million dollars for the benefit of various state and southwide causes. The recipient of the income is determined by the donor, or if no choice has been made, by the convention in annual sessions.

The choices are as varied as the individuals themselves. They range from the support of one of our institutions—Ouachita Baptist University, Southern Baptist College, Arkansas Baptist Family and Child Care Service—to some ministry supported by an Association, a local church, or the Cooperative Program. Each area has unlimited needs. Endowment seems to be the logical answer. At least two things would happen. First, dedicated Christians would experience the satisfaction that comes with the knowledge that earthly possessions will be translated into heavenly treasures. Second, our institutions and mission causes would receive the added benefit of income generated from these estates, thus allowing them to meet expanding needs.

The Arkansas Baptist Foundation will be happy to provide assistance to you and/or your attorney that will help you carry out God's purpose for the use of your possessions. Information is available that will be helpful in writing your will. Any funds left to the care of the Foundation will be considered a sacred trust. Every effort will be used to secure maximum return with the greatest degree of safety.

Remember, today's blessings are a result of yesterday's actions. Act today, that others will be blessed tomorrow—Harry D. Trulove, Executive Director, Arkansas Baptist Foundation.

On the cover



Dr. and Mrs. Charles Ashcraft sign legal documents setting up a trust through the Arkansas Baptist Foundation. Advice on their arrangements was provided by Foundation Executive Director Harry Trulove (right.)

WHITE-FOOT MEN'S HOSE

Dignified socks with absorbent white cotton foot part, and black top, or "boot" portion. The white does not show above the shoe line. Available only in ankle length, sizes 10 to 14, with half sizes up to 12. They wear cooler.

Three pair for Five Dollars, postpaid; six pair for Nine fifty.

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Editorial page was his pulpit

McDonald named Editor Emeritus

The Executive Board of the Arkansas Baptist State Convention unanimously approved the status of editor emeritus for Erwin L. McDonald, retired editor of the *Arkansas Baptist Newsmagazine*, at its meeting here Aug. 20.

Dr. McDonald's tenure of 15 years as editor of the *Newsmagazine*, from March 1, 1957, to March 1, 1972, is the longest in the history of the publication. He is the first of the paper's editors to be voted emeritus status.

"I deeply appreciate the honor, which has come by vote of the board and upon recommendation of Executive Secretary Ashcraft and Editor Sneed," McDonald said of the new honor. "As a son of poor but devout Arkansas sharecroppers, from 'down on Bunker,' Pope County, I have had more than my share of good things."

Due to many starts and stops necessitated by finances, McDonald was late finishing his academic education. He recalls that he was 20 when he finished high school, at the head of his class; 35 when he graduated from Ouachita University, *magna cum laude*; and 39 when he graduated from Southern Seminary, Louisville, Ky.

By the time he entered the ministry, at the age of 30, McDonald had completed two years of college. During back-to-school years, from 1941 to 1947, the year he graduated from seminary, he pastored full-time churches in Arkansas and Kentucky and was publicity director of Ouachita and of Southern Seminary. The

year following his graduation from college, 1943-44, he taught journalism and freshman English at Ouachita.

Following four years as public relations director at Southern Seminary, McDonald held a similar post for three years at Furman University, Greenville, S.C. He was coordinator of the Kentucky Baptist Convention's four colleges and three mountain schools at the time he moved back to his home state to edit the *Arkansas Baptist*.

The offer of the editorship to McDonald, in December 1956, was the second time this had happened. He had turned down the first offer, in 1947, because he was at that time just beginning his full-time assignment for Southern Seminary.

"If I had been superstitious, I would have declined the second offer," McDonald grinned. "Dr. Bridges (then executive secretary of the Arkansas State Convention), writing to invite me to consider the place, failed to sign his letter!"

During his editorship, McDonald served for 10 years (two terms) on the board of trustees for Southern Seminary, the latter part as a member of the executive committee of the board; four years as secretary-treasurer and one year as president of the Southern Baptist Press Association; and two years as a member of the board of directors of the Associated Church Press.

Among honors received by McDonald

are a Doctor of Letters degree from Georgetown College, Georgetown, Ky.; the Distinguished Alumnus award from Ouachita University; the Distinguished Baptist Minister award, from Southern Baptist College, Walnut Ridge; and the 1972 Alumnus of the Year award from Southern Seminary.

His first issue of the paper was that of March 7, 1957. Immediate changes included changing the page size from 9 by 12 inches to the more standard 8 1/2 by 11 inches; a new masthead featuring a map of Arkansas; greater emphasis on Baptist news from over the state; inauguration of his "Personally Speaking" column; and greater personalization of the weekly columns by Baptist department heads. Also started was "The People Speak," for letters from readers. "Christian Horizons" covered various views from the world of religion.

In McDonald's estimation, the Baptist state paper is the greatest "workhorse" in Baptist denominational life.

In 1957, in the heat of the school integration crisis and ahead of the annual meeting of the Arkansas State Convention, the editor joined other leaders in pleading for a harmonious session.

That year, the only time in his 15-year tenure, the editor witnessed a total annual meeting that recorded not a single negative vote and raised not a single question.

But the life of an editor is not always tranquil. McDonald took a strong stand against racial prejudice. In one of his editorials, "Arkansas Does Not Need KKK," in September, 1958, he wrote: "We can think of nothing Arkansas needs less at this time than the KKK, an organization notorious for its fanning of the fires of hate and prejudice and lawless nightriding, cross burning, and mob violence." Before the controversy cooled, he had made staunch friends and bitter enemies.

In 1959, a reader survey conducted by the Department of Survey and Statistics



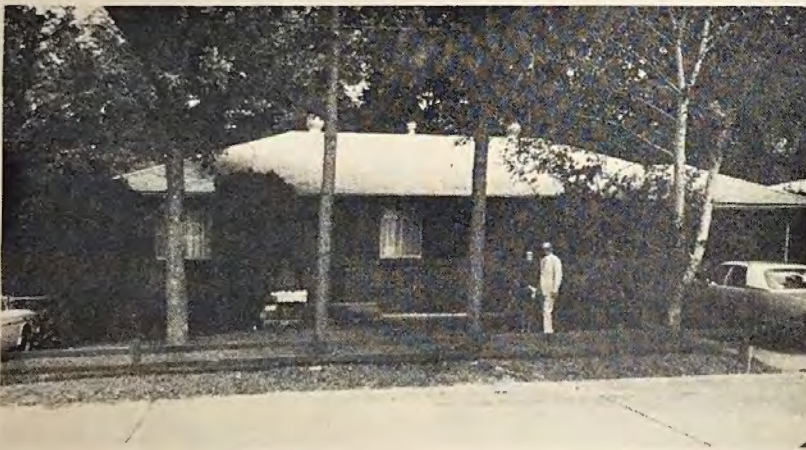
Researching material for his column in the *Arkansas Democrat*, McDonald works in his home office.



His home library contains a wide variety of books including the subjects of journalistic how-to and theological thought.



Mrs. McDonald displays curios from one of numerous trips, this one to Hawaii.



The McDonalds live at 1419 Garland Ave., North Little Rock, where Dr. McDonald maintains an office for his work as religion editor and editorial columnist for a daily state newspaper.

of the Sunday School Board of the Southern Baptist Convention, listing 20 different features of the *Arkansas Baptist* and asking which were read every week. The joke column rated first, 75 percent of the people indicating they read it every week! The Sunday School lessons rated second; state Baptist news, was third; editorials, fourth; special articles, fifth; Letters to the Editor, sixth; and "Personally Speaking," seventh.

On Feb. 24, 1959, McDonald helped to organize the Christian Civic Foundation of Arkansas, Inc., to take the place of the Arkansas Temperance League, and has continued to serve on its board of directors to the present.

The editor's first trip abroad came in 1961, as a member of the Scotland Evangelistic Crusade. Following the crusade he and the group visited the Holy Land, with stop-overs in Paris, Rome, Greece, and Cairo.

Reflecting over his experiences, McDonald said, "The part of my assignment I liked best was writing editorials and serving as 'disturber of Israel' as I sought to stir our readers to their own thinking on the issues of the day. I saw the editorial page as my pulpit and claimed the same freedom of expression I had enjoyed as a pastor."

Now he is in his third year of a brand new career as religion editor and editorial columnist of the *Arkansas Democrat*.

Four Arkansans get scholarships

Four Arkansas students are recipients of ministerial scholarships named for Mr. and Mrs. L.F. Richardson of Nevada, Mo.

Three of the winners will attend Ouachita University. They are Robert Stefan Eubanks of Harrison, Donnie Joe Holden of Calico Rock, and Charles Martin Thielen of Hot Springs. Nicky Dwain Hohn of Newport will attend Mid-America Seminary. A total of eight scholarships were awarded at ceremonies Aug. 25 at First Church, Nevada, Mo.

Recipients are chosen on the basis of need, acceptable academic standing, commitment to a church-related vocation, and plans to attend a denominational school. Students interested in 1975 grants should write to First Church, Nevada, Mo., for information.



OBU evangelistic team changes name

A youth team, previously known as the Ouachita University Contact team, now functions under a new name, Shiloh.

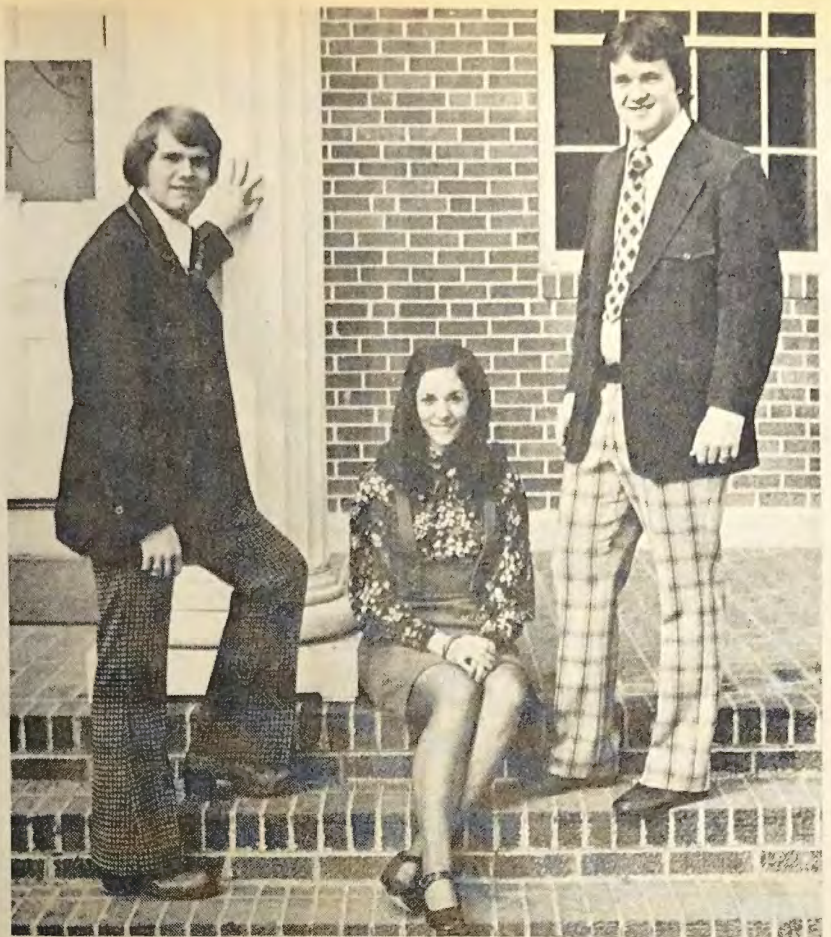
As a faith venture, the Shiloh group is available this year for week-end revivals and retreats. Contact may be made with Stephen Hatfield, Box 502, Ouachita Baptist University, Arkadelphia, Ark. 71923.

The team will sing at 7 p.m., Sept. 23 at the state Sunday School Convention, Immanuel Church, Little Rock.

The following are typical statements by pastors who have worked with the Ouachita Shiloh team: "Calvary Church, Ft. Smith, received a great blessing as the Shiloh Team led us in revival. They conducted the services in a very high, spiritual manner. I would encourage any church or group to use these fine young people."—Charles L. Whedbee, pastor.

"This year's Ouachita Shiloh Team again was excellent! The total impact of their presence in our church was a splendid combination of youthful exuberance and dedication. They presented contemporary music which had great appeal to both youth and adults."—John H. McClanahan, pastor, First Church, Pine Bluff.

Lawrence Vowan, pastor, Second Church, West Helena, said: "...a wonderful team. Their ministry was the beginning of revival in our church. I recommend them to any church....they will do good among adults as well as youth. This is a good, spiritual team. We love them and plan to ask them back."



Danny Telford (left) of El Dorado is song leader, Kathy Pitt of North Little Rock is pianist, and Stephen Hatfield of Little Rock is preacher.

News about missionaries

Mr. and Mrs. Jesse L. Kidd, missionary associates to Brazil, have completed furlough and returned to the field (address: Caiza D-38, 88500 Lajes, Santa Catarina, Brazil). Prior to their marriage in 1967, Mrs. Kidd, the former Wilma Gemmell, was a missionary associate in Rio de Janeiro, Brazil. He was an independent Baptist missionary in Volta Redonda, state of Rio. He is a native of Urban, Ark.; she of Winside, Neb. Before they were employed by the Foreign Mission Board in 1969, he was pastor of Marrable Hill Church, El Dorado, Ark.

Mr. and Mrs. Joe W. Bruce, missionaries to Honduras, may be addressed at Apartado 100, San Pedro Sula, Honduras. A native of Missouri, he was born in Clarkton and grew up in Qulin. Mrs. Bruce, the former Shirley Plumlee, was born in Clarendon, Ark., and also lived in Ft. Worth, Tex. Before they were appointed by the Foreign Mission Board in 1971, he was pastor of Valley Creek Church, Leonard, Tex.

Mr. and Mrs. Billy L. Bullington, missionaries to Togo, have completed furlough and returned to the field

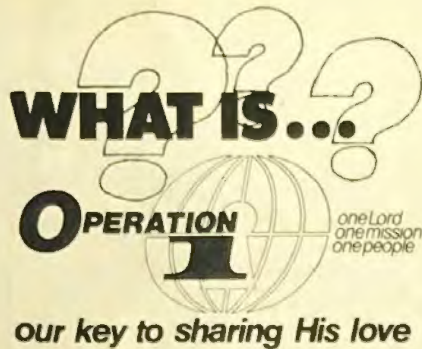
(address: B.P. 1353, Lome, Togo). He is a native of Charleston; she, the former Evelyn Robinson, born in San Antonio, Tex., spent most of her childhood in Russellville, Ark. Before they were appointed by the Foreign Mission Board in 1966, he was pastor of Leeds Church, Kansas City, Mo.

Mr. and Mrs. Jim C. Dillard, missionaries to Kenya, have completed furlough and returned to the field (address: Box 572, Nyeri, Kenya). He is a native of Tyrone, Ark.; she is the former Janet Davis of Owensboro, Ky. Before they were appointed by the Foreign Mission Board in 1969, he completed a master of arts degree in English from Indiana University, Bloomington.

Mr. and Mrs. Claud R. Bumpus, missionaries to South Brazil, have arrived in the States for furlough (address: 8942 NE 51 St., Spencer, Okla. 73084). Both from Arkansas, he was born in Sherrill and grew up in Almyra; she is the former Frances Beindorf of Simpson. Before they were appointed by the Foreign Mission Board in 1953, he was pastor of Urbana (Ark.) Church.



Pastor W.H. Jenkins of First Church, Atkins will speak on the Sunday School Convention program Tuesday morning, Sept. 24 at 9:15. He will describe how his church and Sunday School have grown and prospered in recent years. The convention will open Monday at 2 p.m. and close Tuesday evening.



Operation One is a continuing effort by God's people to fulfill the Lord's Great Commission in our lifetime. His command is: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19 RSV). We may be doing many worthwhile activities already, but none of these must take precedence over this one great priority.

Operation One is a bold challenge to every one of us to follow Jesus' command to take the good news of his coming to the entire world. Should we not be able to go personally, we are under the same orders to send others in our places. Either way, we are responsible for bearing witness of Christ to all men everywhere.

"Share His Love" is our 1974-75 Southern Baptist Convention theme. "Operation One: Our Key to Sharing His Love" is the Cooperative Program

emphasis for this same year. **Operation One** is designed to lead the members of every Southern Baptist church to continually be aware of the mission needs of the world and to enable them to respond in a positive way. It is a challenge to churches to reflect this response by increasing their gifts through the Cooperative Program by at least 1 percent a year of the total church budget income and also by increasing associational mission giving in keeping with the amount suggested by the local association.

Operation One reminds us: We have ONE LORD-Jesus Christ; ONE MISSION-taking the gospel to the ends of the earth; and ONE PEOPLE-committed to advance world mission support. Through **Operation One** we unlock the world's needs because it is "Our Key to Sharing His Love."—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Revivals

Calvary, Batesville, Aug. 25-Sept. 1; Don Womack, evangelist, J.W. and Betty Lou Turney, music evangelists; six professions of faith for baptism, four by letter. R.A. Bone is pastor.

Humphrey Church, Aug. 26-Sept. 1; Elva Adams, evangelist, Dick Avey, singer; 10 professions of faith, 11 baptized, two by letter. Pastor is Mel McCann.

Nutts Chapel, Marmaduke, Aug. 19-25; Glenn Riggs, evangelist, Bonnie and Glenn Lewis, music; four for baptism, three by letter. David Poe is pastor.

Immanuel, Warren, Aug. 11-18; Jimmy Millikin, evangelist, Roscoe Stidman, music; six for baptism, five by letter. Forrest Bynum is pastor.

Danville, First, Aug. 18-25; Jesse Reed,

Evangelist, Mark Short, song leader; 12 professions of faith, nine for baptism, four by letter. Harold Presley is pastor.

Second, Forrest City, Aug. 25-Sept. 1; Robert Tucker, evangelist, Henry Vans Ravenswaay, music; one for baptism, three by letter. James E. Swafford is pastor.

Great Day in the Morning

THE DATE - Nov. 17, 1974.

THE TIME - Sunday School hour on the 17th.

THE PURPOSE - to reach a record high Sunday School attendance and report it through an associational plan.

THE ASSOCIATIONAL REPORT PLAN - each Sunday School director will be asked to phone his attendance to his team captain. A team consists of five churches. Team captains report their five churches to the associational leader. The associational leader phones his report to the designated state Sunday School leader. The final report will appear in the Nov. 28 issue of the **Arkansas Baptist Newsmagazine**. The associational plan can be organized as the associational leader uses the suggested report forms already distributed by the Sunday School department.

THE RESULTS - most regular members will be present, many irregular members will make special effort to attend, many prospects and visitors will attend. Seventy percent of the Sunday School enrollment should be in attendance on that day. Decisions for Christ and the church will be made in the morning worship services.

Many churches will plan to participate in six special Sundays leading up to Great Day in the Morning:

Oct. 6 - Promotion Day

Oct. 13 - Teacher Appreciation Day

Oct. 20 - Preschool Emphasis Day

Oct. 27 - Children's Emphasis Day

Nov. 3 - Youth Emphasis Day

Nov. 10 - Adult Emphasis Day

Nov. 17 - GREAT DAY IN THE MORNING

The Sunday School department has produced two pieces to help in the church promotion of Great Day in the Morning. A poster is available for use in encouraging attendance in Adult and Youth classes and Children's and Preschool departments. There are spaces for entering the names of those committed to attend on Nov. 17. Sheets of Great Day in the Morning emblems are available for use as lapel tags. There are 30 emblems on each sheet. These pieces may be ordered from the Sunday School Department, P.O. Box 550, Little Rock, Ark. 72203.

Let's celebrate Great Day in the Morning, Nov. 17, 1974.

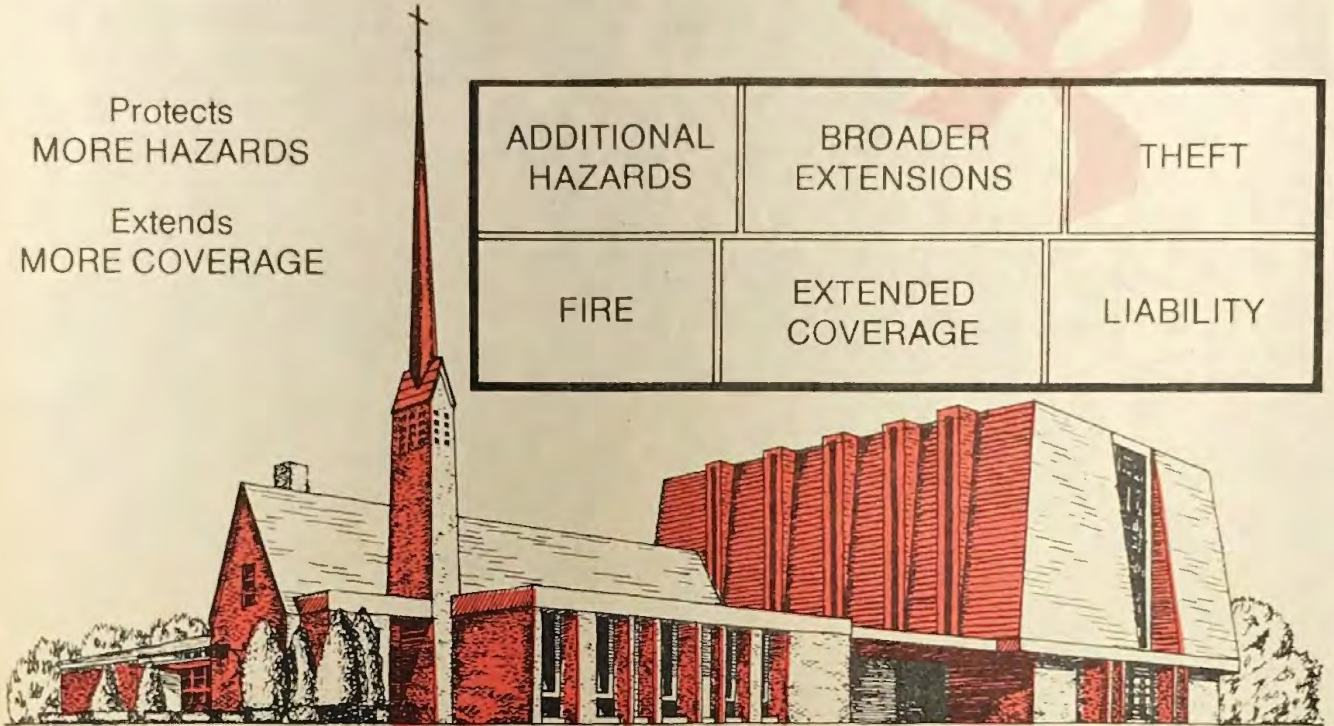


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A prosperous outcast

Luke 19:1-10

Sept. 22, 1974



Peoples

a glimpse of this stranger, that his story would be the most talked about of all times.

We've gathered spiritual fruit from this divine sycamore tree to fill the basket of our soul so many times it would seem its branches are empty. Pastors and evangelists have climbed limb to limb, raised every leaf. Could there be anything unsaid about Zacchaeus?

After we'd pick the strawberries, Dad could always go back over the patch and find the best ones; Let's go again, stand under the sycamore tree and ask God to fill our baskets with fresh fruit.

Zacchaeus who?

Jesus entered and passed through Jericho. (19:1) This means he didn't stop in Jericho—not even for a coke break, not for a hamburger—he kept going. He knew where he was going to have lunch. He knew where Zacchaeus would be. If he stopped he might miss him. Sure he was tired. The shades looked good in the roadside park, but Jesus kept going.

Jesus has passed through many a Jericho. Just to get to you. He passed thru Heaven to earth, just for you. He entered and passed thru the Garden of Gethsemane, passed through the suffering halls of Pilate to Calvary and from Calvary to the grave. Thank God He passed thru the grave, just for you.

"And Behold there was a man named Zacchaeus. (19:2) What about this wee little man that a three year old sings about?

(1) Notice the "behold"—that means amazement—surprise! Quite a surprise to see Zacchaeus in church.

(2) "Chief among the publicans"—this was quite an achievement." In Rome this was a compliment to say he was "chief of the publicans". He was on the board of trustees for the 1st National Bank of Rome. However, in Jericho, his name was mud. No one liked him, a tax collector. He was the guy that turned your gas off, took your meter out, disconnected your phone, and all he could cheat or beat you on your taxes, he could pocket. He

worked on commission. Sin and wrong is always on commission, always hurt others.

(3) "He was rich." This was not what made him mean. Poor folks can sometimes be real mean.

(4) He was short, little of stature, and this seemed to work against him. He couldn't see for the crowd, but some short comings in our life that seem to be so against us, may in the end, work good. If Zacchaeus hadn't been short he would never have left that hypocritical crowd, never would have run on ahead, never would have found that sycamore tree, never could have had the Lord deal with him so personally. Don't push yourself down because of your shortness; God may have made you that way. Our shortness may be in many varieties.

(5) He was short, but he knew it. He was willing to face his shortness, which is a lot more than some folks will do. They keep telling themselves they are tall enough: that's the reason they won't climb the sycamore tree. Don't you know they may never find Christ. We must confess our shortness.

Zacchaeus finds a tree

"Sought to see Jesus." (19:3) Oh, he has sought for so much—for fame, fortune, and glory. He was a party man, believed in his social drinks, clothed in purple and fine linen, but his soul was naked. His body lived in luxury, but his heart was housed in emptiness. Many of you have sought for the wrong tree (you don't have to be rich to seek for the wrong things.) You have sought for self-glory. You have sought for self-approval and prestige.

Do you really seek for Christ? You can find Him. You need not cry like a child in the dark, just reach out. Some folks say they want the Lord, but not really. What they would like is to stay in the devil's pasture and climb the Lord's trees; Not so—Lord's trees don't grow in the Devil's forest!

Notice why he saw Jesus

He heard where the Lord was going to be and he ran. Some folks better be running. He may never pass this way again. This may be the last sycamore tree. If you tell me you want Christ but never go to church, never get where He is passing, I'll question your sincerity!

"He Climbed." Now, some of you need a boost. It's hard to boost someone up a tree when they don't want to climb. Ah! But what can be done when they want to

climb, and are willing to catch that first limb. When our daughter was small she made a single request, "Daddy, would you leave the bottom limbs to the tree?" I explained I had to cut them off. I couldn't mow under them. Then I remembered as a child how Dad had left some bottom limbs for me, and I knew why she wanted those bottom limbs. You guessed it. I mowed under those low-hanging limbs for three years.

God had planted that tree just for Zacchaeus. He looked out yonder beyond the season of time, and saw that Zacchaeus would need that tree. God watered it with His showers from Heaven, dug around it with a spade of mercy, and protected it from the fires of hell. Go ahead, Zacchaeus, now climb it. I tell you, God knew He would one day want to see Jesus. God has planted some sycamore trees just for you—a Godly Mother, a saintly Dad, a blessed friend, a stranger of tomorrow. Zacchaeus didn't know that tree was there, but God did—and when you are looking for a tree to see Jesus, you'll find one; Isn't God good?

Jesus wants him

"When Jesus came to the place." (19:5) Why didn't He stop at Jericho? He knew where He was going to stop. I guess Zacchaeus must have swallowed his heart. Can you imagine how he felt? But, oh, when Jesus stopped it was not to scold him or throw stones like we would do. It was not to embarrass him.

"He looked up." He had his eyes on Zacchaeus from his birth, as He has on you. Do you see His eyes now? No one had ever looked at Zacchaeus like that. See His eyes of love, compassion and care! Cruel eyes had looked with hate and scorn, but never had anyone looked at him like this. Yes, he was rich, but he lived in poverty. Do you know what it is to live unwanted? Unloved? Like a plant without water, a sky without blue.

"Jesus looked up," and stopped the whole crowd just for Zacchaeus. Don't you know Jesus would stop the whole world just to save one. He would tear the clouds from the heavens, pull the stars from their sockets, uproot every rock, drain every valley, just to save you.

"Zacchaeus." He knew his name! Wonder of wonders, Jesus knows your name, address, phone number, and even your zip code. You can't hide from Him. He'll dial your number, he'll install his phone in every sycamore tree you can climb.

"Zacchaeus, Come Down." You have

(Continued on next page)

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The commitment of God's People

Sept. 22, 1974

Joshua 24:1-7, 14-15, 24.



Wilhelm

The life of Joshua, the son of Nun, quite naturally falls into two parts. In each instance he is closely associated with the children of Israel but in positions that are entirely different with regard to his duties and place of leadership.

In the earlier period he is the servant and minister of Moses, loyal to his leader, and one of his most trusted and valiant captains. After the death of Moses, he himself succeeds to the leadership of the Israelite people and conducts them to a settlement in the Promised Land.

The service of the earlier years of his life is a preparation for the work and responsibility that came to him in the later period.

It is his life and work during the later period, however, for which Joshua is primarily remembered. It was he, as supreme head and leader of the people, who sent out the spies (Josh. 2) in preparation for the invasion of Canaan and more especially the taking of the city of Jericho. It was he who led the people across the Jordan and who read the law on Mount Ebal and who with his confederates conquered the northern and southern portions of Canaan.

Fitting indeed it was, therefore, that prior to his death he call an assembly of the Israelites at Shechem and deliver to the people his final charge, even as Moses had done prior to his death. It is with this last incident in his life that the present lesson is concerned.

The people reminded (Joshua 24:1-7)

This is the second time Joshua assembled Israel at Shechem. In the 8th chapter of Joshua is a record of their earlier meeting here in the heart of Canaan to confirm the covenant between Jehovah and his people. It was at this first occasion that Joshua buried the bones of Joseph near Shechem in the plot of ground which his father Jacob had owned. This was due to Joseph's faith in God sending a deliverer to Egypt and a vow he made there prior to his death. (Gen. 50:24-25)

This second occasion is one of recognition of deeds accomplished, but more of a new commitment of God's people desperately needed.

Now, with each tribe's officers and leaders in place and all the people present for worship, Joshua reminds Israel of the goodness of God. He speaks of blessings that began with Abraham's Father, Terah, and progressing to that present moment. Joshua does not hesitate to say it is God speaking to them (v. 2) as he tells of their religious and military history.

He calls their attention to having witnessed the things God did in Egypt and reminds them that they dwelt in the wilderness a long season. His painful reminder was that the lengthy time of 40 years was due to their gross lack of faith in God.

Josua sets an example (Verses 14-15)

Based upon what God had done for them, what God was capable of doing, and especially because of God Himself, Joshua warned the people to fear Him. He continued to challenge toward a deeper commitment. He insisted that they serve the Lord with both heart and mind, sincere and in truth.

The proof of their seriousness would be seen in the putting away the pagan gods of their past. It is not easy for people to turn their backs on the idols worshiped by parents and grandparents.

Verses 15 has a two-fold condition. First that they would serve some god. Someone has said if you don't serve God, you will serve something less than God. Joshua calls particular attention to the pagan influence of gods of their past, and the present influence of the gods of the Amorites who lived around them.

Joshua at this point took a stand. His abrupt statement and example left no doubt in the minds of his people concerning his own course of action: "But as for me, and my house," he said, "we will serve the Lord."

The commitment of God's people

Following Joshua's example and commitment in verse 15, an emotional and serious discussion takes place between Joshua and the people. It begins by the people declaring it is not possible for them to "forsake the Lord, to serve other gods." They follow this statement by crediting their God with deliverance from Egypt and victories in Canaan against the Amorites.

Joshua warns once again that a clear cut decision must be made. That it is very dangerous to try to serve God and pagan gods together. As they once again insist their choice is to serve God, Joshua puts them on record and tells them to

recognize that they were all witnesses of each others profession and decision.

Joshua accepts their insistence and commitment and asks them for action. Their immediate response is "The Lord our God will we serve, and His voice we will obey."

At least two practical lessons can be gained from the above experience.

First, the blessings of the Lord are invariably greater than we deserve. It is too bad that we do not consider divine blessings more seriously. However miserable our state in life may become, it could always be worse. We need, as the hymn writer has enjoined us, to count our blessings and name them "one by one."

Second, every man must choose whom he is to follow. There is no middle ground, no halfway mark. Either one follows the Lord in his loyalties, or Satan. No man can serve two masters!

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Life and Work lesson

(From page 13)

to "come down" before you can "come up." Come down out of your tree of pride, come down from your tree of self-righteousness. Some folks expect Jesus to climb the tree after them. Now, I don't think he's going to do that. He may shake the tree hard, send his storms to tear away every leaf, but you're going to have to come down. The higher you climb, the harder it is to get down.

Guest with a sinner

"Abide At Thy House." "Zacchaeus, I'm going home with you for dinner." What a surprise! A surprise guest it was, indeed. "You mean," thought Zacchaeus, "you would go home with me, a sinner."

This Day, salvation has come to this house

I guess Mrs. Zacchaeus was mighty embarrassed. She hadn't bought enough steaks, forgot to buy the potatoes, had no sour cream, and the "upside down" cake wasn't supposed to be upside down after all. She didn't have enough plates for all of the company. But, you know, suddenly her embarrassment left. There was something more important to be concerned over. Salvation was coming to her house. That old grumpy man was about to be made over. Truly this Christ came to seek and to save that which was lost.

Attendance report

Sept. 8, 1974

Church	Sunday School	Church Training	Church Additions
Alexander, First	82	55	3
Alpena	59	18	
Augusta, Grace	77	55	
Bentonville, First	262		
Berryville			
First	166	76	1
Freeman Heights	115	44	
Rock Springs	86	49	5
Booneville, First	271	240	
Bryant, First Southern	45	23	
Cabot, Mt. Carmel	222	112	1
Clinton, Friendship	93	40	
Concord, First	88	34	2
Conway			
Pickles Gap	181	115	4
Second	325	102	3
Crossett, Mt. Olive	354	179	2
El Dorado, Trinity	153	36	
Forrest City, Second	188	55	1
Fl. Smith			
First	1143	212	15
Grand Avenue	805	278	5
Moffett Mission	26		
North Side	95	62	
Temple	165	83	
Trinity	158	49	
Windsor Park	670	207	1
Garfield, First	86	29	2
Gentry, First	176	70	
Grandview	91	68	
Greenwood, First	286	101	
Hampton, First	138	63	
Harrison			
Eagle Heights	350	149	2
Woodland Heights	97	46	
Heber Springs, First	292	51	
Helena, First	235	93	1
Hope			
Calvary	186	88	
First	439	111	3
Hot Springs			
Leonard Street	99	65	
Park Place	373	85	
Hughes, First	203	76	1
Jacksonville			
First	401	83	3
Marshall Road	322	88	
Jonesboro, Nettleton	258	105	
Kingston, First	55	32	
Lavaca, First	314	104	1
Lexa	147	65	
Little Rock			
Crossroads	110	77	
Crystal Hill	143	49	
Geyer Springs	800	255	7
Life Line	618	162	1
Martindale	122	41	
Shady Grove	95	61	1
Sunset Lane	235	127	2
Woodlawn	122	51	3
Magnolia, Central	629	179	
Melbourne, Belview	111	101	
Monticello, Second	297	102	
Murfreesboro, First	134	60	
North Little Rock			
Calvary	421	121	5
Gravel Ridge	228	102	
Levy	459	156	8
Sylvan Hills	375	162	
Paragould			
Calvary	232	159	2
East Side	229	93	
First	566	205	
Paris, First	708	76	
Pine Bluff			
East Side	216	116	
First	644		2
Green Meadows	64		
Second	166	72	5
South Side	713	112	3
Tucker	15	12	
Oppelo	22	12	
Watson Chapel	321	100	2
Prairie Grove, First	186	81	
Rogers, Immanuel	441	108	4
Russellville			
First	539	5	
Second	168	84	3
Sheridan, First	328	80	1
Springdale			
Berry Street	88	56	
Caudle Avenue	111	46	
Elmdale	340	93	3
First	1179		19
Oak Grove	84	28	
Vandervoort, First	54	33	
Walnut Ridge, White Oak	80	61	5
West Helena			
Second	208	108	1
West Helena Church	282	64	4
Wooster, First	111	80	

A smile or two

Farmer Jones was noted for being tight-fisted. Just as the family was sitting down to dinner one evening, they heard the sound of the front gate opening. Peeking through the curtains, Farmer Jones saw his cousin's family coming up the walk.

"Quick, everybody," Farmer Jones said "Grab a toothpick and walk out to the front porch." — *Family Horizons*

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Paralyzed polio victim becomes successful writer

by Orville Scott

The doctors said there was nothing anyone could do to help Susan Ray, a hopelessly paralyzed polio victim, at age four.

But now, as a successful Christian writer, Miss Ray, 27, has scripted films and filmstrips widely viewed by Southern Baptists. She types and paints and recently completed her first book.

The Baptist Way, her work, written for the 50th anniversary observance of the Cooperative Program, has been described by some Baptist leaders as one of the finest works on who Baptists are and how they engage in missions.

Miss Ray insists that her parents must claim part of the credit for her success. "The commitment and planning were Mother's and Daddy's," she says.

Stricken by polio at age four, Susan lay near death for six months, struggling for every breath. Not only did the polio disable her respiratory system, but it left both her arms and legs almost totally paralyzed.

But Susan's parents were endowed with a faith and determination that refused to accept the verdict of the doctors. "We simply set about finding ways to help Susan," recalls her father, Cecil Ray, director of the Stewardship Division for the Baptist General Convention of Texas.

Ray, then pastor of Arnett-Benson Baptist Church in Lubbock, launched a part-time career as inventor.

He developed a special motor-driven chair so Susan could join in limited play with other children. Through sensitive switches at her fingertips, she propelled

her way along the sidewalk and through the house.

Although providing for Susan consumed much of his at-home hours, Ray realized he must not neglect his young son Lanny. When he was nine, Lanny became the first youngster in his neighborhood to have his own gasoline-powered go-cart.

A few months after her attack of polio, Susan had to return to Houston for a check-up. Since portable auto-transported iron lungs had not been invented yet, it was up to Ray to invent one for Susan.

With the help of his church members and friends, Ray built a miniature battery-powered lung that fit into a station wagon. It was completed three days before Susan's scheduled trip.

After they had driven about an hour, the artificial lung suddenly quit. Knowing little Susan could not live for more than ten minutes without the lung, Ray began tearing into the device, frantically searching for the trouble.

Suddenly, he breathed a prayer of thanksgiving. He discovered it had merely come unplugged.

The special equipment Ray has developed or built for Susan has also helped other paralysis victims to enjoy brighter lives.

Besides the lung and chair, he designed and developed a rocking bed that simulates breathing for the polio victim, a power-driven rocking chair for the same purpose, a travel chair, a chest respirator and an automatic page turner to aid paralysis victims in reading books.

Although Susan's range of hand movement is limited to about an inch, her father wanted her to be able to write and paint. So he invented a mechanical desk that moves the paper beneath the pen.

Though Ray gets a lot of credit for all he has done for Susan, her mother, Charlene Ray, has not been standing by idle. After Ray was called to be superintendent of missions for the San Antonio Baptist Association, Mrs. Ray discovered there was no home-bound program by the schools there. So she went to the schools for textbooks and assignments and was Susan's teacher the rest of the way through school.

Susan's younger brother has also played a major role in her incredible journey, especially in the latest invention.

Even before starting school, Susan was showing signs of journalistic talent in poems she dictated to her mother. At Glorieta Baptist Assembly when Susan was 15, she committed her life to God as a Christian writer.

Susan's first major script resulted in, "I



THE REMARKABLE SUSAN RAY -- Paralyzed by polio at age four, Susan Ray, uses electronic devices built and designed by her father, Texas Baptist state stewardship secretary Cecil Ray, to type articles, scripts, and stories she writes to promote the Cooperative Program. (BP) Photo by David Clanton

Do Lord," a general stewardship film for Texas Baptists. She has written numerous other scripts since.

Ray felt that the typewriter held the key for Susan's effectively carrying out her commitment as a writer. But how could she operate the keys with a range of hand movement limited to about one inch?

Undaunted by the complexity of the problem, he eventually came up with a miniature keyboard connected to an electric typewriter. Using a stylus which fits into small holes for each key, Susan could send electrical impulses to the typewriter, operating the keys remotely. Hundreds of hours later, Susan was using a typewriter.

Lanny, who became a first engineering student to score a straight A average for four years at the University of Texas, Arlington, put his skill to work perfecting the unique system of typing.

Susan has also been able to become a landscape artist through means of a mechanical desk with micro switch controls.

"In stead of her hand moving, the desk moves," explains Ray. A number of her paintings adorn the living room of the Ray home in Grand Prairie, a suburb of Dallas.

For Susan, there is no fretting or feeling robbed. "She accepts her handicap as a fact, not a limitation," explains her father. "Then she finds ways around it."

He never says much about it, but those who know him quickly point out: Susan has had a lot of help along her incredible journey from her parents.

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