

RTS REFORMED

A MIND FOR TRUTH, A HEART FOR GOD **Quarterly**

A NEW MEDICAL MISSION

**DR. PAUL
HOEHNER**

Page 10

**PLANTED
IN THE
MISSISSIPPI DELTA**

Page 6

**HIJACKED BY
GOD'S CALL**

Page 8

**WHAT ESTHER SAYS
TO US TODAY**

Page 4



Chancellor's Message



Dr. Robert C. Cannada Jr.

One of the certainties of being a follower of Jesus Christ is that we will face difficult circumstances. Depending on where we stand on the road to spiritual maturity, the trials of life serve various purposes. Sometimes we are to “endure hardship as discipline,” as we are told in Hebrews, in the same way that a child receives discipline from his parent. Sometimes we face persecution as we take a stand for our faith.

Seemingly more common, though, are the ways our sovereign Lord works through the challenges in our lives to conform our character to His. Furthermore, through the power of His indwelling Spirit, we do not merely survive our trials; we thrive and mature. As James reminds us, “Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness” (1:2-3). That steadfastness becomes a foundation that provides the possibility of building a more effective ministry in the lives of others.

The ministers of the gospel featured in

this issue of *Reformed Quarterly* model this principle in significant measure. Clarke Bynum, an RTS-Charlotte student (page 8), came within seconds of sudden death on an international flight when a hijacker burst into the cockpit and attacked the pilot. This and other life-threatening situations have helped equip him for ministry.

Or consider Dr. Paul Hoehner (page 10), who gave up a lucrative medical practice to attend RTS-Jackson so as to be better equipped to bring a redemptive presence to the world of biological ethics. In the process he has seen God’s faithfulness to provide for him and his family in ways he never could have imagined.

Meanwhile, RTS graduates like Laurie Jones, Tim Starnes and Richard Wiman (page 6) have served faithfully in the same pastoral roles in the Mississippi Delta for more than 20 years each, modeling a steadfastness not always seen in the often-transient world of pastoral ministry and making their ministries even more effective. Also, when encountered with a crisis like Hurricane Katrina and its resulting influx of refugees into their cities, servants like Allen Bell (page 12) have seized the opportunity to help enable the body of Christ to welcome the displaced people into their communities.

In their own ways, these individuals have demonstrated themselves to be part of the “church for the times,” as RTS-Charlotte professor Frank Kik describes (page 4), meeting the challenges of this world of adversity and helping deliver the redemptive power of the gospel. God hears us in our times of difficulty, enabling us to go beyond mere endurance to the place where He gives us renewed power and a distinct position for ministry.

May we in the RTS family set similar examples in our own lives as well as we grow through trials and become better prepared to serve those to whom we have been called to minister. ♦



On the Cover: Dr. Paul Hoehner, an anesthesiologist by trade, left private practice to attend RTS so as to be prepared to address bioethical issues from a biblical perspective.

Lyn Perez, Editor in Chief

Paul Schwarz, Managing Editor

Bill Henderson Design, Graphic Design

Jolene Burgdorf, Sherry Hatfield,

Sherry Lanier, Editorial Assistants

Stephanie Hartley, Production Assistant

Reformed Quarterly promotes RTS through articles designed to edify its readers through solid biblical instruction, and through reports that focus primarily on the national and global impact of RTS students, faculty and alumni. Our goal is that readers will become partners with RTS through prayer, financial giving, educational experience and student referral, as well as providing placement opportunities.

The material in this magazine is copyrighted. For reprint permission, please call (407) 366-9493 or e-mail lperez@rts.edu.

All Scripture references from the English Standard Version except where noted.

Visit RQ online at www.rts.edu/quarterly.

Reformed Theological Seminary

Atlanta • Boca Raton • Charlotte • Jackson •

Orlando • Virtual • Washington, D.C.

1-800-543-2703 • rts@rts.edu • www.rts.edu

INSIDE THIS ISSUE

RTS AT WORK	3
A CHURCH FOR THE TIMES	4
PLANTED IN THE DELTA	6
HIJACKED BY GOD'S CALL	8
A NEW MEDICAL MISSION	10
RQ INTERVIEW: ALLEN BELL	12

RTS at Work...

PUBLICATIONS

- » **Dr. Robert Cara**, RTS chief academic officer, and professor of New Testament, RTS-Charlotte: I. Howard Marshall's *New Testament Theology: One Gospel, Many Witnesses* (book review, Reformation 21 — www.reformation21.org).
- » **Dr. John Currid**, Carl W. McMurray professor of Old Testament, RTS-Jackson: *Calvin and the Biblical Languages* (Christian Focus, summer); *Deuteronomy (Study Commentary Series, Evangelical Press, fall)*
- » **Dr. John Frame**, professor of systematic theology and philosophy, RTS-Orlando: *Salvation Belongs to the Lord* (P & R Publishers, May 25). Articles: "Logic" and "Apologetics" in Vanhoozer, ed., *Dictionary for the Theological Interpretation of Scripture* (Baker Book House, 2005); "An Interview with John Frame" by Marco Gonzalez, www.framepoythress.org/frame_articles/2005Interview.htm, 2005; "In Defense of Christian Activism," taped for "The Theology Program" at www.bible.org/page.asp?page_id=3429, March/April.
- » **Dr. Charles E. Hill**, professor of New Testament, RTS-Orlando: *The Johannine Corpus in the Early Church* (paperback, Oxford University Press, April). Articles: "Papias of Hierapolis," *The Expository Times*, May; "Ignatius, 'the Gospel' and the Gospels," A. Gregory and C. Tuckett (eds.), *Trajectories through the New Testament and the Apostolic Fathers* (Oxford University Press, December 2005).
- » **Dr. Justin S. Holcomb**, RTS lecturer: *Christian Theologies of Scripture, A Comparative Introduction* (New York University Press, April).
- » **Dr. Douglas Kelly**, Richard Jordan professor of theology, RTS-Charlotte: *Systematic Theology, Vol. 1*, (Christian Focus, January 2007); *The Angels are Already Singing: Expositions of Revelation* (Christian Focus, December); *Theology of Thomas Boston* (Christian Focus, February 2007); *Scottish Blue Family* (1739 Publications, September). Articles: "Ann Allen Meets Douglas Kelly," *The Rutherford Journal of Church and Ministry*, autumn 2005.
- » **Dr. Michael Kruger**, RTS-Charlotte academic dean and professor of New Testament: *The Gospel Hoax*, Stephen C. Carlson, in the *Journal of the Evangelical Theological Society* (book review,

forthcoming); *Misquoting Jesus*, Bart D. Ehrman, in the *Journal of the Evangelical Society* (book review, forthcoming).

- » **Dr. Scott R. Swain**, assistant professor of systematic theology, RTS-Orlando: *God According to the Gospel: Biblical Narrative and the Identity of God in the Theology of Robert W. Jenson* (Paternoster, winter).

APPOINTMENTS HONORS/AWARDS

Dr. Donald Fortson and **Dr. Charles E. Hill** received research grants from The Randy and Linda Randall Academic Research Award Fund for the 2006-07 academic year.

Dr. William Barclay, associate professor of New Testament, RTS-Jackson, has also been appointed academic dean for the campus.

Dr. Richard Belcher, RTS-Charlotte, has been promoted to full professor.

NEW FACULTY

Dr. Scott Swain recently joined the RTS-Orlando faculty and will be teaching systematic theology. He and his wife, Leigh, have two daughters, Caroline (5) and Sophie (2), and a son, Josiah (10 months). Dr. Swain has been involved in local church ministry and has taught at Southwestern Baptist Theological Seminary in Fort Worth, Texas. He earned his Ph.D. in biblical and systematic theology from Trinity Evangelical Divinity School, and has special interest in Trinitarian doctrine and principles of biblical interpretation.

TRAVEL

- » June 19-21, these RTS professors will speak at Westminster Confession for Today Conference, Atlanta: **Dr. Robert Cara**, "The Amazing Insights of the Westminster Larger Catechism Question 151." **Dr. Douglas Kelly**, "Christ Our Mediator, According to the Westminster Confession."

IN MEMORIAM: DR. RON NASH

Dr. Nash, retired RTS professor, passed away on March 10 following an extended illness. He

was professor of philosophy and theology at RTS-Orlando from 1991-2002 and chaired the philosophy department at Western Kentucky



University, Bowling Green, Ky., from 1964-1991. During his retirement, Dr. Nash taught at Southern Baptist Theological Seminary in Louisville, Ky. He was the author of 35 books, including *World Views in Conflict, Faith and Reason, Social Justice and the Christian Church, Poverty and Wealth, The Concept of God, The Gospel and the Greeks, The History of Philosophy and Christian Thought* and *The Meaning of History*. Dr. Nash received his A.B. from Barrington College, M.A. from Brown University, and Ph.D. from Syracuse University.

Dr. Richard Pratt, Robert McClellan professor of Old Testament, RTS-Orlando, "Westminster's Approach to the Scriptures in Light of Recent Evangelical Approaches."

Dr. Scott Swain, "God's Fatherly Discipline According to the Westminster Confession."

Dr. Derek Thomas, John Richards professor of systematic and practical theology, RTS-Jackson, "Trinitarian Theology and the Westminster Confession."

Dr. Ligon Duncan, senior pastor, First Presbyterian Church, Jackson, Miss., and RTS adjunct professor of theology, "The Westminster Confession and the Law of God, Again: Antinomianism, Theonomy and All That."

Dr. Sinclair Ferguson, senior pastor, First Presbyterian Church, Columbia, S.C., and RTS visiting professor, "Blessed Assurance and Bickering Theologians: A Doubtful Debate?"

- » July 25-30: **Dr. Charles E. Hill** will attend the Studiorum Novi Testamenti Societas meeting, Aberdeen, Scotland.

RTS AT WORK CONTINUED ON PAGE 19



CHURCH



The world is
waiting for the
witness of the
people called
Christians.

FOR THE TIMES

by Frank Kik

DESPITE ALL THE avenues available to spread the gospel of Christ, the world is in disarray. It is a crisis of both magnificent opportunity and infinite responsibility for the church, in which unparalleled success may be achieved for the glory of God, or where unfaithfulness and disobedience causes utter brokenness and destruction. Sadly, though, all too often we have a church *of* the times when we actually need a church *for* the times. God is calling His people to be spiritual and powerful as we live with evil that becomes increasingly brash as the days move on.

Consider the parallels between today's world and ancient Rome. In *The Decline and Fall of the Roman Empire*, Edward Gibbon enumerates the reasons for the downfall of mighty Rome:

The rapid increase of divorce.
Belittling the sanctity of the home.
Higher and higher taxes while public money was wasted.
A mad craze for pleasure that became increasingly exciting and brutal.
Gigantic armaments for war while the nation was destroyed internally.

The decline of religion, with faith fading into mere formality.

As someone has said, "If these are signs of impending collapse, we should face the fact that the termites of destruction are tearing into the timbers of our own proud American way of life." To give just one example, consider the proliferation of Internet pornography. According to an analysis by Rev. Bill McCutchen in his church newsletter, *The Pulse*, child-pornography Web sites increased 345 percent between February 2001 and July 2001 alone. Nine in 10 children between ages 8 and 16 have viewed pornography, mostly accidentally while doing homework, and 89 percent of sexual solicitations of youth are made either in chat rooms or through instant messages.

Compare the depravity of the early Roman world to today, with its narcissism, sexual debauchery, greed, family disintegration, child abuse, abortion, eternal entertainment, the ever-widening gap between the well-off and the disenfranchised, and the starving millions who can never attain the lifestyles of the rich and famous. The mass media, now joined by the Internet, pursues, bombards, woos, entertains and caters to us in every way. Thousands

of times a day we are told that the good life can be purchased with a credit card. We are what we own, or, as someone has said, "America's world has become life, liberty and the *purchase* of happiness."

Yet though we're captivated by our material prosperity and by the wonder of this 21st-century age, we're becoming increasingly aware we've blundered down a dead-end street. We're slowly learning that the "happy ending" is a myth. Many people long for some sort of salvation, anything to fill the void. The grasping manner in which people adopt fancy mysticisms or pine after chirping spiritualism is a big note of hope in our age. It shows that men and women consciously need something bigger than themselves and are searching for a message of truth. Americans are relentlessly seeking rest.

In his book *The Spiritual Quest*, Luder Whitlock, former president of RTS, affirms, "This restlessness and searching in itself marks a new window of opportunity to share the gospel so that they believe in Christ and begin to grow spiritually." John R. Mott once said, "The world is waiting for the witness of the people called Christians." Many Chris-

CONTINUED ON PAGE 14

Planted in the Delta

Three RTS alumni serve long-term pastorates in Mississippi.

Statistically speaking, Laurie Jones, Tim Starnes and Richard Wiman should not be where they are today. After all, the three men are pastors, and Laurie, Richard and Tim took their respective current pulpit positions in 1978, 1981 and 1986. In a world where pastors tend to be transient, the three RTS-Jackson alumni bear testimony not only to God's sovereignty over statistics, but also to His hand of blessing on the lives and ministries of His faithful servants.

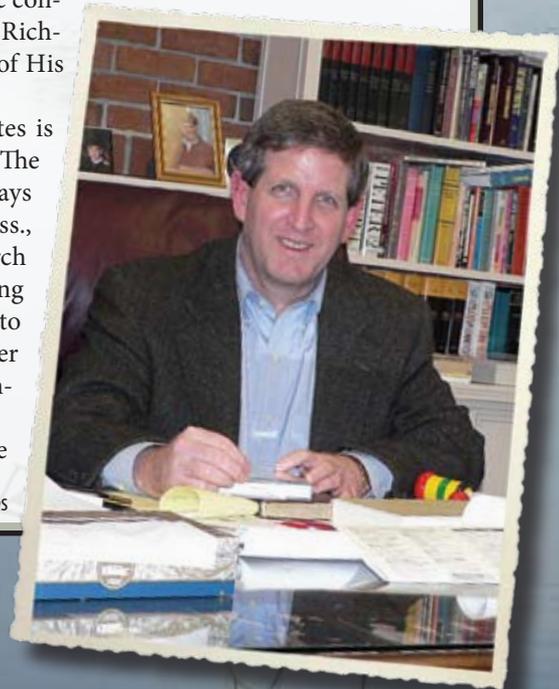
What makes Laurie, Tim and Richard's combined 73 years of service at their churches in Mississippi even more remarkable is that they minister in a challenging geographical area. As strictly defined in a federal study in 1988, the Lower Mississippi Delta region covers 219 counties in seven states, running as far north as Illinois (encompassing RTS-Jackson by this definition). Oddly enough, the Delta itself isn't even a true mouth-of-the-river delta, considering that this stretch of flat land bordering the Mississippi River runs 200 miles long and up to 100 miles wide.

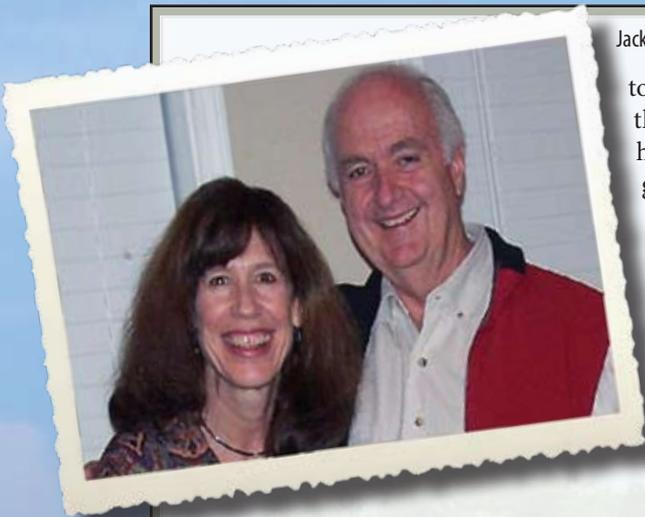
Regardless, the Delta today can be defined in a practical sense by an uneasy transition from its primarily agricultural past and the complex socioeconomic concerns it engendered. In this environment, Laurie, Tim and Richard are being used by God to redefine the Delta in terms of His work in individual lives.

For these men, their longevity in their present pastorates is a significant mechanism through which God is working. "The authenticity of long ministry gives power to the gospel," says Richard, pastor of First Presbyterian Church in Belzoni, Miss., recounting the story of a 33-year-old woman in his church who died of brain cancer and whose love for deer-hunting matches one of his own passions as well as lends insight into the unique culture of the Delta region. "She led a bunch of her family to Christ before she died, and she was a quiet, plain-spoken young woman.

"I said to her, 'Good night, these people are coming here

Tim Starnes





Jackie and Laurie Jones

to comfort you, and here you are confronting them with their sin and calling them to Christ! And she said, 'I don't have to worry about it; I'll be in heaven before they can get good and mad at me!' I think because of her situation, people thought, *Hey, she's real. Christ has changed her life. We know her, and she would not be talking to me like this about these issues unless it was real to her.*"

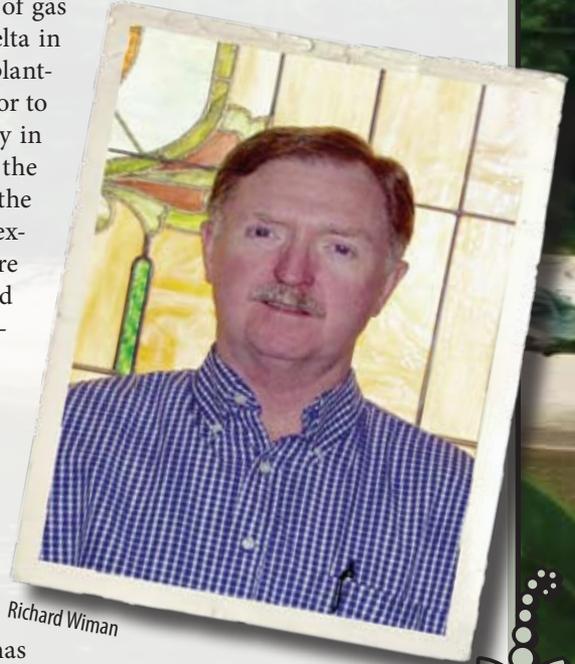
Richard compares this woman's hard-earned platform for ministry to recent, specific experiences with members of his congregation, and Laurie and Tim concur. "Being in [one] place for a long time not only broadens your ministry but it also deepens it," says Tim, senior pastor at Covenant Presbyterian Church in Cleveland, Miss. "You get deeper in the lives of people, but also the

community begins to see you more as a pastor to the community, and they develop a trust." Laurie, who pastors Marks Presbyterian Church in Marks, Miss., uses the identical "pastor to the community" phrase to describe the impact of being in one pastorate for nearly 30 years.

To lend some historical perspective, when Laurie became pastor at Marks Presbyterian, Jimmy Carter was President, and the average cost of a gallon of gas was 63 cents. Before he and his family came to the Delta in 1978, the Alabama native had been part of a church-planting effort in Houston for three and a half years, and prior to that had served in Columbia, S.C., and in Montgomery in his home state. After those big-city experiences, "One of the things I really longed for with my family was to have the experience I had growing up in a small town," Laurie explains, "where they feel like part of the community, where they have the affirmation of having names, pictures and accomplishments in the paper, and develop a camaraderie with the students they go to school with."

Another anchor for the Jones family to the Marks community has been the development of a retreat center on family property about 20 miles from town. Laurie and his wife, Jackie, who is an artist, developed the center as a place where the arts could be encouraged. Called The Peaceable Kingdom, the center has a guest house and a studio that accommodates up to 30 people and where Jackie leads art retreats.

Congregational support for his ministry visions has helped encourage Laurie in his tenure. "The people here do not have a hovering spirit over their pastor and his family," he explains. "They have wanted us to expand our vision and our ministry." With the congregation's blessing, he pursued a doctorate in pastoral counseling and psychology, later opening a counseling center that serves Marks and surrounding communities. He also received encouragement to teach at a local academy, where for the past eight



Richard Wiman

CONTINUED ON PAGE 16



HIJACKED

BY

**Clarke Bynum's
spiritual journey**

has taken him

to RTS

by way of a

nearly doomed flight.

GOD'S

CALL



Clarke Bynum and family

It's an inexpensive model of a 747 jumbo jet mounted in Clarke Bynum's office — 50 cents worth of plastic, he estimates. But the value of that model as a marker of God's protection cannot be quantified.

Whenever the RTS-Charlotte student's eyes meet that model, he's reminded of December 27, 2000, on British Airways Flight 2069 from London to Nairobi, Kenya, some 35,000 feet above the Sahara Desert. Clarke and travel companion Gifford Shaw were dozing away, two rows from the cockpit on the next-to-last plane ride on their expedition from South Carolina to Uganda for a two-week mission trip. Clarke and Gifford were thankful to even be on the flight; a snowstorm in London had caused them to miss their original connection, adding 10 hours to their layover and rerouting them through Kenya. As for Clarke, the 6-foot 7-inch former basketball player was thankful to have scored an aisle seat with extra leg room, making the nine-hour flight that much more uneventful. Or so he assumed.

The two men's slumber was shattered by a sudden dip in the plane's elevation. *Just some momentary turbulence*, Clarke thought, a bit groggily. But then after a brief rise, the plane began to plunge perilously — some 20,000 feet in about three minutes, Clarke estimates today. "People were screaming," he recalls, "and I looked at Gifford and said, 'This is it; we're going to die.'"

Just then, a nearby passenger stood up and said he'd seen a man run into the cockpit (in these pre-9/11 days, the cockpit door had been left unlocked and unguarded). Through the closed door, Clarke and Gifford could hear people wrestling and crying out. After a minute or two of being frozen in fear, Clarke looked at Gifford and said, "We've got to do something; I'm going in the cockpit." Gifford shoved his friend toward the door — a detail the two can laugh about today. But in that agonizing moment, not knowing what he'd face on the other side — *Is this guy going to have a gun?*, he thought — but knowing that he and hundreds of others would soon die either way, Clarke opened the cockpit door.

He encountered a harrowing scene — a 6-foot, 200-pound assailant was fighting the captain and a co-pilot. Clarke reached over the two pilots, grabbed the hijacker and started dragging him out of the cockpit. He, Gifford, other passengers and crew members handcuffed him, and tied up his arms and legs. As Clarke helped hold down the hijacker, he looked up into the still-open cockpit and gave the captain an imploring look, wordlessly begging to know if they were going to live or die. The captain gave him a thumbs-up sign.

"That moment I knew our lives had been spared," Clarke says. "We still had a couple of hours to fly into Nairobi, and I remember thinking to myself, *What in the world just happened?*

What happened was that the 398 passengers on Flight

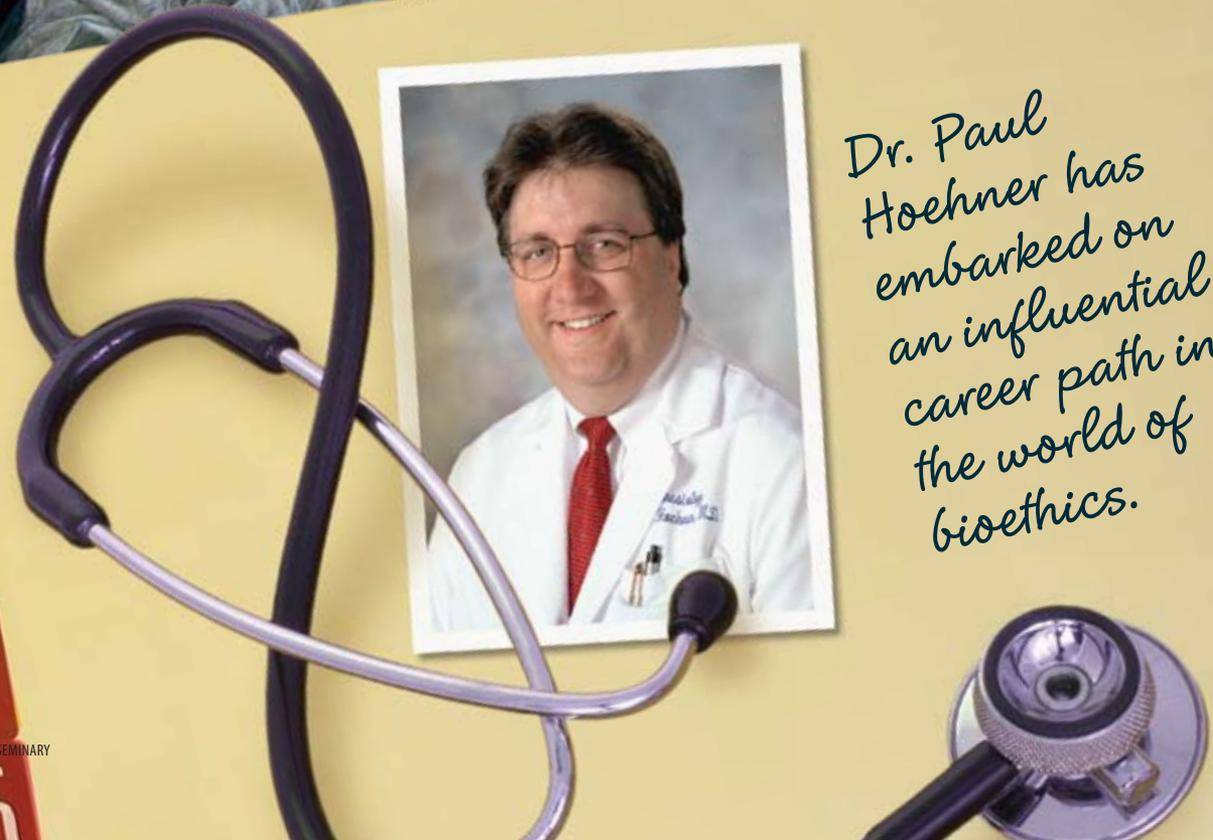
CONTINUED ON PAGE 15



A New Medical Mission



Dr. Paul Hoehner has embarked on an influential career path in the world of bioethics.



02

2
5
5

Paul Hoehner changed uniforms one morning, and in so doing illustrated a telling point about who has the world's attention on life-and-death issues.

The anesthesiologist was teaching a class at his church on the relationship between science and theology. He walked in wearing a minister's clerical collar, and told the students, "If you want instant doubt about anything you're going to say about science and theology, wear this." Then he turned around, put on one of his white lab coats, and said, "If you want instant credibility about anything you say, wear this."

In a sense, Dr. Hoehner wears both uniforms. By trade he specializes in the effect of anesthesia on patients undergoing heart surgery. He's also a theologian with an RTS-Jackson degree. In attending RTS he left a prestigious medical practice to focus on bringing a Christian influence to the academic world, particularly in addressing bioethical issues.

Dr. Hoehner's journey to the academic world was born from his desire to break the intellectual mold into which he'd been cast as a physician. "I've always had an interest in medical ethics," he explains, "but the more I got involved with hospital ethics committees, the more I saw a two-fold problem. One was that there were professional ethi-

cists who thought deeply about [ethical] issues but weren't in the trenches doing the day-to-day work with things physicians and scientists deal with."

The second problem was much more humbling on a personal level: "On the other side, you had well-meaning physicians who wanted to make a difference, but quite frankly, probably the least trained people to do this are physicians. When you're a pre-med, you avoid the humanities like the plague, you stick to the things you can get A's in and that get you into medical school. By then you're not going to touch anything but medical literature for the rest of your life. You're

just not going to have time."

Dr. Hoehner then quotes a medical colleague, Dr. Mervin Maze, as describing physicians as being "chosen, molded and stuck." "They are the chosen crop,"

Dr. Hoehner continues, "molded in a certain way, but stuck in it because they are so overtrained they can't do anything else. They're very smart and highly educated, but very narrowly educated."

The Michigan native's pointed self-analysis of his profession is rooted in his own experience as an elite medical student. He graduated from the prestigious Johns Hopkins University medical school in Baltimore, transferring there from Wash-

was doing great work and having an influence. That opened my eyes [to the fact that] there's room for Christians to do really good work in the secular sphere, be respected for it and have an enormous influence, even on other Christians, especially students."

Dr. Hoehner eventually reasoned, though, that to do good bioethical work, he needed to be re-educated. "Physicians, given this enormous public respect and trust, are probably the least trained," he declares. "It seemed to me that the only way to do bioethics right was to be seriously dual-trained — academically respectable on both sides of the fence so as to try to draw [bioethical] questions together somehow."

Eventually this led him, with the blessing of his wife, Sheryl, and their three children, to give up "cold turkey" his lucrative medical practice — "more than I ever thought I'd make in medicine," he says — in 1997 and relocate to RTS-Jackson. Dr. Hoehner completed his master's degree in theological studies there in 2000, while holding faculty roles at the University of Mississippi Medical Center. After his graduation from RTS, the Hoehners moved to Charlottesville, Va., where Dr. Hoehner began teaching in the University of Virginia Health System.

More noteworthy, though, is his research fellowship in theology, ethics and culture in UVA's graduate department of religious studies, where he studies under Dr. James Childress, a world-renowned bioethicist. This has led to his position on the Stem Cell Research Commission of the House of Delegates branch of the Virginia state legislature.

In his academic work and policy-making roles, Dr. Hoehner is driven by theological convictions honed by his RTS training. "When I teach and have discussions on bioethical issues, I try to get away from the idea of conflict between [science and religion]," he says.

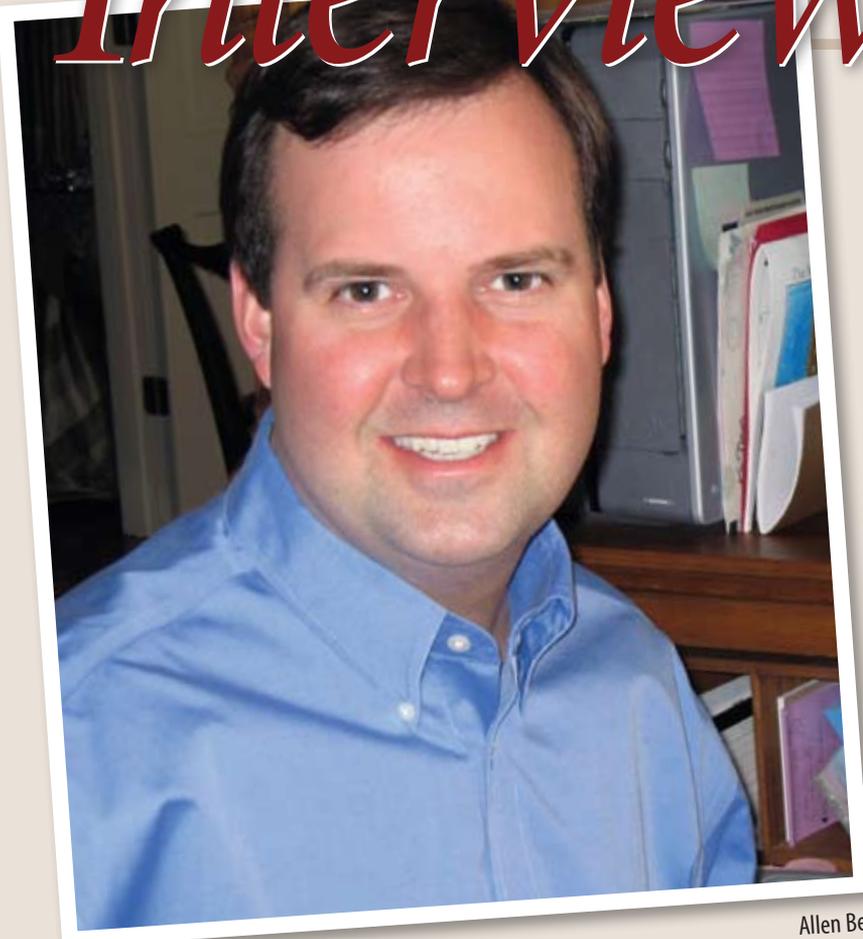
Rx —
Science originated in a crucible of Christianity. ... [Scientific] questions are, at their core, theological.

ington University in St. Louis, where he played catcher on the baseball team for two years. As part of an accelerated program at Hopkins, he took his first two years of med-school classes during his junior and senior years as an undergraduate. Providentially, though, his time at Hopkins sowed the seeds for his eventual change of academic direction.

"[In my program I] had to pick up a second major in a field outside the sciences," Dr. Hoehner recalls. "There was a program at Hopkins called History of Ideas, a multidisciplinary philosophy course. One of my professors was an evangelical Christian, and he impressed me. Here he

CONTINUED ON PAGE 18

RQ Interview



Allen Bell

Allen Bell, president of the Atlanta Resource Foundation, says the organization doesn't do anything. As illogical or counterintuitive as that may sound, there's a grain of truth to it — the Foundation exists not to carry out its own ministry initiatives, but to help various entities inside and outside the church work together to fulfill their callings.

The Foundation's presence helped the state of Georgia respond to the influx of refugees from the Gulf Coast after Hurricane Katrina this past summer, as church-based relief organizations and government agencies worked together to place more than 15,000 families statewide. The response illustrates lessons that churches and Christian nonprofit agencies can learn in achieving maximum effectiveness in ministering to their communities.

RQ managing editor Paul Schwarz talked to Allen about those insights, gleaned from the Foundation's 21-year presence in Atlanta, as well as from Allen's experiences helping churches and governments cooperate in addressing social concerns.

"We Don't Do Anything"

Allen Bell, Atlanta Resource Foundation

Q What do you mean by "you don't do anything"?

The Foundation began after a handful of godly men got together to address the fact that though Atlanta has had great foundations that help fund various initiatives, there wasn't a group working to build relationships between people doing innovative things within the city. So we have sought to be a quiet friend without money attached to it. We pray, build relationships and introduce people to each other who have a passion for Jesus and a clear calling. Our calling is to be a friend to these people and help them get to know each other.

Q Wouldn't this be considered networking?

Networking creates a view of chicken dinners and salesmanship; we're not that smart. We're a lot quieter. It's mostly seeing what people are doing and being their friend. It's networking in a sense, but that's a by-product. Our goal isn't to rally all the available resources and fuse them into a specific project, but to see God grow people into leaders in the community. There's no winning formula except for praying, staying humble, glorifying God and being obedient. It's a ministry of availability more than active networking or promotional activity.

Q How does this work itself out in real life?

Because we're not interested in getting credit for anything, we've become friends with people in power — they trust us because we don't have an agenda. The Thursday after Katrina hit, when it became evident that Atlanta could receive 100,000 new residents over the course of a few weeks,

I called the chief operating officer for the state of Georgia. I told him that under the condition of the Foundation not being mentioned, I'd serve in any way necessary as an adjunct staff person. I ended up working all Labor Day weekend at the capitol, sitting in meetings with state administrators working with the National Guard and area hospitals.

Q How did churches get involved in disaster relief?

It became clear that there was latent strength in local congregations; the most undervalued resources are within three or four miles of their house of worship. They know the school system, the job opportunities and the marketplace, and they conduct home fellowship groups.

Their dominant strength does not come from loading a truck with lumber and hammers — it's from welcoming displaced people living in hotels or moving into apartments, through existing programs and relationships that show hospitality, comfort and aid. The most sustainable activities for any organization are those they have already been doing well. So my message is "Serve from your strengths." If you have a successful program, let hotels and apartment complexes know what you offer.

Don't misunderstand — there's definitely a place for disaster relief. What I'm saying is that the bulk of a church's impact is right in its community. Most people in the pews are unaware that there are people moving into their neighborhood who have no idea how to integrate into the community and would welcome a gentle form of hospitality.

This is totally biblical — as parts of the body of Christ, we all have different strengths and gifts. The most important question that congregational leaders should ask is, "What do we already do well that glorifies God and brings about transformation in people's lives?"

Q Ideally, how do churches function most effectively in conjunction with governmental organizations?

We've had many decades of indoctrination in this country about separating spiritual worldviews from government

tal work, and people can argue about the constitutionality of that. Biblically, though, I look at Daniel. He wasn't deliberately introducing religious practices into Babylonian culture — he lived out his faith in the living and active God. The No. 1 strength of followers of Jesus is their surrender to God.

And if God calls you to interact with civil authorities, like the apostle Paul writes about in Romans 13, then interact humbly and with a clear mind concerning God's calling and commandments. Local believers have a huge capacity to serve in a transformational way that will take the breath from any public servant — they won't help but think, *There's something about that community I need to understand better.*

That said, relating to Katrina, we had to remind civic authorities not to have unrealistic expectations about the faith community. The Red Cross, the Salvation Army and denominational catastrophe relief services are the ones designed to facilitate volunteer recovery and cleanup missions. For eight weeks after Katrina hit we had a conference call every Monday morning with the governor's office about how the faith community could serve. We also rebuilt our Web site around the governor's office so churches could better designate one person to work with Katrina relief. Over 357 congregations partnered with an ad hoc committee we formed that met with the governor's office.

Q What are some other dynamics of church-based groups dealing with government agencies?

I use the word "initiative" instead of "ministry." When officials without a vibrant personal relationship with Christ hear "ministry," they wonder what denomination or faith it is. We're very clear about Jesus and about biblical faith, but when you use Christianese in the public realm, you can needlessly lose the opportunity to be somebody's friend. So we talk to them about an "initiative that transforms lives," where the people doing the work are glorifying God and naming Jesus. This isn't duplicitous or manipulative; it is truly a place where lives are being transformed. Most of the

significant initiatives here were born through someone who loves Jesus and wants to obey His calling,

On the other hand, consider the Atlanta Community Food Bank, which works with over 700 nonprofit organizations, most of them local congregations. This giant nonprofit organization doesn't have any creed or faith — it works with national networks of food distribution, collects and sorts food, and then freely gives it to congregations to distribute to people in need. So for a church in Atlanta to decide to be in the food-bank business, well, if they can do better than the Atlanta Community Food Bank, then go for it. But when you can pick up 26 boxes of food at an existing food bank to feed 26 households over the next two weeks, it's a lot easier to let somebody else work out of their strength, because the food bank doesn't know those 26 families.

God has put great people in place, and they may not know God the way those of us who follow the Reformed faith do, but in their own way they're very clear about their calling. So if we glorify God in being grateful, gentle and obedient to our particular calling, we gain credibility, and get permission to love and serve them in way that helps them see Jesus.

Q How would you define your role?

I'm like the engineer who helps build the rocket; once you press the button, we're looking for the next relationship, for the next thing to help pray for and bring together. The people who deserve to be celebrated are those doing the hard work in the local churches here in Atlanta. They have taken in families, moved them into apartment buildings and are maintaining long-term relationships. We've been blessed to be a strategic observer and participant in the process. My dream is that local Reformed congregational leaders will start seeing that latent relational strength of local congregations, or else be encouraged that they know their strengths and are serving out of them. ♦

For more about the Atlanta Resource Foundation, visit www.connections.org or e-mail Allen at bell@connections.org.

CONTINUED FROM PAGE 5

tians have given up and go out irresolute, and like Hamlet cry out:

**“The world is out of joint; oh
cursed spite
That ever I was born to set
it right.”**

God has willed from all eternity that all flesh see His salvation. The tidal waves of the knowledge of the Lord will flow with joy over the nations.

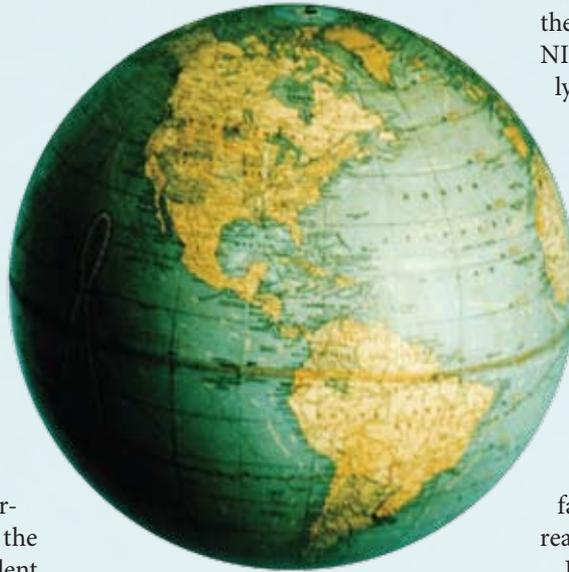
With this at heart, the biblical account of Queen Esther’s confrontation by her kinsman Mordecai holds penetrating truth for the church today. Mordecai, whose faith in the God of the Old Testament had been preserved through all the materialistic influences of the Persian court, saw that the only hope for the Jews was in Esther: “If you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father’s family will perish. And who knows but that you have come to royal position for such a time as this?” (Esther 4:14, New International Version).

This text contains the argument Mordecai used to influence Esther to undertake the hazardous duty of pleading the cause of the Jews before King Ahasuerus. The story is familiar: Haman, the king’s favorite adviser, had promised that if the Jews were handed over to him for annihilation, he would personally pay 10 talents into the king’s treasury. The King agreed to Haman’s demand, and orders were sent out to “wipe out the Jews.” Esther was the queen, and she was a Jew, so Mordecai saw that she was distinctly positioned to influence the situation. Mordecai’s plea provides us with four contemporary points of application.

First, by “remaining silent at this time,” we can fail in our duty by simple silence. Esther could have remained quiet and quite possibly escaped execution. Today, the ministry of the body of Christ or a local church can be destroyed by not saying a word. An elder respected by all may have the opportunity to speak a good word, to address a crisis for which in God’s plan he had been placed to influence, but if he remains silent, the whole

church suffers. Perhaps he is worried that his words might hurt his reputation.

How sad it is when the world so desperately needs to hear from Christians, but we walk away in silence because of



**“I will go,
and if
I perish,
I perish”
Esther 4:16**

fear of men. This was the silence to which Esther was tempted: the silence of expediency. In today’s world we need to remember George Meredith’s penetrating caution: “Expediency is man’s wisdom, but doing right is God’s.” Nothing is worse than to be silent in the presence of wrong for the sake of our comfort. Bishop Thorold spoke of people being “buried in self-love. What a dreadful tomb.” The church of Jesus Christ does not need half-and-half “Christianettes.”

Secondly, when Mordecai tells Esther, “For if you remain silent at this time, relief and deliverance for the Jews will arise from another place,” it reminds us that if

we fail, God will still accomplish His work in some other way. There’s wonderful encouragement in Mordecai’s message, and Jesus affirms it: “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matthew 24:14, NIV). God will finish His work as certainly as the stars in the heavens. Therefore, we have no need to fear failure, because He never fails.

Thirdly, “For you and your father’s family will perish,” shows that not only will we suffer for our disobedience, but others will as well. The sinful stronghold from which we shrink may be avoided, but in its place will come irretrievable destruction. God placed us in the kingdom, but we kept silent.

In our stead, God will raise up more faithful men and women, and they will reap of His glory, not us.

Finally, “And who knows but that you have come to the kingdom for such a time as this” reminds us that every opportunity is a special call. As it has been said, “God’s providential purpose; man’s opportunity.” Esther had come to the kingdom for such a time, and recognized it, declaring, “I will go, and if I perish, I perish” (Esther 4:16, NIV)

Today, the sadness of this sick world is all around us. People are crying out for some way out of this circus of evil. God is holding us accountable: Will we remain silent when God has called us to be His voice amid the trouble around us? We have been called to the kingdom for such a time as this. We must understand the times and rise to our opportunities in the spirit of the cross of Jesus, that the world may know the truth of Christ’s declaration that we are the salt of the earth and the light of the world. ♦

Frank Kik, a professor of practical theology at RTS-Charlotte, has more than 35 years of pastoral experience, most recently serving at Carolina Covenant Church in Fort Mill, S.C., in addition to his professorial responsibilities. Dr. Kik has completed advanced studies at the Menninger Foundation in family and marriage counseling, and holds both a master’s degree and a doctorate in divinity from Gordon-Conwell Theological Seminary.

CONTINUED FROM PAGE 9

2069 had literally come within a few seconds of sudden death, as the captain had nearly run out of time to turn the plane out of its deadly dive. It turns out they had been terrorized by a deranged Kenyan acting alone and without a discernible motive except perhaps suicide.

Meanwhile, Clarke and Gifford never made it to Uganda. With the sight of Clarke's picture on CNN and the subsequent crush of worldwide media attention, and too shaken to continue anyway, they ended up taking the first flight home. Even then, Clarke made appearances on shows like *Good Morning America* and *Today*, telling the story of the flight.

By his count, Clarke has made more than 200 speaking appearances, testifying to how God placed him on a plane he wasn't supposed to be on. "It's like God was saying, *I put you on that plane for a reason*," Clarke declares, "*That was your mission trip then; you just didn't know it.*"

Public attention was nothing new to Clarke. On his way to his full 6 feet 7 inches while growing up in Sumter, S.C., Clarke became a basketball star, making the prestigious McDonald's All-America team as a high-school senior and being recruited by elite college programs nationwide. He decided to stay close to home and attend Clemson University, where he played basketball, participated in the Fellowship of Christian Athletes chapter, and met his wife, Sissy. "I can't remember a time when Christ was not central in my life," Clarke explains.

After averaging five points per game at Clemson, the NBA wasn't calling him, so Clarke and Sissy considered an opportunity for him to play professionally in Europe. But just as with Clarke's college choice, the newlyweds decided to remain close to home, staying in Sumter, where Clarke joined the insurance business his father started in 1959. Eventually his

younger brother, Edward, joined him in the family business. Clarke and Sissy have stayed in Sumter ever since, adding four children along the way.

Clarke's near-death experience on Flight 2069 stirred within him more than just gratitude to God for bringing him home. "There was a sense that my life had been spared for a purpose," he says, "that I was being

"IT'S LIKE
GOD WAS SAYING,
I PUT YOU
ON THAT PLANE
FOR A REASON."



Clarke and Sissy Bynum

called to something other than selling insurance the rest of my life. I just didn't know what it was." Before he could discern the specifics, in the summer of 2003 another potentially fatal circumstance rocked his world.

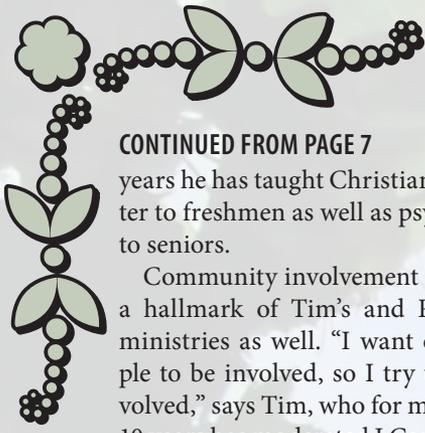
A routine colonoscopy revealed cancer. He spent the next year facing surgery, radiation and chemotherapy. Miraculously, Clarke is clinically cancer-free today, though he's still receiving checkups every six months.

"Battling through the cancer brought many things into even clearer focus," he explains. "I felt for the second time that the Lord had gifted me with a real sense of the eternal significance of life. I knew God had used those events to completely free my wife and me from what would seem to make no sense, like getting out of a family business after 20 years, and making a shift to ministry."

That's exactly what Clarke began to do in the fall of 2004, enrolling part time at RTS-Charlotte, periodically making the 135-mile commute while continuing part time in the insurance business. When this proved too much of a strain, Clarke sold out to his brother and began taking classes full time. "I find myself trying to learn Greek and all the other things with this 44-year-old brain that doesn't work as well as it once did," he says, laughing. "But I've never been more complete in the knowledge that I'm exactly where I'm supposed to be."

Clarke senses a growing calling to the pastorate. "More and more I can sense the excitement of preaching God's Word to His people on a regular basis," he explains. Moreover, his life-threatening experiences, especially the cancer, have affected his heart for people. "I view suffering in such a different manner now," he says.

As a fitting postscript to Clarke's seasons of suffering, this past summer he traveled with Sissy and their three oldest children to Uganda to take that mission trip he never completed in 2000. Appropriately, Gifford Shaw came along, too, with his wife and two of their children. This time the flights went without incident. Whatever may come next for Clarke, his journey of faith continues. ♦



CONTINUED FROM PAGE 7

years he has taught Christian character to freshmen as well as psychology to seniors.

Community involvement has been a hallmark of Tim's and Richard's ministries as well. "I want our people to be involved, so I try to be involved," says Tim, who for more than 10 years has moderated I Can Cope, a support group for those whose loved ones have cancer. He has also coached soccer and Little League baseball, and been on the PTA board. Richard serves his community by leading hunter education classes as well as being the chaplain and record keeper for his local Boy Scout troop.

"I tell [my hunter-safety students] all the time," says Richard, chuckling, "If you're not safe and get shot or shoot somebody, I'll have to do the funeral, and I really don't want to do that.' So I enjoy trying to make a difference in that way, and we have a very good safety record in our area because [of it], I think."

Besides being RTS alumni, the three men share a recognition that longevity has its challenges. "The blessings are two-edged swords," Richard says, "because it's one thing to see the kids grow up, marry and have children of their own, but also at the same time having to bury a lot of people I've gotten very close to. And

that's real hard." Richard breaks down momentarily at this observation. "There are always funerals for pastors that are more difficult than others," he continues, "because of how close the relationship is. But the longer you stay, the more of those you have. It's a blessing, but it's a tough blessing.

From Tim's perspective, "Sometimes you wonder if somebody else would bring a fresh approach and shake somebody out of their lethargy. or do [the people] love you so much that they don't hear some of the harder things of the gospel. It's kind of like with children — sometimes you're around them so much, you don't know if they really hear you. I heard a pastor say that his greatest fear was that people love him and not love the Lord. I have no doubt my folks love me, but I just want them to love the Lord, and I hope they hear Him through me."

Laurie's struggles are more focused on the nature of ministry in the Delta itself — for example, unlike Richard, he's not a hunter, so some aspects of Delta life will always be foreign to him. "Then, of course, [there are] the racial lines," Laurie acknowledges, "but we've seen real progress here. We've developed community worship services such as a Thanksgiving service, and we've held a community-wide participation in an evangelistic week of services.

"[Another] challenge is in realizing [that this community] is not really growing [right now]. There are communities that are growing, such as Cleveland [where



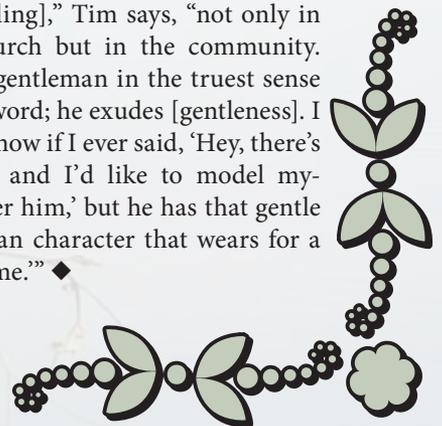
Jones family

Tim is located], where there's an industrial base. [Cleveland is also a college town, being home to Delta State University.] We don't have that here. We've lost a number of young families that have had to go outside the community just to secure a livelihood and enhance their way of life."

Laurie holds a distinction in that he's a charter RTS student, enrolling at the seminary upon its inception in 1966. "It was a little frightening," he admits, "but at the same time it was a wonderful experience — the camaraderie of the students. Another student, Dr. Bobby Penney, and I pulled out mattresses every night and slept in the White House. And the classes were only about five or six students. Being able to come into a setting where you have almost personal attention from the professor was a very gratifying experience."

The three men are all well acquainted with one another, having been involved in various ministry activities and having spoken in each other's churches. "I've recommended a lot of my people go see [Laurie for counseling]," Tim says, "not only in my church but in the community. He's a gentleman in the truest sense of the word; he exudes [gentleness]. I don't know if I ever said, 'Hey, there's Laurie, and I'd like to model myself after him,' but he has that gentle Christian character that wears for a long time." ♦

Starnes family



No Long Shot

Richard P. Wiman

In our rounds together in this adventure, we've passed through the seasons of the year. We've reminisced about the events of the changing months of years gone by, and I hope you've become a kindred spirit with me in these travels. Family, friends, and the delightful gifts of the great outdoors are ours to enjoy — all gifts from the hand of a generous Benefactor.

As we move along through the changing seasons of time, political correctness demands that we who are Christians should keep that to ourselves. We mustn't publicly proclaim that the God of the Bible is the Creator, Sustainer and Lawgiver, that we are all responsible creatures, made in His image and accountable to Him.

Since I've never been accused of being politically correct anyway, please pause for a moment as we close to consider this question: If there is a god, and if that god is the God of the Bible, and if you were to stand before Him and He asked you, 'Why should I let you into My heaven?' what would you say?

You who revel in God's great outdoors, you who derive such pleasure from the company of likeminded sportsmen as yourself, you who witness God's incredible artistic skill at sunset, you who have experienced the great order of things, can you honestly doubt that God is? And since He is, can there be any doubt that He is the God of the Bible? And since He is the God of the Bible, can there be any doubt that there is but one way to know Him?

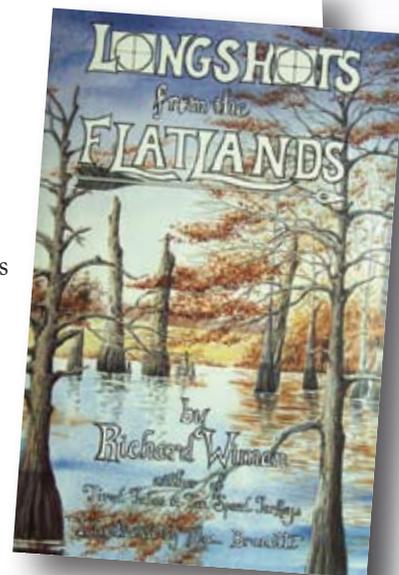
Jesus Christ is God in the flesh — the only way to know God personally and thus to have eternal life with God. In John 14:6 Jesus said, "I am the way, the truth, and the life; no one comes to the Father but by me." Though politically incorrect, Jesus is the one and only true God and Savior of mankind.

If you want to become personally acquainted with the one whose marvelous creation you've enjoyed over and over again, then it must be through Jesus Christ. You must come to Him admitting that you aren't good enough to merit His grace, but, nevertheless, you desire forgiveness, which is His alone to give. Ask Him to come into your heart and be your Lord and Savior.

Take that step of faith. You will step through a door into life like you've never known it before. Blessings you never knew existed will suddenly tumble into your awareness. The great love and care that God has shown you all along will become very obvious to you. What's more, the next time you go to the woods or lake, you'll see wonders you've not seen before, even though they've been there all along. You just didn't have eyes to see them before Jesus corrected your vision.

Listening to the advice and counsel of the Bible and putting your trust in Jesus Christ alone for salvation may be a long shot for you, but . . .

Whatever you do, don't be afraid to go with the long shots. Live life to its fullest every moment and be ready!



Adapted from *Long Shots From the Flatlands* by Richard P. Wiman.

Copies of the book can be ordered at a discount from the author by e-mailing him at rwiman@belzonicable.com, writing him at P.O. Box 73, Belzoni, MS 39038 or by calling him at (662) 836-4493.

“There is no conflict. I don’t even like using the term ‘compatibility.’ If we think deeply theologically about God and the world, science is a part of that. They’re not two separate disciplines, but in reality one and the same.

“Science originated in a crucible of Christianity. The great figures even up to the Enlightenment were deeply theological in their outlook. Most people don’t know that Isaac Newton actually wrote more commentary on the Bible, particularly Revelation, than he did on physics. [Scientific] questions are, at their core, theological.”

Not only is Dr. Hoehner working to demonstrate theological truth to an aggressively secularist medical/scientific community, but he’s also looking to educate

Christians as well. “Too often I see well-meaning Christian physicians doing bioethics without the deeper level of training,” he explains. “Secular ethical theories are just borrowed and Christianized, and superficial arguments are brought into the public sphere. Even some famous Christian ethicists have basically stated that Christians should be able to enter into public policy without any Christian

language at all, translating all this into secular words. To which it has been responded, “Then why do we need Christianity at all?”

Dr. Hoehner cites the sanctity-of-life issue as a specific example of how Christian bioethicists have fallen behind in the public debate. “In the ‘good old days’ of bioethics,” he explains, “the question

was abortion and ‘When does life begin? At fertilization.’ It was pretty easy. Today, we don’t need fertilization anymore. We’ve got dozens of ways to get around that issue and make an entity. With all the advances in bioengineering, the question that was never adequately answered was, ‘What is human life?’

“A lot of these technologies are very

probing Dr. Hoehner is turning to a colonial-era theologian to lend insight into 21st-century bioethical conundrums. He is writing his dissertation for the UVA research fellowship on Jonathan Edwards and how his theological insights apply to issues like genetic engineering, cloning and embryonic stem-cell research. “Here was a solidly Christian, biblically informed genius,” Dr. Hoehner explains,

“right at the headwaters of Enlightenment thought, and he had an alternative view from other Enlightenment thinkers. If you look at the history of thought, the Enlightenment has run its course, and the end of that realization is called postmodernism, so now we’re floundering, and where are we? Why not go back to somebody who had a biblical alternative, like Edwards?”

Dr. Hoehner weaved some of the concepts from his dissertation research into a statement on the beginning of life for the Christian Medical/Dental Association, for which he serves on the ethics committee. Impressed with the results, one of his association colleagues passed the statement along to a key member of the President’s Commission on Bioethics, considering it to provide a solid theological undergirding to the issues with which Christian

Rx
“Secular ethical theories are just borrowed and Christianized, and superficial arguments are brought into the public sphere.”



Dr. Hoehner worked in private practice as an anesthesiologist before attending RTS.

confusing, when you start talking about chimeras and altered forms of cloning and manipulating the genome. Simply to say that if you have human DNA in a cell, that makes it human, isn’t adequate anymore. We really have to up the level of discussion by probing deeper into the arguments we’re using.”

In a fitting sense of irony, in his deeper

bioethicists are struggling.

All through his journey from medical school to the shaping of bioethical policy, Dr. Hoehner has sought to glorify God through the pursuit of excellence in bioethics at the highest levels of influence. If his current sphere is any indication, so far he can say, “Mission accomplished.” ♦



- » June 21: **Dr. Donald Fortson**, associate professor of church history and practical theology, and director of the Doctor of Ministry program, RTS-Charlotte, will give a seminar titled, "The New School Heritage and the Evangelical Presbyterian Church," at the EPC General Assembly, Rome, Ga.
- » **Dr. Douglas Kelly:**
 July 9: Speaker, Grand Father Mountain Scottish Highland Games, Linville, N.C., "Sunday Morning Sermon on the Mountain."
 Aug. 22-26: Attending Calvin Congress at Theological University, Apeldorn, Netherlands.
 Aug. 27: Speaker, First ARP Church, Gastonia, N.C., Spiritual Life Conference, "The Holy Spirit Unites Us to Christ."
- » **Dr. Michael Kruger:**
 April 20: Speaker, Campus Crusade for Christ, University of North Carolina at Chapel Hill, "The Da Vinci Code: Is the Bible Accurate?"
 April 21: Speaker, Mebane Reformed Baptist Church, Mebane, N.C., "The Bible and the Da Vinci Code."
 April 29,30: Speaker, Stonebridge Church Community, Charlotte, Spring Conference, "Authority of Scripture."
 May 17: Speaker, First ARP Church, Gastonia, N.C., "The Da Vinci Code and the Bible."

Union and Confederate generals in the execution of their duties. Cost of each tour is \$415 per person (double occupancy) or \$525 per person (single occupancy). For more information, e-mail Luther Bigby at cht@rts.edu or visit www.rts.edu/cct.

» July 19–Aug. 20
Wittenberg Tour

Come to Wittenberg and see what one pudgy German and his "little Greek" friend Philip, armed with the Word of God, accomplished against the world's most powerful political and ecclesiastical structures. Dr. Harold O.J. Brown will lead a four-week course in Europe on the heritage of the Reformation. This seminary-level three-credit course will take students to Prague, Wittenberg, Leipzig, Wartburg and other Reformation sites. The trip is open to the RTS family, graduate students, undergraduates, lay people and their spouses. The cost is \$3,500. For more information, visit www.rts.edu/site/wittenberg or e-mail Dr. Brown at hbrown@rts.edu.

Orlando

May 19, 7:30 p.m., First Presbyterian Church, 106 E. Church St., Orlando
 Address: Dr. Charles (Chuck) Colson, founder, Prison Fellowship

Charlotte

May 20, 7 p.m., Carmel Presbyterian Church, 2048 Carmel Road, Charlotte
 Address: Dr. Sinclair Ferguson, senior pastor, First Presbyterian Church, Columbia, S.C.; professor of systematic theology, Westminster Theological Seminary, Dallas; visiting professor, RTS

OTHER NEWS

- » Nov. 2005: RTS-Boca Raton received a recommendation from the Association of Theological Schools for approval to offer the full Master of Arts in Religion degree.
- » THIRD INTERNATIONAL CONFERENCE ON THE WESTMINSTER CONFESSION FOR TODAY
 This RTS-sponsored conference will be held June 19 and 20 at the Atlanta Hyatt Regency Hotel in conjunction with the 2006 General Assembly of the PCA. Plenary speakers will be Dr. R. C. Sproul, Dr. Sinclair Ferguson, Dr. Mark Dever and Dr. Douglas Kelly. Seminar speakers: Dr. J. V. Fesko, Dr. David Calhoun, Dr. Derek Thomas, Dr. Richard Pratt, Dr. Randy Pope, Dr. Scott Swain, Dr. Ligon Duncan and Dr. Robert Cara. For more information, visit www.westminsterconfessiontoday.org or e-mail wct@rts.edu.

RTS TOURS

- April 27–May 9
- » **Historical Tours of America's Christian Heritage with Dr. Donald Fortson**
 RTS is hosting a 13-day tour of Scotland, England, Paris and the Normandy beaches of France to show how the Reformation impacted the formation of America. Dr. Fortson and Luther Bigby will add church history to the information provided by local tour guides. The tour originates in Charlotte. Cost is \$3,395 for double occupancy. For more information, e-mail Luther Bigby at cht@rts.edu or visit www.rts.edu/cht.
 - » July 11-14 (Gettysburg) and September 26-29 (Fredericksburg)
Historical Tours of Christian Character with Dr. Harry Reader
 RTS is hosting two four-day American Civil War tours for studying the Christian character of both

2006 COMMENCEMENTS

Jackson

May 19, 7:30 p.m., Trinity Presbyterian Church, 5201 Old Canton Road, Jackson
 Address: Rev. Claude McRoberts, senior pastor, Trinity Presbyterian Church, Montgomery, Ala.



RTS REFORMED QUARTERLY ONLINE: SHARE IT WITH A FRIEND

An online version of *RTS Reformed Quarterly* is now available. To view the magazine, visit www.rts.edu, click Resources, then click Reformed Quarterly and select the issue you want to view.

Reformed Theological Seminary Magazine

5422 Clinton Boulevard

Jackson, MS 39209

Non-Profit
Organization
US Postage
PAID
Reformed
Theological
Seminary



Pulpit.

REFORMED
THEOLOGICAL
SEMINARY



ATLANTA

BOCA RATON

CHARLOTTE

JACKSON

ORLANDO

WASHINGTON DC

VIRTUAL

WWW.RTS.EDU