

# THE ALABAMA BAPTIST



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# Millennials & worship

NAMB photo

## Alabama Baptist churches consider quality of worship when reaching millennials

By **Carrie Brown McWhorter**  
Correspondent, The Alabama Baptist

**A**s Millennials become the dominant generation in the United States population, some churches are changing worship in an effort to reach them. However, Alabama Baptists seem more focused on improving the quality of worship rather than changing how it is done.

Millennials, those born roughly between 1980 and 2000, are often stereotyped as either abandoning faith altogether or as drawn only to the hyper-contemporary worship model of the megachurch movement.

But Todd Wilson, pastor of Grace Covenant Baptist Church, Vestavia Hills, sees something different.

"In young people today, I see a hunger and thirst to be more biblical in every element of the worship service," Wilson said. "They are more serious about the preaching of the

Word, more serious about the Lord's Supper and baptism."

Many churches still address the question of worship styles primarily in terms of music, using words like contemporary, traditional and blended to describe the song selections for each service. The terms gained prominence a decade or so ago as churches saw both a need for multiple services to accommodate congregants and a desire to offer variation in their services.

Such was the case at First Baptist Church, Opelika, in Tuskegee Lee Baptist Association, which began a contemporary service about 12 years ago. The church now has three morning

worship services, one contemporary service and two blended services.

While there is a mix of age groups represented in each service, the contemporary service attracts primarily young adults, college students and younger families and usually has the highest attendance, according to a church official.

**"Corporate worship is meant to refresh our faith in the gospel."**

**KJ Pugh  
Open Door Baptist Church, Tuscaloosa**

In contrast, First Baptist Church, Demopolis, in Bethel Baptist Association holds a single morning worship service, which Pastor Carl Williams called a "traditional service, with a blended style."

Williams said changes like singing choruses in addition to hymns

and incorporating instruments like flute and guitar have come more slowly to the church, many of whose members grew up there. Many young adults tell him they enjoy singing the traditional hymns of their youth, even as they enjoy contemporary selections like those they hear on the radio. The blended approach seems to work, he said.

### Song choice

"The goal is not to have 50 percent contemporary and 50 percent traditional every Sunday," Williams said. "We want to choose the best songs for worship."

Thom S. Ranier, president and CEO of LifeWay Christian Resources and co-author with his son, Jess, of "The Millennials," asserts that in the future, terms like traditional, contemporary and blended will become less and less important to millennials.

(See 'Millennials,' page 11)

**BCM BAPTIST CAMPUS MINISTRIES**

Coming next week:  
Alabama college students share summer missions experiences



# COMMENT

## Law Enforcement Officials Deserve Support

These have been difficult days for law enforcement. The shooting of an African-American teenager in Ferguson, Mo., by a white police officer sparked protest that turned violent. Police responded with force and the confrontations between the protesters and the police made news around the world.

The tragedy of death and destruction generated discussion about race relations, the role of police and the place of violence in American society. The discussions were not limited to Ferguson. Government officials in faraway places like China and Russia seized the opportunity to lecture Americans about the problems evidenced by these events.

Americans talked about these problems too. What they said, at least in response to pollsters, is interesting. For example, according to a survey done by Pew Research Center a few days after the Ferguson shooting, the nation is almost evenly divided between those who believe race relations in the United States are generally good (47 percent) and those who believe race relations are generally bad (44 percent).

### Race relations

When people described race relations in their own community, 78 percent described them as generally good and only 18 percent described them as generally bad. Obviously there is a wide gap between what we experience locally in race relations and what we think is true in other parts of the nation.

Pictures of police armed with military-type weapons and riding military-type vehicles evidently catalyzed feelings across the nation. Sixty-eight percent of respondents to the survey said these type weapons should be reserved for military and National Guard use only. Those favoring their use by police totaled only 26 percent with 6 percent “unsure.”

A survey by *The New York Times* reported a somewhat surprising finding, at least judging from the focus of TV coverage about the Ferguson events. Only 25 percent of respondents said the shooting of the black teenager that ignited the protests was unjustified. A surprising 64 percent of respondents said they did not know enough of the details about the case to make a decision. Nine percent believed the shooting was justified.

It is encouraging that almost two-thirds of



### THOUGHTS By Bob Terry

Americans recognize that even after two weeks of intense media coverage few details of the shooting are known and it is too early to reach a conclusion before the facts are known.

*The New York Times* also reported that 42 percent of respondents to their poll said police were friends when asked if they viewed police as friends or enemies. A mere 10 percent said police were enemies. A plurality (44 percent) said police were neither.

Both surveys demonstrated a marked difference between the views of blacks and whites. Eighty percent of African-Americans said the incident raised important racial issues according to the Pew study. Only 37 percent of whites answered that way.

Concerning police response in Ferguson, 65 percent of blacks said police had gone too far. Only 33 percent of whites answered similarly.

The differences in world views of blacks and whites evidenced by these answers is obvious. Experience may account for some of the difference. This writer has been in meetings in metropolitan areas of Alabama where a local police chief described how his officers follow an automobile driven by a minority person that comes into that community. The police chief explained that few minorities lived in that community and the officers wanted to know what the driver was doing there.

A criminal attorney in the group said that approach to policing was wrong; that he could get a case thrown out of court on that admission by the police chief. A homeowner in the group called the practice protection. Hopefully all of us know it is wrong to treat a person as if they are suspicious based solely on their skin color.

At the same time law enforcement officers

have a difficult task. An officer can stop a vehicle for a simple traffic violation but the officer never knows how the driver will react. Will the driver be friendly or surly? Will the driver reach for a gun or a knife? Will the driver try and run over the officer with the vehicle?

As of this writing, the Honor Roll of Heroes — a website listing police officers who have died in the line of duty — shows 68 officers who have died so far in 2014. Last year 105 police officers died in the line of duty. Of the 68 deaths so far this year 28 died from gunfire, seven from vehicle assault and three were struck by vehicles. These were not rookie cops. The average age of those who died in the line of duty this year is 41. Their average length of service is more than 13 years.

Being a policeman is a dangerous job. It is no wonder some are on edge occasionally.

I was taught early in life to respect police officers and to comply with directions they might give. Respect for the officer helps de-escalate tensions that might be present. If stopped by a policeman, I was taught to keep both hands on the steering wheel of the car so the officer could see my hands.

In the last 20 years I have been stopped once. It was at night and then I turned on the dome light so the officer could see inside the car. When he asked for my proof of insurance I told him it was in the glove compartment and asked if it was alright to get it. No surprises that way.

Respect and compliance

does not mean the police are always correct but no one is. And when the police are wrong there are avenues for redressing the wrong. Still the police deserve the support of the public. Their role in society is vital to the well-being of everyone. Police officers enforce laws and apprehend criminals. They also protect public safety and assist with disaster relief.

### Public service

Law enforcement officials run toward problems, not from them. At their best they build up communities through public service. They are part of the community they serve.

At press time the facts about the shooting in Ferguson remain unknown. A grand jury is reviewing the evidence. But no matter the outcome of that individual situation law enforcement officials still deserve our respect and our support. That we should never forget. 🙏

**“Law enforcement officials run toward problems, not from them. At their best they build up communities through public service. They are part of the community they serve.”**

Follow Bob Terry  
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"If ye continue in My word, then ... ye shall know the truth, and the truth shall make you free."  
John 8:31-32

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Photo by Lindsey Robinson

# Strengthening Hispanic ministries

## Growing Hispanic population provides unique evangelism opportunity

By Michael J. Brooks  
Correspondent, The Alabama Baptist

**H**ispanics currently make up 17 percent of the population of the United States and are the largest ethnic minority in the country, according to the U.S. Census Bureau. And because the Hispanic birth rate in the U.S. has now overtaken the immigration rate the population by 2060 is expected to be 31 percent.

Cary Hanks Jr., a catalytic missionary for the Central Alabama Baptist Hispanic Ministry Coalition, believes the growing Hispanic population affords Southern Baptists a unique evangelism opportunity.

"We Baptists have always believed we can do more together, so we should partner with other churches and associations and share Christ with our Hispanic friends," he said.

"Networking is a key word for us," Hanks said of the coalition. "We bring Anglo and Hispanic Christians together in order to train leaders, evangelize and to plant churches."

The coalition is a partnership between the Alabama Baptist State Board of Missions and nine local associations — Bibb, Birmingham, Bessemer, Mud Creek, Pleasant Grove, Shelby, Sulphur Springs, Tuscaloosa and

North Jefferson. The North American Mission Board also helped in the ministry's founding in 2005.

Hanks, who spoke in the mid-week service Aug. 27 at Siluria Baptist Church, Alabaster, explained that the coalition's mission is to strengthen existing Hispanic work and to start new work.

A native of Atmore, Hanks grew up in Killeen, Texas, where his father was stationed at Fort Hood. He earned an undergraduate degree at Samford University in Birmingham and two degrees from New Orleans Baptist Theological Seminary. He and his wife, Anne, spent 15 years in Ecuador with the Foreign Mission Board (now International Mission Board) before moving to Indiana to work in church planting. The Hankses moved to Alabama in January 2009.

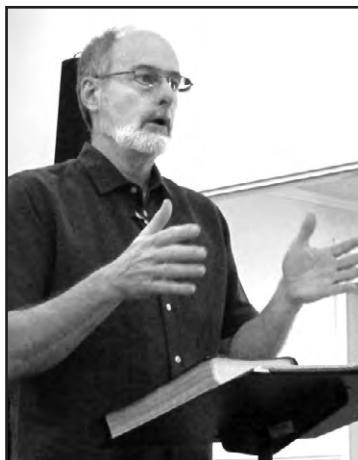


Photo by Michael J. Brooks

Missionary Cary Hanks Jr. of the Central Alabama Baptist Hispanic Ministry Coalition, speaks about Hispanic ministry at Siluria Baptist Church, Alabaster, on Aug. 27.

A member of First Baptist Church, Pelham, Hanks serves in what he calls a "co-interim" pastorate for the congregation's Hispanic church currently seeking a pastor.

"I've found that our Bible studies and worship groups do better when they have Hispanic leadership," he said. "Alabama Baptist churches can offer facilities and should have a simple document of cooperation and procedure, such as who's responsible for keys to the building and the like.

"But indigenous leadership is the best way to reach the Hispanic population."

Hanks also helps with the Hispanic Baptist Bible Institute currently meeting on Saturdays at First Baptist Church, Indian Springs. He's one of several teachers offering classes in church leadership and biblical studies. The institute offers a three-year program to train leaders and grants a ministry diploma upon completion.

Hanks said there are a number of ministries that have proven effective beyond the traditional Bible study and worship groups.

"Churches can offer English classes, GED preparation and health clinics," he said. "And after-school tutoring has been well-received. Hispanic children and youth are in our schools and speak English, but often the parents aren't as fluent which means they can't help with school work as they'd like."

Hanks said churches offering Spanish-language Bible studies for adults find that Hispanic children blend well in the traditional English Sunday School.

### Medical assistance

He also noted the effective work of Community of Hope Health Clinic, a faith organization that meets at the Shelby County Health Department in Pelham. The clinic offers medical assistance for adults without health insurance and has served large numbers of Hispanics.

"Churches should be sensitive to the needs of people around them and consider ministry to Hispanics," Hanks said. "Don't ignore them because you don't speak their language."

To contact Hanks, call 205-669-7858.

For more information on church planting efforts related to Hispanics, contact Lamar Duke at the SBOM at lduke@alsbom.org or 1-800-264-1225, ext. 332. ☞

WorldCrafts artisan group Inle Clay in Myanmar enables artisans to learn the story behind the beautiful clay Nativities they create while earning money for health care and other needs. WorldCrafts just added Inle Clay to their artisan groups in 2014.



Photo courtesy of WorldCrafts

# 'Respecting the dignity of hard work'

**WorldCrafts provides impoverished people with respectable income, hope of everlasting life**

By Neisha Fuson  
The Alabama Baptist

It's not every day that you can buy a handcrafted necklace for yourself and a woven purse as a birthday gift for your sister — all while providing for a woman's livelihood and maybe even freedom from the snare of sex trafficking. But that's exactly what a purchase through WorldCrafts does — and so much more.

WorldCrafts is a nonprofit division of national Woman's Missionary Union (WMU) that develops sustainable, fair-trade businesses among impoverished people around the world. Since 1996, WorldCrafts has had a vision to offer an income with dignity and the hope of everlasting life.

This year's addition of seven new artisan groups (see story, page 5) brings WorldCrafts' total number to more than 60 groups,

with more than 200 products coming from more than 30 countries — including the fall additions of two artisan groups — one in Guatemala and another in Myanmar.

Through its new Support Freedom campaign (see story, this page) WorldCrafts is attempting to dive in even further to reach and rescue women and children stuck in the sex-trafficking industry.

"A lot of people who know about sex trafficking don't know what they can do to help," said Emily Swader, marketing strategist for WorldCrafts. "WorldCrafts is something they can do to help. It's a way to empower believers to be a part of the freedom story."

## Evils of the sex industry

WorldCrafts artisan groups are working to end the evils of the sex industry by providing a living wage to parents, making them

less likely to be seduced by the sex industry, according to WorldCrafts director Andrea Mullins.

Some of these families live month to month and barely make enough money to feed their families, much less provide for any other needs like schooling or health care, Mullins said.

Southern Baptist representatives play a key role in connecting artisan groups to WorldCrafts. And as a member of the Fair Trade Federation (FTF) artisan groups can get in contact with WorldCrafts, and WorldCrafts can then ensure the groups are functioning as fair-trade businesses.

Former FTF executive director Carmen Iezzi said, "Fair trade is a trading partnership based on dialogue, transparency and respect that seeks great equality in the international trading system.

"What all that means is that our members

are organizations that use trade as a tool for social justice — for helping people to help themselves to change their own lives, for respecting the environment and building capacity among the poorest of the poor."

## Paying fair wages

The federation's members promote companies selling goods that, from start to finish, are produced in ways that are maximally beneficial not only to the consumer of the end product and the bottom line of the company selling it but also the originators of the product's raw materials.

"It's not about charity; it's not about handouts," Iezzi said. "It's respecting the hard work that people do; it's about paying fair wages; it's about respecting the dignity of hard work."

There are a few ways to support the artisan groups that work through WorldCrafts — host a WorldCrafts or Support Freedom party, buy products from the WorldCrafts website, shop at the WorldCrafts gift shop located at the national WMU headquarters

## WorldCrafts launches 'Support Freedom' campaign

WorldCrafts launched the Support Freedom campaign in August to actively empower customers and aid artisan groups working to free women trapped by human trafficking and sexual exploitation.

Each year by force, fraud or coercion, millions of people find themselves trapped in bonded labor and sexual exploitation. WorldCrafts artisan groups are working to end these evils by providing a sustainable income to people in poverty. When earning a living wage parents are less likely to be seduced by a sex trafficker's promises and young women hoping for a better life are less likely to fall prey to criminals seeking to use and abuse the most vulnerable.

"While it can seem difficult to find an entry point in the fight against human trafficking, it is important that we keep working in every manner possible," said

WorldCrafts director Andrea Mullins. "WorldCrafts provides quality products created by people around the world attempting to escape poverty. Through our Support Freedom initiative we are specifically working to aid women who have been rescued from trafficking and the organizations that work to rescue them. Purchasing gifts and goods from WorldCrafts is another great inroad to combating this exploitation of millions of women and children."

There are several avenues of involvement through the Support Freedom campaign:

► Learn more by reading stories on artisan groups tackling the problems —

spiritual, emotional and physical — at a grassroots level.

► Purchase items through WorldCrafts made by artisan groups highlighted in the Support Freedom campaign and know you are financially supporting those on the front lines of this moral crisis.

► Pray for these artisan groups specifically.

► Host a Support Freedom Party and tell your church,

friends and family about WorldCrafts.

► Give to the Jackson/Reese Endowment for WorldCrafts to help WorldCrafts bring on new artisan groups or the Hayes Endowment to help WorldCrafts in the fight against human trafficking. (WMU)

**For more information about WorldCrafts or the Support Freedom Campaign, visit [WorldCrafts.org/SupportFreedom.asp](http://WorldCrafts.org/SupportFreedom.asp).**

*"It's not about charity; it's not about handouts. It's respecting the hard work that people do; it's about paying fair wages; it's about respecting the dignity of hard work."*

**Carmen Iezzi**  
former executive director,  
Fair Trade Federation

# WorldCrafts

in Birmingham or give to the Jackson/Reese Endowment or the Hayes Endowment.

Ann Reese, of Montgomery, who died in early September, started the Jackson/Reese Endowment several years ago. The endowment money, which has grown to nearly \$150,000, helps offset WorldCrafts expenses like marketing and sales and allows WorldCrafts to be a strong nonprofit and help sustain its artisan groups, Mullins explained.

She also noted that people who become aware of WorldCrafts artisans can often visit a group while on a missions trip. "It is a huge encouragement when someone from the United States (goes) over to see the work of these artisans. They really feel like they are forgotten people and that no one cares so when someone shows up to tell them, 'We care about you,' it really makes an impact," Mullins said.

## WorldCrafts products

A few of the 200 products available through WorldCrafts are:

- ▶ A banana fiber Nativity set from East Africa's artisan group Kanzi, which donates a portion of sales to support orphans and children at risk in Uganda.

- ▶ A chai note box from India's artisan group Village Artisans. Artists are mostly herdsmen who earn \$1 a day. Village Artisans allows the men to use their talents in jewelry making and papermaking to earn an income, which in turn helps them rebuild their homes and dig new wells, two things impacted by a 2005 earthquake.

- ▶ A garden apron from Thailand's New Life Center, where girls and women from the hill tribe minority groups of northern Thailand are provided with educational and residential services and vocational skills training. New Life Center also works with the Thai government to advocate against human trafficking.

- ▶ Tangerine tear-shaped earrings from Atlanta's artisan group Refugee Beads. Refugee Beads exists to provide hope and needed income for refugees from Sudan, Bhutan, Burma and Egypt who have fled their countries to seek refuge in the U.S.

WorldCrafts recently added five new

party themes — Christmas Celebration, Children's Ministry, Exploring Africa, Decorator's Delight and Support Freedom.

Any of these parties, along with 23 other themes listed online, can be planned by an individual, a small group or a large church, Swader explained. Resources to decide on a theme along with step-by-step instructions can be found at [www.worldcrafts.org](http://www.worldcrafts.org).

"We try to accommodate all different sizes and budgets (for a party)," Swader said.

A host can purchase samples to sell or simply provide catalogs at the party, Swader explained.

She suggested hosting parties in October or November in order to meet ordering deadlines in mid- to late-November for Christmas gifts.

Most orders can be filled and shipped in five to seven business days, but Swader noted that some items sell out and are hard to replace in the inventory since they are handmade items mostly from overseas.

According to Swader, a Support Freedom party is similar to a WorldCrafts party but it specifically highlights the 20 artisan groups working to free people from trafficking.

"At a Support Freedom party you focus on that effort," Swader said. "All things in the party lead to (freeing those trapped in trafficking). We have a prayer guide and ... a call to action ... and a video that can be shown at the party. All of those items are unique features of a Support Freedom party.

**"You may not be physically there training these women and men but (through WorldCrafts) ... you are making a difference in their lives."**

**Susan Bartholomew  
WMU director,  
Baldwin Baptist Association**

Susan Bartholomew, Baldwin Baptist Association WMU director for nearly 6 years, is an active WorldCrafts supporter.

A member of Pleasant View Baptist Church, Foley, Bartholomew said she focuses on encouraging people to become aware of WorldCrafts and what it does to help people around the world.

## 'Where hope is not known'

Bartholomew was able to visit artisan group Thai Country Trim in Thailand in 2011 and artisan groups in India in 2014.

"These are places where hope is not known," she said of India and Thailand and other places WorldCrafts has artisan groups. She shared the story of a woman she met that came consistently to work and learn from an artisan group in Kolkata, India.

Her husband later caught her with a Bible and burned her eyes out with hot wax, but she continued to go to the artisan group to hear about hope and learn a new skill, Bartholomew said.

She noted how many artisans risk their

lives to break out of the vicious cycle of their surroundings and poverty.

"You may not be physically there training these women and men but by throwing a WorldCrafts party or purchasing products you are supporting them and making a difference in their lives.

"God created us to be His hands and feet and if you can't go to the missions field or if there are other hindrances that you have, you can still support people through WorldCrafts," Bartholomew said.

Swader said when you buy a product through WorldCrafts, "You're not just purchasing a great piece of jewelry or a great gift, you're eternally changing the life of someone around the world." (ABP contributed)



Photo courtesy of WorldCrafts

WorldCrafts artisan group Anadoule in Turkey provides opportunities for impoverished women to learn skills in handmade crafts and keep the Turkish culture alive.

## WorldCrafts adds new artisan groups, products

WorldCrafts has partnered with impoverished artisans from Myanmar to India to Guatemala to offer more than 80 new products in 2014. They are among more than 200 products featured in the fall/winter catalog that was released Aug. 1.

"Adding new WorldCrafts products is so exciting when you know each one represents lives changed by the opportunity to earn an income with dignity and to hear the offer of everlasting life," said Emily Swader, WorldCrafts marketing strategist.

## New partnerships

WorldCrafts also is pleased to announce partnerships with seven new artisan groups:

- ▶ Anadoule in Turkey provides opportunities for impoverished women to learn skills in handmade crafts and keep the Turkish culture alive.

- ▶ Inle Clay in Myanmar enables artisans to learn the story behind the beautiful clay Nativities they create while earning money for health care and other needs.

- ▶ Kenya Vision employs Maasai women who make traditional Maasai crafts out of seed beads. The women are all in arranged marriages and married between ages 10 and 14. They each have between three and five children. Their wages are used to pay school fees, buy food for their families and take their children to doctors.

- ▶ Light of Hope Learning Center in Bangladesh helps prevent girls from low-income families from potentially being trafficked and exploited. The center serves as a day shelter and provides girls with education, life skills, health care and moral training. They are taught they are special and created by God and have great potential for living a transformed life.

- ▶ Tabitha Ministries in Guatemala employs eight artisans who use the money earned from products sold through WorldCrafts to purchase things like firewood and corn.

- ▶ Wandee in Thailand employs six women artisans who create beautiful leather wallets as they rebuild their lives after leaving the sex industry.

- ▶ White Rainbow Project shares the love of Jesus with the widows of India who are shunned, exploited and denied any sense of dignity. Earning their own money gives them freedom to choose their own destiny, many for the first time in their life. (WMU)

**Visit WorldCrafts.org to learn more about artisan groups, download the new catalog, see ideas for party themes or to shop.**

## How to host a WorldCrafts or Support Freedom party

- ▶ Visit [www.worldcrafts.org](http://www.worldcrafts.org)/parties and choose from a variety of themes — Afternoon Picnic, Amazonian Affair, Be An Angel, Christmas Celebration, Harvest Celebration, Inspired by India, Mosaic of Missions and many more.

- ▶ Promote the party by mailing

personal invitations, distributing ads or placing something in your bulletin, posting flyers or announcing publicly at your school, work or church.

- ▶ Read artisan biographies and download them to distribute at the party (available in English and Spanish).

- ▶ Order sample products or catalogs.

- ▶ Prepare international snacks and display tables, play a CD featuring music representing another culture during the party and welcome each guest.

- ▶ Review items for sale with guests and fill out order forms, collect payments and mail to P.O. Box 830711, Birmingham AL 35283.

**For more information and step-by-step instructions, visit [www.worldcrafts.org/parties](http://www.worldcrafts.org/parties).**

# Guest Editorial

## My Reason for Not Endorsing David Platt as IMB President

It is difficult to stake out a position that is different from my former pastor and much-respected friend, Jay Wolf, regarding this new leader of the International Mission Board (IMB). (See Sept. 4 issue p. 2 or visit [www.thealabamabaptist.org](http://www.thealabamabaptist.org) to read Wolf's guest editorial).

In addition, taking such a position could be interpreted as suggesting I know better the will of God than the committee that spent hours and hours in prayer, forming a profile, interviewing candidates and ultimately determining that God had chosen David Platt.

My theology of the will of God, however, enables me to affirm that his elevation to this position may very well be God's will. It may be God's permissive and not direct will to allow our denomination to experience the logical outcome of decisions made over the last 30-plus years.

During that time the most significant litmus test for leadership in our denomination has been commitment to the inerrancy of Scripture. Other qualifications have paled in comparison to the importance of this one.

As a subscriber to belief in biblical inerrancy, I have had no difficulty with the insistence that those who lead and serve us would hold this same conviction.

### Cooperative Program

At the same time there has been a consistent devaluation of the importance of demonstrated support for the genius of the Cooperative Program (CP) that has provided the lifeblood of resourcing for the work we have

By **Ron Madison**

Ron Madison is pastor of Mount Zion Baptist Church, Huntsville, and serves as an Alabama Baptist member of the Southern Baptist Convention Executive Committee.



done together as Southern Baptists in missions, ministry and theological education. As a pastor dedicated to leading the churches I have served to support the CP at healthy levels (my current pastorate does so at 12 percent of the budget) as well as give generously to special offerings. I lament the failure to prioritize such demonstrated commitment to this God-given funding mechanism as a requirement to lead, especially an entity that receives 51 percent of the national CP budget.

### Failure to support

While I take at face value the acknowledgement by David Platt that his failure to support the CP in the past was a mistake that he intends to correct (although I don't know how he can correct such a failure since he will no longer be leading a local church) such failure raises questions regarding his knowledge of and appreciation for CP as one who grew up in Southern Baptist life and benefited from CP, both as a student and professor at one of our seminaries.

How did he miss the importance of this channel of support that has enabled Southern Baptists to prosper as no other denomination has?

Great Commission giving is a relatively new identification among Southern Baptists when it comes to measuring support for our cooperative work. While I have no opposition to such identification, if the lion's share of Great Commission giving is not through the CP then our state conventions will continue to be weakened, our national convention will be underfunded and our mission boards will move ever closer to a return to the 21st century version of societal missions support.

I have struggled with determining how I should respond to this new leader and how I should attempt to lead my church. I have determined the following:

1. Share my heartfelt convictions as a loyal Southern Baptist even when they are different from those of the majority.
2. Pray for David Platt.
3. Continue to lead my church to support our work as Southern Baptists by giving through our historic channels, including CP and special offerings.
4. Pray that it will not require election to places of denominational leadership before a younger generation of pastors and laity recognize the importance of the CP and begin to support it at levels that reach 10 percent of local church budgets.

I remain a lifelong conservative Southern Baptist pastor, supportive of my denominational family. I pray my thoughts will be received as such by those who read them. 🙏

## Glorieta, LifeWay lawsuit dismissed in federal court

A U.S. Federal Court magistrate found no evidence of misconduct in the 2013 sale of Glorieta Baptist Conference Center to a Christian camping ministry. The judge's 79-page document filed Sept. 4 recommends dismissal of all claims in a lawsuit filed against LifeWay Christian Resources, the Southern Baptist Convention (SBC) and its Executive Committee and Glorieta 2.0, the ministry that bought Glorieta from LifeWay in September 2013.

"The judge's recommendations could not be more positive," said Thom S. Rainer, LifeWay's president and CEO. "We are particularly gratified the judge says the plaintiff's charges of misconduct by LifeWay, the SBC and Glorieta 2.0 'have no basis in fact,' leaving no doubt of our integrity throughout this entire process."

The lawsuit was filed in U.S. Federal District Court in Albuquerque, N.M., by Kirk and Susie Tompkins of Little Rock, Ark., who were at the time leasing a lot at Glorieta. Their suit claimed the 2,400-acre property located east of Santa Fe was not prop-

erly transferred and that leadership staff of LifeWay, the SBC Executive Committee and Glorieta 2.0 were deceptive and fraudulent in the sale.

Robert Hayes Scott, U.S. Magistrate Judge, disagreed.

### 'Transfer ... not fraudulent'

"The transfer of Glorieta by LifeWay was not fraudulent," Scott wrote. "Allegations of fraud and misconduct are baseless and have no foundation in the evidence."

The judge's filing also said Tompkins had "no legal interest" in the sale of the property and "has not suffered any harm" as a result of the sale. At one point, the judge wrote Tompkins "flung around vague accusations" of misconduct. He recommended all the claims be dismissed "with prejudice," which means they should not be re-filed with any court.

The magistrate gave Tompkins 14 days to reply to his findings before the recommendations are sent to the federal district judge who will issue the final ruling. (LifeWay)

# ALABAMA

## UPDATES

PEOPLE, CHURCHES MAKING NEWS ACROSS THE STATE

### Hull retires as pastor of FBC Huntsville

After more than 35 years in pastoral ministry, David Hull retired from First Baptist Church, Huntsville, on Aug. 10.

A native of Louisville, Ky., Hull felt the Lord call him into ministry as he was attending Vanderbilt University in Nashville.

After earning a bachelor's degree in business administration he enrolled at Southern Baptist Theological Seminary in Louisville, Ky., where he earned master of divinity, master of theology and doctor of ministry degrees.

Hull's ministry officially began when he accepted a youth pastor position at his home church, Crescent Hill Baptist Church, Louisville. Since that time he has served as pastor of churches in Kentucky, North Carolina, South Carolina and Tennessee prior to beginning his ministry at First, Huntsville, in 2002.

Hull said "the church has changed significantly" during his ministry, especially in worship and communication methods.

"In seminary I had never heard of contemporary worship and there was no such thing as email."

An attitude of learning is vital to sustaining any ministry, he noted, drawing a parallel between a doctor needing to constantly learn new treatments and a pastor needing to adapt to changing technology.

"It's so important to open up your mind and heart to learn new things ... and be prepared to adapt from, learn from and use the changes to have a more effective ministry," Hull said.

Although he is retiring from pastoral roles, Hull's ministry is not over. "I'll still be in the ministry. I'll just be serving in a different capacity," he said.

Hull and his wife, Jane, moved to Watkinsville, Ga., where Jane was elected pastor of Union Christian Church. He will serve as coordinator for the Center for Healthy Churches-Southeast.

They have two children and one grandchild. (Maggie Walsh)



HULL

### Skyland Boulevard pastor Garner marks 25 years

Jimmy Garner celebrated his 25-year anniversary as pastor of Skyland Boulevard Baptist Church, Tuscaloosa, with a reception and special service Aug. 3.

"It's been a great joy to be able to serve a congregation for 25 years," Garner said.

Prior to Skyland Boulevard Baptist he served as pastor of Open Acres Baptist Church, Montgomery; Hollywood Baptist Church; and Bethany Baptist Church, Section. He also served as minister of education and evangelism at a church in Mississippi.

While he has loved serving churches, Garner never expected that his career path would include the role of pastor.

Garner accepted Christ at the age of 38 while he was working in the sales industry.

By the age of 40, he had accepted the call into ministry despite being two years shy of retiring from his sales job. "The only thing that mattered to me is to do what the Lord wanted me to do," Garner said of the career change.

To celebrate the anniversary Aug. 3, Skyland Boulevard held a reception at 3:30 p.m. as a time of fellowship with light refreshments and a celebration service at 6 p.m. Members from Garner's previous churches, as well as family from Tennessee, gathered with the Skyland Boulevard church family to honor him.

The service was filled with testimonies and stories of Garner's impact in participants' lives.

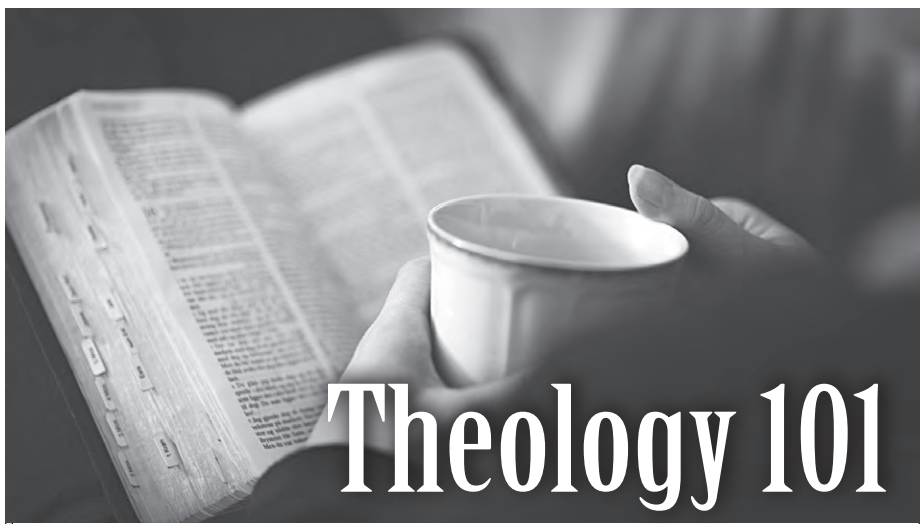
As a gift, the church is giving him a nine-week sabbatical. Garner plans to use the time to refresh and evaluate his ministry.

He said a sabbatical is "one of the best things a church can do for a pastor."

Garner and his wife of 56 years, Carolyn, have one daughter and one grandson. (Maggie Walsh)



GARNER



# Theology 101

BIBLICAL THEOLOGY FOR PEOPLE IN THE PEW

## Holy Spirit and Holy Living

# Walking Worthily (Part 1 of 2)

By Jerry Batson, Th.D.  
Special to The Alabama Baptist

**G**ood theology should have an impact on how a person lives so as to please God. We often use the figure of walking to speak of how we live. For example, we might refer to the Christian life as one's Christian walk. First Thessalonians 4:1 speaks of how we "ought to walk and to please God." The imagery of walking is used multiple times in Ephesians to set forth aspects of Christian living. For a few weeks we will follow this imagery through chapters 4 and 5 of Ephesians to focus on a theology of Christian living.

We begin with Ephesians 4:1, "I therefore the prisoner of the Lord beseech you to walk worthy of the calling with which you were called." "Worthy" (axios) is an interesting word that had a picturesque use. Merchants in Bible times often used a balance scale to weigh out a customer's purchase. A standard weight placed in the pan on one side of the scale would be matched by a quantity of the item being purchased in the opposite pan. The term for worthy was used to say the purchased goods weighed the same as the standard weight. Using that idea we might say that a worthy walk is Christian living that weighs the same as the Christian calling. Walking worthily as Christians requires that our practice weigh the same as our profession, our behavior weigh the same as our beliefs, our conduct weigh the same as our confession and our work weigh the same as our worship.

### Called into God's kingdom

Back to Ephesians 4:1, which calls us to walk worthy of our Christian calling. We often think of calling in terms of a specialized or vocational calling. We say that a person has been called to be a preacher or a missionary. In this specialized sense, only certain individuals have received such a calling from God. However, in a general sense all Christians have been called. According to 1 Thessalonians 2:12, all of us are called into God's kingdom. In 1 Peter 5:10, we read that all of us are called

unto eternal glory. In this general sense of every Christian being called, Ephesians 4:1 gives us the idea of being called to live in a manner commensurate with our Christian calling into God's kingdom and unto His glory.

The following verses in Ephesians 4:2-3 suggest that a worthy Christian walk is one that is committed to cultivating Christlike attitudes. Five such attitudes are set forth. Worthy Christian living involves walking "with all humility" after the pattern of the One who humbled Himself (Phil. 2:8). A worthy walk also involves the Christlike quality of gentleness, a quality Jesus frequently showed undeserving people, but not religious hypocrites.

### Steadfastness of Jesus

Patience and forbearance are yet other aspects of Christlikeness. We might think of patience as inner endurance when life's circumstances seem against us. Such was the steadfastness of Jesus when He set His face toward Jerusalem and its cross. If patience speaks of remaining steadfast amid unfavorable circumstances, forbearance speaks of being tolerant of exasperating people. Putting up with negative circumstances and provoking people is the Christlike way to live each day.

Walking worthily of our Christian calling also calls for love. Being more than sentiment or feeling, Christlike love is a choice to see the highest good in others and to value them for what we see. When we cannot do so His Spirit can enable us since "God's love has been poured into our hearts by the Holy Spirit who has been given to us (Rom. 5:5)."

*Jerry Batson, retired associate dean of Beeson Divinity School at Samford University and professor at several schools of religion, is pastor of First Baptist Church, McCalla.*



# Across ALABAMA'S Associations

## AUTAUGA

► **First Church, Prattville**, will hold the "Stronger, Finding Hope in Fragile Places" event Sept. 25, 6:30 p.m. Author and Bible teacher Angela Thomas will speak. To register call 334-365-0606 or join the Facebook event page "Angela Thomas at FBC." Travis Coleman is pastor. ► **Liberty Church, Deatsville**, will celebrate its 150th anniversary homecoming Sept. 17. The event will feature a presentation by the Alabama Baptist Historical Commission from Samford University in Birmingham and special music by former music minister Rick Robertson. Sunday School will meet at 10 a.m. with worship, celebration and a covered dish lunch to follow. Joey Bentley is pastor. ► **White Pond Church, Prattville**, will celebrate its 102nd anniversary Sept. 27-28. Uplifted will perform at 6 p.m. on Saturday and at 10 a.m. on Sunday. Former pastor Warren Culver will speak at 11 a.m. on Sunday. Lunch will follow.

## BIRMINGHAM

► **Robinwood Church, Birmingham**, will host a concert Sept. 21 at 11 a.m. and 1:30 p.m. The event will feature music by Uplifted and Tommy Chesser will speak. Dale Creel is pastor. ► **Hilldale Church, Center Point**, will host a community movie night Sept. 21, 5:30 p.m. "God's Not Dead" will show as well as a kid-friendly movie for ages 10 and under. Popcorn and Coke will be provided. For tickets call 205-853-3000. Ron Pate is pastor. ► **Huffman Church, Birmingham**, will host famed storyteller Dolores

Hydock on Sept. 18, 11 a.m. She will perform "Voices of Chandler Mountain." Lunch will follow. For information about the cost and to register call 205-836-2294 ext. 314. Steven Weems is pastor.

## CHILTON

► **Concord Church, Clanton**, will celebrate homecoming Sept. 14, 9:30 a.m. Randal Mims is pastor.

## COFFEE

► **County Line Church, Enterprise**, will hold four fall discipleship studies beginning Sept. 14, 5 p.m. The studies will continue weekly through Nov. 30. For more information about these studies call the church office at 334-347-6082 or email clbc@clbconthe.net. Danny Wiggins is pastor. ► **Lee Street Church, Enterprise**, will host the "Ladies & Girls Luncheon" on Sept. 20, 11 a.m. in the fellowship hall. Kelly Owens will speak. RSVP to Peggy Clinansmith at 334-347-0031 by Sept. 14. Larry Doster is pastor. ► **New Home Church, Enterprise**, will celebrate "Back to Church Sunday" on Sept. 21. Breakfast will begin at 8:30 a.m., The Benton Brothers will perform at 10:30 a.m. and Rick Hayes will speak afterward. The church also will host revival services Sept. 22-24, 7 p.m. For information call 334-347-3646. Cliff Quincey is pastor.

## MADISON

► **Murphy Hill Church, Toney**, will host a southern gospel singing Sept. 21, 6 p.m. featuring The Unity Quartet. For information call 256-828-3171. Mike McFarlen is pastor. ☪

## Alabama Baptist DR teams working in New York following floods

**W**hen late August storms swept across Midwest and New England states leaving widespread tornado and flood damage, state conventions were once again called on to assist with disaster relief.

Mike Flannery, disaster relief director for the Baptist Convention of New York, issued a call for assistance after more than 13 inches of rain fell in less than two days in mid-August. Alabama Baptists responded, being familiar with the area after having provided long-term response for Staten Island after Hurricane Sandy.

Alabama Baptist Disaster Relief has deployed cleanup, recovery and mud out teams supported by feeding and chaplaincy personnel to the Central Islip flood impact area of Long Island.

Cleburne Baptist Association's unit and a unit from District 4 comprised of volunteers from East Liberty and Tuskegee Lee Baptist associations have responded.

Flannery was quick to express appreciation for disaster relief volunteers supporting this effort, citing multiple decisions for Christ as a result of the ministry being provided.

Mel Johnson, disaster relief strategist for the Alabama Baptist State Board of Missions, voiced Alabama's continued commitment to assist.

Ron Warren, Alabama Baptist's cleanup recovery and chainsaw coordinator, has placed additional Alabama volunteers on alert for response if assessments on Long Island determine the need for more teams. (SBOM, TAB)

**For more information about Alabama Baptist Disaster Relief, visit sbdr.org.**

## Correction

In an announcement in the Aug. 21 issue, Sparks Gap Baptist Church, Bessemer, was listed in the wrong association. It is in Mud Creek Baptist Association.

# 'Pilgrimage of a Promise'

## Alabama pastor, evangelist walks across Alaska

By Carrie Brown McWhorter  
Correspondent, The Alabama Baptist

**R**ick Hagans describes Alaska as beautiful, big and brutal, but he didn't let fear of the wilderness prevent him from taking his "Pilgrimage of a Promise" through the natural beauty of the country's largest state.

Hagans, founder of Harvest Evangelism in Opelika, began his journey through Alaska on July 21 and walked about 800 miles before he finished his trip Aug. 22.

The walk across Alaska was the latest in a series of pilgrimages that began in 1996 as part of a challenge to provide shoes for children he met while on a missions trip in Mexico. Hagans has a bigger mission than shoes in mind on each trip, however.

"The goal of my walking is to get people off their church pews to do something for God," he said. "Taking a step is elemental, but taking a step for Christ is spectacular."

Hagans has taken many steps for Christ in the past two decades. His first walk took him 300 miles across Alabama, east to west. His goal was to collect 10 pairs of shoes for each mile. The next year he walked across Alabama from north to south. Then he began taking his pilgrimages to other states. With the completion of Alaska he has now walked more than 8,000 miles in 35 states.

Alaska presented many challenges to Hagans. Though it is an enormous state, encompassing more than 6.5 million square acres, Alaska has few major highways.

On previous trips Hagans would walk all day then hitchhike back to his vehicle to travel ahead and rest. If he could not catch a ride he would camp overnight. In Alaska that was not possible because of the bears.

There were few cars and people to lend assistance along

the miles of isolated highways. Hagans said he walked three days during one stretch and never saw a house or another person.

The primary support he did have was from his guide, a military veteran named Broken Spirit. Hagans considered meeting Broken Spirit his first divine appointment of the Alaska trip.

"We pray that on each trip if there are people who can't get to a church or can't get to a preacher, that God is going to bring the preacher to them so he can bring Christ to them," Hagans said.

Meeting Broken Spirit, whose name described both his spiritual and physical condition, not only allowed Hagans to share the gospel with the man and his son but also allowed supporters of Hagans' ministry to help the family financially.

"Here is a man living in Alaska in a travel trailer with a broken heater, but through the help of people following this walk he

now has money to fix his heater and keep his son warm," Hagans said.

Throughout his journey Hagans met others in need of encouragement from the Lord and found companionship among other travelers. A retired truck driver fighting diabetes. A young mother living in an RV park so she can be near her daughter. A restaurant and bar owner who had been asked not to return to the local church.

"All pitched in and sat down to share a meal and a bit of their heart with 'the walking preacher,'" Hagans posted on Facebook on Aug. 16.

On each trip Hagans knows he will meet people who might never walk into a church but who just might talk to a walking preacher. He sees every one of these opportunities as a "big deal" because God makes them happen.

### Shoe donation

"I tell people we can all do something. Faith invites you to take a step," he said.

Though Hagans is happy to accept shoe donations from those he meets on his pilgrimages, every offer of help is a chance to remind people that God is work-

**"The goal of my walking is to get people off their church pews to do something for God."**

**Rick Hagans  
founder, Harvest  
Evangelism**

**For more information about Rick Hagans and Harvest Evangelism, visit [www.harvestevangelism.org](http://www.harvestevangelism.org).**



Photo by Kim Hagans

Rick Hagans, founder of Harvest Evangelism in Opelika, walks across Alaska on his latest pilgrimage. His journey began July 21, and he walked about 800 miles before he finished Aug. 22.

ing in their own communities. Most shoes are collected after the walk, he said, nearer the annual Christmas missions trip to Mexico when a trailer-load of shoes will be delivered to families there. But when people from Scotland, China, New Zealand, Oregon, Texas or New York ask

how they can help, Hagans tells them to get shoes.

"Give them to people in your community. Find a church or charity at home and get involved. Every offer of help is a further opportunity to direct that individual toward Christ," Hagans said. "That's what the gospel is about." ❧

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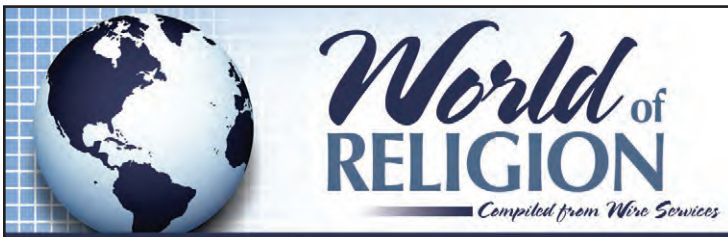
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**Third missionary doctor tests positive for Ebola**

MONROVIA, LIBERIA — Missionary doctor Rick Sacra working for SIM USA in Liberia tested positive for the Ebola virus and was flown to Nebraska Medical Center in Omaha on Sept. 5 for advanced treatment.

The American doctor was treating obstetrics patients at SIM's ELWA hospital in Monrovia. He was not treating Ebola patients in ELWA's Ebola isolation unit, a facility separate from the main hospital on the missions organization's 136-acre campus. It is not yet known how the doctor contracted the virus specifically.

Upon onset of the symptoms, the doctor immediately isolated himself and was transferred to the ELWA Ebola 2 Care Center and received care until his departure to Nebraska.

"My heart was deeply saddened but my faith was not shaken when I learned another of our missionary doctors contracted Ebola," said Bruce Johnson, president of SIM USA. "As a global mission we are surrounding our missionary with prayer, as well as our Liberian SIM/ELWA colleagues who continue fighting the Ebola epidemic in Liberia."

For more information, visit [www.simusa.org/ebolacrisis](http://www.simusa.org/ebolacrisis).



# Ethics conference

## ERLC conference to discuss homosexuality, marriage, divorce

**S**ponsored by the Southern Baptist Convention's Ethics & Religious Liberty Commission (ERLC), a national conference titled "The Gospel, Homosexuality and the Future of Marriage" will be held Oct. 27-29 in Nashville.

ERLC President Russell D. Moore said the conference reflects "my primary mission [for] preparing the next generation of evangelical leaders to live in the culture as faithful Christians who are holding to the ancient truths of Christianity, including a bold presentation of the Christian sexual ethic."

That sexual ethic found in the Bible and taught by the church of Christ for nearly 2,000 years now stands increasingly in disfavor. Americans are more supportive of homosexual rights than ever. Same-sex "marriage" is making rapid gains in federal courts and state legislatures as well as in public opinion. The movement for transgender rights continues to advance.

The conference, to be held at

the Opryland Hotel in Nashville, will bring together "leading thinkers and pastors on these issues to help equip a new generation to stand for marriage in tough times, to prepare us to be faithful people of the gospel — with a message of both truth and grace," Moore said.



MOORE

The conference will address such questions as:

- ▶ How can the Church minister effectively to those who identify as lesbian, gay, bisexual or transgender?

- ▶ How does a Christian with same-sex attraction live in sexual faithfulness?

- ▶ Why did God design marriage for the common good?

- ▶ How should a pastor counsel a same-sex couple who want to join his church?

- ▶ How has the divorce culture affected marriage in churches and communities?

In addition to Moore, speakers at the conference will include Rosaria Butterfield, author of "The Secret Thoughts of an Unlikely Convert," which describes her journey from a lesbian lifestyle to Christ; R. Albert Mohler Jr., pres-

ident of Southern Baptist Theological Seminary in Louisville, Ky.; Sherif Girgis, co-author of "What Is Marriage? Man and Woman: A Defense"; J.D. Greear, lead pastor of The Summit Church, Raleigh-Durham, N.C.; David Platt, newly elected president of the International Mission Board; Dennis Rainey, president of FamilyLife; Sam Allberry, British pastor and author of "Is God Anti-Gay?"; Jennifer Marshall, director of domestic policy studies at the Heritage Foundation; and many others. (BP, TAB)

**For more information about the conference and the full schedule, visit [erlc.com/conference](http://erlc.com/conference).**

**To register for the conference online, visit [erlc.com/conference/registration/](http://erlc.com/conference/registration/). A special 10 percent discount is now available through Sept. 30 using promo code "ALB14."**

# SAVE THE DATE

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# CAMPUS News



## JUDSON COLLEGE

► **Ann Hasseltine Missionary Society Re-established:** Judson College in Marion has re-established the Ann Hasseltine Missionary Society. Ann Hasseltine, who married Adoniram Judson and set sail for the Far East in 1812, was the first American woman to serve as a foreign missionary.

The original society was first organized in 1840, just two years after Judson's opening, and flourished for more than 75 years. The new society meets on the first Sunday of each month to provide learning opportunities for those interested in global missions. For information contact Laura Lee at 334-683-5122 or llee@judson.edu.

## SAMFORD UNIVERSITY

► **Samford to Observe Hispanic Heritage Month:** Samford University's tribute to Hispanic

Heritage month in September will include films and a lecture by Samford history professor Carlos E. Aleman. The events are open to the public.

Activities begin with the film "The Stranger" on Sept. 17 at 5:30 p.m. in Christenberry Planetarium. The documentary focuses on the immigration issue from a Christian perspective.

A second documentary, "Which Way Home," will be shown Sept. 23 at 5:30 p.m. in Christenberry Planetarium. The film tracks the experiences of three Central American children who migrate through Mexico trying to reach the United States.

Aleman will speak at a "Lunch and Learn" event starting at 11:30 a.m. on Oct. 15 in the Howard Room in Beeson University Center. To register, visit <https://www.eventbrite.com/e/lunch-and-learn-hispanic-heritage-month-tickets-12915640027>.

► **Green to Deliver Holley-Hull Lectures at Samford:** Joel Green, dean of the School of

Theology and professor of New Testament Interpretation at Fuller Theological Seminary in Pasadena, Calif., will deliver the annual Holley-Hull Lectures at Samford University Sept. 17-18. "Good News to Whom?: Reflections from Luke's Gospel" will be the theme.

The first lecture will be at Mountain Brook Baptist Church, Birmingham, Sept. 17 at 6 p.m. Green also will speak twice at Samford on Sept. 18 — at 10 a.m. in Reid Chapel and at 3 p.m. in Brooks Hall Auditorium.

The Howard L. and Martha H. Holley Lectures honor the late William E. Hull, former Samford provost and research professor.

## UNIVERSITY OF MOBILE

► **Project Serve Highlighted:** The University of Mobile's (UMobile) annual day of service, Project Serve, is in the spotlight as an example of how Mobile area universities contribute to the community. Flanked by university represen-

tatives including UMobile President Mark Foley, Mobile Mayor Sandy Stimpson said in an Aug. 13 news conference that higher education and the city are working together to make Mobile better.

As part of that effort, UMobile will send teams out Sept. 26 to area parks to work on landscaping and other needs identified by the city. Teams also will volunteer at sites such as assisted living centers, community organizations, Habitat for Humanity, food banks and homeless shelters.

► **UMobile Chapel Services Showcase Nationally Known Communicators:** Joy Eggerichs, director of Love and Respect Now and author of the small group study The Illumination Project, discussed issues of faith, life and relationships during a recent University of Mobile chapel service.

Others speaking in chapel during the first few weeks of fall semester were Christian hip-hop and spoken word artist and poet Propaganda, modern folk/worship duo All Sons & Daughters and Fermi Project founder Gabe Lyons. ☞

## MARKET PLACE

FOR INFORMATION ABOUT PLACING A CLASSIFIED AD, CALL THE ADVERTISING DEPARTMENT OF THE ALABAMA BAPTIST, 205-870-4720, EXT. 102, OR EMAIL ADS@THEALABAMABAPTIST.ORG. COPY DEADLINE IS TWO WEEKS BEFORE PUBLICATION.

### CHURCH POSITIONS

**PASTOR:** Dwight Baptist Church is seeking a full-time pastor. Please send resumes to: ATTN: Pastor Search Committee, 520 North 29th Street, Gadsden, AL 35904, or email a resume to: [dwrightbaptistchurch@comcast.net](mailto:dwrightbaptistchurch@comcast.net).

**FULL-TIME PASTOR:** Send resumes to: Concord Baptist Church, Pastor Search Committee, 5951 Warrior River Road, Bessemer, AL 35023. Email: [concordbaptist@bham.rr.com](mailto:concordbaptist@bham.rr.com).

**MINISTER OF WORSHIP:** Concord Baptist Church in Calera, Ala., is accepting resumes for a part-time minister of worship to lead two blended services on Sunday morning. Please email resumes to: [randynell@charter.net](mailto:randynell@charter.net).

**MUSIC MINISTER:** Verbena Baptist Church, Verbena, Ala., is taking resumes for part-time music minister. For details or questions, contact church or send resumes to: [verbenabaptist@att.net](mailto:verbenabaptist@att.net).

**PART-TIME WORSHIP LEADER:** Wilmer Baptist Church is searching for a Spirit-led, experienced individual to fill a part-time worship leader position. This individual will be responsible to lead choir, contemporary worship service and work with instrumentalists. For more details, visit [www.wilmerchurch.com](http://www.wilmerchurch.com).

**MINISTER OF STUDENTS & COLLEGE:** First Baptist Church of Piedmont, Ala., is accepting resumes for full-time position of minister of students and college. Please email resumes to: [sandra5131950@yahoo.com](mailto:sandra5131950@yahoo.com).

**TWO POSITIONS AVAILABLE:** Deerfoot Baptist Church in Trussville is seeking two part-time positions: interim preschool/children's minister and interim student minister. Experi-

ence required. Please submit resumes or questions by email to: [phall@deerfootbaptist.org](mailto:phall@deerfootbaptist.org).

**YOUTH MINISTER:** Candidate should be a Christian with a clear calling to minister to youth. Must be committed to prayer, Bible study, disciple-making and the local church. Email resume with both personal and ministerial references to: [glwalker20@gmail.com](mailto:glwalker20@gmail.com).

**MINISTER OF YOUTH:** First Baptist Church of Blakely, Ga., is currently receiving resumes for the position of minister of youth full time. Please send resumes to: [kalderman@fbcblakely.com](mailto:kalderman@fbcblakely.com).

**STUDENT MINISTER:** Verbena Baptist Church, Verbena, Ala., is now accepting resumes for a part time student minister. Please submit resumes or questions to: [verbenabaptist@att.net](mailto:verbenabaptist@att.net).

**STUDENT MINISTER:** Liberty Baptist Church in Alliance, Ala., is seeking a part time/bivocational student minister. Salary will be in the form of a parsonage provided to live in. If interested, applicants need to send resumes to: Liberty Baptist Church, 8218 Alliance Short Creek Road, Bessemer, AL 35023, or you can email it to: [jhandleybama@att.net](mailto:jhandleybama@att.net).

**BIVOCATIONAL STUDENT MINISTER:** South Hamilton Baptist Church is currently seeking resumes for bivocational student minister. Please email resumes to: [southhamilton@gmail.com](mailto:southhamilton@gmail.com) with Student Minister as the subject or mail to: South Hamilton Baptist Church, ATTN: Student Minister Search Committee, 1805 Military Street S, Hamilton, AL 35570.

**DIRECTOR OF CHILDREN'S MINISTRIES:** Ooltewah Baptist Church is seeking a full-time director of children's ministries. Mail resume to: Children's Ministry Search Committee,

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## Want to know GOD?

By Pastor Jackie Kay  
Central Park Baptist Church, Decatur

Salvation, God's gift of forgiveness, a personal relationship with Jesus Christ, purpose, hope, joy, peace ... all of this and much more is God's gift to everyone who believes in Jesus Christ as their Lord and Savior. The word "believe" includes more than simple mental acknowledgment. It also includes repentance.

In Luke 13:5 Jesus said, "I tell you unless you repent, you will all perish." "Repentance" literally means "a change of mind ... a change of direction ... turning around."

The word translated as "repentance" is the Greek word μετάνοια (metanoia), which is a compound word of the preposition "meta" (after, with) and the verb "noeo" (to perceive, to think, the result of perceiving or observing) and the noun "nous" (mind). Metanoia is a change of mind accompanied by regret ("godly sorrow"), as in 2 Corinthians 7:10, "For godly grief ("sorrow," KJV) produces a repentance not to be regretted and leading to salvation."

Jesus proclaimed the message of repentance in Luke 24:46-47. John the Baptist proclaimed it in the wilderness (Matt. 3:2). Peter admonished men to repent in his sermon at Pentecost (Acts 2:38) and Paul declared the need to repent in Acts 17:30-31.

Repentance is preceded by conviction of sin and godly sorrow over sin. It is then a decision to turn from sin and to Christ.

Repentance is a change of mind about sin that leads to recognition of the ugliness of sin, a confession of personal responsibility for sin and a turning away from sin. The thief on the cross who repented said, "We deserve our death penalty because of how we lived."

Repentance is a change of mind about the Savior. The rejected Christ becomes the received Christ. Jesus becomes the Lord and Master of our lives.

Repentance is a change of mind about service. Selfish living is replaced by service to Christ. Obedience to Christ replaces disobedience. Men come to God through repentance and faith (Acts 3:19; Ps. 51:17). ☞

# A Certain Trumpet

Sermons by Alabama Baptists

The Ten Commandments — Ninth in a series

## From False Witness to Builder of Others

**Y**ou're a liar!" When he was a small child, this exclamation became a go-to declaration for my son when his interpretation of things disagreed with anyone else's — including his mother's and mine. I still remember clearly the indignant feelings that flew all over me the first time my son aimed those words at me. I was hurt and angry and shocked that my own child could make such an accusation, especially considering that my life's pursuit was the communication of God's truth.

And yet, in his young mind, things were very black and white: what had been said did not agree with the truth as he perceived it; it was therefore a lie, and the person saying it was thus a liar. On top of that, he didn't mind saying it. It took a little while to break my son of pointing his tiny, accusatory finger at people — like a prosecutor in a courtroom drama — and proclaiming them to be liars, but for a while everyone was a target.

Looking back now, there was something refreshing about the clarity of my son's thinking in those days. It's easy to be wistful regarding such clear pursuit of the truth when in today's world shading the truth and flat-out lying have been raised to an art form. Back in 1880, Mark Twain wrote "On the Decay of the Art of Lying," an essay in which he humorously decried how lying as an art form had degraded, and he called for this "sweet and loving art" to be "cultivated" once again. How pleased Twain would be to see how well it's flourishing today.

In the context of the commonplace nature of lying in today's society, we read Exodus 20:16, the ninth commandment, in which God directs us not to bear false witness against our neighbor. On the face of it, this command unequivocally reminds us of exactly what lying is: sin.

### Lying is sin

It's not difficult to find Scripture passages that declare the evil nature of dishonesty (see Prov. 12:22, "Lying lips are an abomination to the Lord."), but there's certainly none so starkly powerful as Jesus' statement in John 8:44.

In this passage, Jesus tells us the devil is "the father of lies," and when he



By Scott Guffin, Ph.D.

Scott Guffin has served as pastor of Liberty Park Baptist Church, Vestavia Hills, since 2004. He is a graduate of Samford University and Southern Baptist Theological Seminary. He and his wife, Beth, have two children.

lies he is simply speaking from his nature. Where then are we speaking from when we lie? In Matthew 15:19, Jesus says that things such as adultery, evil thoughts, murder, theft — and false witness and slander (both forms of lying) — come from the heart of a man.

This means when lies come out of our mouths, there's something rotten within our hearts. Even worse, it also means the source of this lying motivation in our hearts is none other than the enemy himself. So when we lie, we're setting aside God's direction and influence in our lives, and we're giving place to the enemy. That's sin.

Beyond being a command solely about lying, however, the ninth commandment particularly speaks of dishonesty in regard to other persons. While the Bible is clear that lying is sinful, in this passage God's specific intent is to call us to honesty when speaking of others. He does this because, in addition to being outright evil, lying about another person causes harm.

### Lying damages others

In this age of constant access to cable and online news, our society has become very political. People on both ends of the political spectrum rail about the inadequacy of each other's policies, all the while growing in their contempt for one another. As slings and arrows are fired, the aim often moves from the politics to the personal, and characters are assassinated and the integrity of individuals is called into question.

This approach of defeating not just an opponent's ideas but of demolishing one's opponents entirely has become such a standard mode of operation that we have

even given it a name: "the politics of personal destruction." But honestly it's nothing new; we have been practicing the personal destruction of others pretty much since the fall of humanity.

Of course, one of the most effective weapons for destroying others is the well-placed lie. A little word of gossip here, a little slanderous accusation there and we've put into play an age-old strategy that is sure to put a serious smear on our enemy's reputation. We have damaged him in the sight of others, with the intent of wounding him and humiliating him. Having assigned ourselves the roles of prosecutor, judge and jury, we have acted condemnably toward another, all the while standing apart from the truth.

Such acts stand in total contrast to what Jesus declared to be the second greatest command — to love my neighbor as I love myself (Matt. 22:39). And yet our tendency to gossip and slander is so deeply ingrained into us that it seems to be inextricable. How do we overcome such parasitic sin and become obedient to God's command?

### Honesty requires transformation

Changing the way we speak is not just as simple as flipping a switch; it requires true spiritual transformation.

In Colossians 3:1–11 and Ephesians 4:20–25, Paul reminds us that our spiritual conversion must work its way outward to the point that our thoughts, attitudes, speech and behavior are conformed to the image of our Lord, Jesus Christ. When this occurs, honesty toward and about others becomes a natural part of our character, because we've been changed.

Our responsibility in all this is to "put off the old self" and to "put on the new self" by drawing close to God and discovering more and more how to please Him (1 Thess. 4:1). As we submit ourselves to Him, God's Spirit accomplishes His work in us, and He transforms us from false witnesses to people whose words build up and encourage others. And that's who we're supposed to be.

"Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen," Ephesians 4:29. 📖

## Millennials focus on theologically rich music, Rainer says

(continued from page 1)

In a blog post titled "The Question about Worship Style," Rainer said that after nearly three decades of "worship wars," millennials prefer to focus on quality over style.

"They (Millennials) will walk away from congregations that are still fighting about style of music, hymnals or screen projections, or choirs or praise teams. Those are not essential issues to Millennials, and they don't desire to waste their time hearing Christians fight about such matters," Rainer wrote.

Instead he wrote, "their focus is on theologically rich music, authenticity and quality that reflects adequate preparation in time and prayer."

As a result, some millennials are drawn to denominations or churches where formal liturgies and observance of the Lord's Supper are practiced regularly as part of worship.

For example, Open Door Baptist Church, Tuscaloosa, in Tuscaloosa Baptist Association observes Communion monthly. KJ Pugh, associate pastor of education and missions at Open Door Baptist, believes Millennials, the church's best-represented age group, respond to the ordinances as powerful reminders of Christ's gospel.

### Gospel-reminders

"Corporate worship is meant to refresh our faith in the gospel, and many Millennials want these gospel-reminders built into the natural rhythm of their lives," Pugh said. "As a consequence we are seeing more and more congregations increase how frequently they partake of the Lord's Supper, with many churches opting to do it every week."

Though some argue that weekly observance of Communion or liturgical readings can become ritualistic, Wilson believes that any element of worship can become ritualistic.

"Ultimately worship comes down to the heart of the person," he said.

Worship also is not about the staging of the platform, the construction of the pulpit or the clothes people wear, Williams said. At First, Demopolis, changes in the sanctuary were made to help people feel more relaxed. Those changes have led to a different atmosphere during worship, one that appeals to millennials and baby boomers alike, Williams said.

"We are not a contemporary church by my definition and we may never be," Williams said. "But where we are headed now is really something that our church appreciates and is helping us reach a broader group in the community."

Travis Collins, director of missions advancement for Fresh Expressions, a Virginia Baptist Mission Board program that helps churches navigate the challenges posed by a postmodern culture, envisions a time when churches will be unable to put terms like "contemporary" or "traditional" on marquees because they won't mean anything to most Christians.

"I think the days of what we presently know as contemporary worship will soon be behind us," he said. "I don't think the answer is going to be what we now call traditional worship. I believe the answer is going to be something that we have not quite figured out." 📖

"And if the bugle gives an indistinct sound, who will get ready for battle?" 1 Cor. 14:8

Harrison Hughes (left), Kory Van Matre (second from right) and Seth Brasher (right) present a check to Doris Wood-Littleton, executive director of Home of Grace.



UMobile photo

# Someone You Should Know

By Leigh Pritchett, Correspondent, *The Alabama Baptist*

## Helen Syx



*Pleasant Ridge Baptist Church, Hueytown  
Bessemer Baptist Association*

**FAVORITE VERSE:** Jeremiah 33:3

**FAVORITE HYMN:** "Great Is Thy Faithfulness"

**HOBBIES:** Reading and traveling

### SYX

**FAMILY STATUS:** Widow for six years after 58 years of marriage to husband, Floyd; daughter, the late Vicki Stegall; son, Randy Syx; two grandchildren; one great-grandchild

For 69 years Helen Syx, 80, has been a member of Pleasant Ridge Baptist Church, Hueytown. She was an employee there for 54 years, serving 43 years as financial and pastor's secretary. Now she volunteers in the office three days a week. So it is no wonder that her husband and she were deemed "Mr. and Mrs. Pleasant Ridge" in 2007 by their church. She laughed as she said she has served on possibly every committee in her church. Currently she is a member of four of them (cemetery, finance, history and committee on committees), the senior adult choir and the Woman's Missionary Union, is assistant Sunday School teacher and associate treasurer. Formerly she was a church trustee and is past president of Alabama Association of Baptist Secretaries. In her community she is a poll worker, member of the Chamber of Commerce and Hueytown Historical Society, past president of Hueytown Study Club and has been recognized by the City of Hueytown.

**Q: What influences in your life pointed you to Christ at the beginning of your faith journey?**

A: One of our Sunday School teachers when I was 11 years (old). His name was Fred Jordan. He led me to the Lord. He went on to be a preacher. He has passed away.

**Q: When and how were you led into your ministry work?**

A: We had a secretary (at the church). I came by here

and she needed help. I was a real good typist. I started doing our newsletter once a week for five years. Then I was hired on permanently.

**Q: What does your ministry work demand?**

A: It demands that I answer the phone, help people, keep up with membership, whatever they need me to do. You never know what you're going to do from one day to the next.

**Q: What do you get from your ministry work?**

A: Satisfaction, the feeling that I am doing something to help somebody.

**Q: How do family members support you?**

A: They're wonderful. They've never had any problem with it. I've got three sisters and two brothers [who] are members here. I've got a brother-in-law and sister on staff here.

**Q: How do you see yourself involved in this in the future?**

A: As long as I'm able to get around. It gives me something to do besides sit at home. I couldn't sit at home because I've been active too many years.

**Q: What difference will this ministry work make for you in the future?**

A: As long as I can, I want to be able to do it.

**Q: What difference has Jesus Christ made in your life?**

A: All the difference in the world. It has been wonderful.

# 'Rhymz With Grace'

## UMobile students donate winnings from 'American Bible Challenge' game show to Home of Grace

After a YouTube music video spoof of "Thrift Shop" sent three University of Mobile (UMobile) students to compete on Game Show Network's "The American Bible Challenge" (read story at [www.thealabamabaptist.org](http://www.thealabamabaptist.org)), the trio decided to give something representative of their winnings — a check for \$45,000 — to Home of Grace for Women in Eight Mile.

### New flooring

According to [al.com](http://al.com), Home of Grace, a residential recovery program for women, plans to use the money to install a new floor in the cafeteria which was last updated more than 30 years ago.

The students chose Home of Grace because

two of them had volunteered there during Project Serve, the university's annual day of service.

Harrison Hughes, Seth Brasher and Kory Van Matre, all worship leadership majors, competed as Rhymz With Grace on "The American Bible Challenge."

They made it to the final round in Season 3 but lost in July to the Bible Belts, according to [al.com](http://al.com). Brasher graduated in the spring.

Home of Grace executive director Doris Wood-Littleton said that although the students told host Jeff Foxworthy on the show that the winnings would go to fund a playground at Home of Grace. Since that time UMobile alumni have offered to fund a playground. (TAB)

## REFLECTIONS



"I WISH I COULD FIND A WAY TO COMMUNICATE GOD'S MESSAGE TO OUR MOBILE SOCIETY AND IN PLAIN ENGLISH SO THEY CAN'T POSSIBLY MISS IT."

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# 'True representatives of CHRIST'

## Cowley 'MK' Scholarship celebrates special bond

An idea that began in the hearts of a group of Samford University graduates has resulted in an endowed scholarship fund to assist Missionary Kids (MKs), children of missionaries, who attend the school.

The Bill and Audrey Cowley MK Scholarship honors the former career missionaries who over the course of three decades were surrogate parents to scores of MKs attending Samford.

The Cowleys served in Nigeria for 23 years before Bill began a 16-year tenure (1977-1993) on the Samford religion and speech faculty. In 1979, Audrey became treasurer of national Woman's Missionary Union.

In spring of 2014 the scholarship fund became part of Samford's Legacy League roster of scholarship funds and will soon be able to be awarded to students.

The Cowleys were naturals at nurturing MKs, who at one time during the 1980s numbered almost 100 at Samford.

"We realized that we were not a substitute for their parents, but we tried to be of help in any way possible," Bill said of their relationship with MKs. "Sometimes only a hug can help."

Their helpfulness included many trips to the airport for pickup or delivery and caregiving in medical emergencies.

Their legion of admirers includes 1978 Samford graduate Kevin Reece, who knew the couple in Nigeria and at Samford.

"It's difficult to express the magnitude of the impact the Cowleys have had on me nearly my whole life," said Reece, who first felt the influence of their faith and dedication to missions during his youth in Nigeria where his parents were missionaries.

"I consider Bill and Audrey to be true representatives of Christ in this world," he said.

For more information, visit [www.samford.edu/legacyleague](http://www.samford.edu/legacyleague), call 205-726-2247 or email [ssmith12@samford.edu](mailto:ssmith12@samford.edu). (Samford)



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# SUNDAY SCHOOL LESSONS

For September 14

## Explore the Bible By Jay T. Robertson, Ph.D. Assistant Professor of Christian Ministries, University of Mobile

### PAY ATTENTION Hebrews 2:1-4

One of the ancient symbols for the Church is a ship. The idea originated in the Gospel accounts when Jesus compelled His disciples to get into the boat and sail to the other side of the Sea of Galilee and then they encountered the ferocious storm (Matt. 14:22-33; John 6:16-21). Ancient art typically pictures the Twelve crowded into a stylized little boat with their wide-eyed faces visible above the sides of the boat.

It is a particularly appropriate symbol of the church to which the Book of Hebrews was written, a church under stormy siege. This church was probably a small house church somewhere in Italy, possibly in or around Rome. It is easy to imagine the huge waves that were poised above their "little boat" amid the persecutions of the Roman Emperor Nero. Some in the church also were in danger of being blown away from their moorings and drifting back into "the Dead Sea of Judaism."

#### Listen! (1)

In order to counter this potential drifting from Christ, the writer has held high the supremacy of Christ as Prophet, Creator and Savior in Hebrews 1. In Hebrews 2, with the supremacy of Christ ringing in their ears, the writer warns the church to "pay much closer attention" to what they have heard so they do not drift away from Christ. The vivid warning here uses nautical, sailing language, suggesting the image of a ship whose anchor has broken loose from the ocean floor and is dangerously drifting away.

These Jews in the church had heard the gospel. They appeared ready to desert Jesus, and this prospect horrified the writer of Hebrews. Therefore he reminded the people of the importance of the message about Jesus. They needed to listen because the truths of the gospel were too important to push aside.

#### The Peril of Neglect (2-3a)

The writer moves from a truth of less importance in verse 2 to one of greater im-

portance in verse 3. The message mediated by angels was binding, so binding that "every transgression or disobedience received a just retribution." The message declared by angels was the Old Testament law. Jewish understanding associated the giving of the law with the work of angels (Gal. 3:19). Our writer's word is that the Old Testament law, despite its less impressive origin through angels, was still binding. God punished every violation of the law. Violation of a single commandment brought a prescribed penalty. People who deliberately disregarded God's law faced death (Num. 15:30).

If even violators of the law received punishment, how much more could those who ignored, rejected and spurned the Lord from heaven expect judgment? Here is the more important issue. God's Son Himself brought the gospel into view. Anyone neglecting to respond to its serious appeals could expect to receive God's severest displeasure.

#### Truth Verified (3b-4)

The angels mediated the law, but Jesus was more than a mediator of the gospel. He was the divine Son, but He also was the incarnate Son, which makes His communication infinitely superior to that of the angels. The text says that the salvation "was attested to us by those who heard." This primarily refers to the apostles attesting what Jesus said and passing it along from faith to faith through the succeeding generations.

God also bore witness through signs, wonders, miracles and gifts of the Holy Spirit. These four things bore weighty testimony to the authenticity of the word of Christ and the confirming word of those who heard Him.

If the word of the law that was mediated by angels was so binding that every infraction was punished, then how much more accountable are those who have the word of salvation direct from the lips of Christ, plus the confirmation of eyewitnesses, plus the testimony of miracles, signs, wonders and gifts. Thus the weighty question of our text: "How shall we escape if we neglect such a great salvation?"

## Bible Studies for Life By James Barnette, Ph.D. Samford University and Brookwood Baptist Church, Mountain Brook

### CONNECTED IN UNITY Ephesians 4:1-6

Jesus' final prayer begged God that believers be one so that the world would believe His message (John 17:21). The effectiveness of Christian witness relates directly to the oneness of Christian unity. Paul's first item in the worthy Christian walk calls for unity among believers. The Church makes an impact on the world to the extent that we walk together in united bonds of peace.

#### We Are to Humbly Accept Each Other (1-2)

Depending on the translation, Paul describes himself as a "prisoner for the Lord" (NIV) or a "prisoner in the Lord" (NRSV). Even in prison Paul remains steadfast by his speaking out "for" the Lord and by his abiding "in" the Lord. Paul is acutely aware of the threat of schism in the body of Christ, the Church. He notes the vital virtues that will help in preventing the schism. Humility and gentleness are the very opposite of haughtiness and self-assertion. It was Jesus who was "gentle and humble in heart" (Matt. 11:29). These twin virtues displace pride, the primary barrier to Christian unity. Patience and forbearance follow after gentleness and humility. The old KJV word "long-suffering" is perhaps a better translation than patience, for it holds out until the broken relation is set right. The Lord is "long-suffering to you, not wishing that any perish, but that all should come to repentance" (2 Peter 3:9). "Bearing one another" also has the quality of enduring to the end, and that is why it is done in agapae love.

#### We Are to Strive to Keep the Unity of the Church (3)

When love has been fully experienced in our relationship with God and with each other, there is an eagerness to practice even the smallest acts of love. This eagerness fosters in us a passion to remain united. Literally the phrase reads, "being eager to maintain, or guard, the unity of the Spirit." The verb used here for being eager is a

present participle, which indicates that we must constantly be endeavoring to maintain this unity. The cold winds of division, apathy and ill will should not be permitted to blow out the flame of unity. As long as the fire burns, "the bond of peace," the ligation of love, holds all together. Colossians 3:12 reminds us that the seven garments of grace are insufficient until the Church puts on love, "which binds everything together in perfect harmony."

#### The 'Oneness' of God is the Foundation for the Unity of the Church (4-6)

Belief in one God in the Old Testament brought together the one people of God, and this is summarized in the Shema: "Hear, O Israel: The Lord your God is one Lord" (Deut. 6:4). Later the prophets issued words of hope when disunity threatened God's people: "The Lord will become King over all the earth; on that day the Lord will be one and His name one" (Zech. 14:9). Now for the sake of God's redeemed people, the Church, Paul issues what some call the "sevenfold oneness statement" of God and His Church: one body, one Spirit, one hope, one Lord, one faith, one baptism and one God the Father. It is worth noting the presence of the Trinity — Father, Son and Spirit — within this sevenfold statement, thereby magnifying the unity of the Godhead as well as the Church.

"One hope in your calling" refers to our great goal that leads to our great grace. Believers are all proceeding toward the same goal, and that is key to our unity. Our methods might be different, our organization may be different, even some of our beliefs may be different. But we are striving toward the one goal, that of reaching the world for Christ. One day this shared hope of our calling will be realized by the greatest of graces, the return of our Lord to take His Church to heaven. The Holy Spirit within is the assurance of this great promise (Eph. 1:13-14).

## Christian Crossword

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- Across**
- I am the brother to dragons and a companion to \_\_\_\_\_. (Job 30:29)
  - \_\_\_\_\_ the son of Abdiel. (1 Chron. 5:15)
  - Festive.
  - An invasion.
  - Leaned his hand on the wall, and a serpent \_\_\_\_\_ him. (Amos 5:19)
  - For this \_\_\_\_\_ is Mount Sinai in Arabia. (Gal. 4:25)
  - But let him \_\_\_\_\_ in faith. (James 1:6)
  - To marry.
  - Outer layer.
  - The man took a golden earring of half a \_\_\_\_\_ weight. (Gen. 24:22)
  - Trainee.
  - A brother offended is harder to be \_\_\_\_\_ than a strong city. (Prov. 18:19)
  - In that day when I \_\_\_\_\_ up my jewels. (Mal. 3:17)
  - The churches of \_\_\_\_\_ salute you. (1 Cor. 16:19)
  - Governing board.
  - Possesses.
  - The dogs came and licked his \_\_\_\_\_. (Luke 16:21)
  - Meadow.
  - Era.
  - Now the coat was

- without \_\_\_\_\_. (John 19:23)
- For My yoke is \_\_\_\_\_. (Matt. 11:30)
  - A scarf.
  - Roller or ice.
  - Cooled.
  - Blaze.
  - Illuminated.
  - \_\_\_\_\_, Elah and Naam. (1 Chron. 4:15)
  - Who shall \_\_\_\_\_ us away the stone? (Mark 16:3)
  - What \_\_\_\_\_eth thee, Hagar? (Gen. 21:17)
  - To break suddenly.
  - Children, \_\_\_\_\_ your parents in the Lord. (Eph. 6:1)
  - Yea, thou shalt \_\_\_\_\_ thy children's children. (Ps. 128:6)
  - To leer.
  - Terror, consumption and the burning \_\_\_\_\_. (Lev. 26:16)
  - And it shall come to pass in the \_\_\_\_\_ days. (Isa. 2:2)
  - Rabbi, thou \_\_\_\_\_ the Son of God. (John 1:49)
  - Blind, or broken, or maimed, of having a \_\_\_\_\_. (Lev. 22:22)
  - And they baked unleavened \_\_\_\_\_ of the dough. (Ex. 12:39)
  - All the Chaldeans, Pekod and Shoa and \_\_\_\_\_. (Ezek. 23:23)
  - Tricky.
  - A \_\_\_\_\_ heart doeth good like a medicine. (Prov. 17:22)
  - \_\_\_\_\_ sinful nation, a people laden with iniquity. (Isa. 1:4)
  - A pouch.
  - Who shall \_\_\_\_\_ him up. (Gen. 49:9)
  - Washing.
  - For all the promises of God in Him are \_\_\_\_\_. (2 Cor. 1:20)
  - The last \_\_\_\_\_ of that man is worse. (Matt. 12:45)
  - I \_\_\_\_\_ become a fool. (2 Cor. 12:11)
  - Almost.
  - This is My beloved \_\_\_\_\_, in

T	G	O	E	E	S	E	A	B	E	O
A	N	S	T	I	L	T	L	T	O	R
I	R	I	L	I	T	L	A	R	E	F
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M	E	A	S	E	A	S	E	A	S	E
L	E	A	S	O	R	E	S	L	E	A
A	V	A	R	E	G	E	S	A	V	A
E	V	A	K	E	N	O	M	A	N	O
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A	V	A	R	E	G	E	S	A	V	A
L	A	V	A	R	E	G	E	S	A	V

# TOP 20

*best-selling  
Christian books*

1. **Jesus Calling**  
By Sarah Young (Thomas Nelson)
2. **Heaven Is For Real — Movie Edition**  
By Todd Burpo (Thomas Nelson)
3. **Heaven Is For Real**  
By Todd Burpo (Thomas Nelson)
4. **The Five Love Languages**  
By Gary Chapman (Moody)
5. **Instinct**  
By T.D. Jakes (FaithWords)
6. **The Family of Jesus**  
By Karen Kingsbury (Howard Books)
7. **Good Call**  
By Jase Robertson (Howard Books)
8. **I Am A Church Member**  
By Thom S. Rainer (B&H)
9. **Child of Mine**  
By David Lewis (Bethany House)
10. **The Circle Maker**  
By Mark Batterson (Zondervan)
11. **The Total Money Makeover**  
By Dave Ramsey (Thomas Nelson)
12. **Four Blood Moons**  
By John Hagee (Worthy Publishing)
13. **Jesus Today**  
By Sarah Young (Thomas Nelson)
14. **The Harbinger**  
By Jonathan Cahn (Frontline)
15. **Boundaries**  
By Henry Cloud (Zondervan)
16. **Gifted Hands**  
By Ben Carson (Zondervan)
17. **Autopsy of a Deceased Church**  
By Thom S. Rainer (B&H)
18. **Jesus Calling — Deluxe Edition**  
By Sarah Young (Thomas Nelson)
19. **America the Beautiful**  
By Ben Carson (Zondervan)
20. **Love Does**  
By Bob Goff (Thomas Nelson)

Source: Christian Book Expo



Paul Baloché

Photo courtesy of Hoganson Media Relations

# Following JESUS

## Songwriter Baloché seeks to connect people to Christ

By Leann Callaway  
Correspondent, The Alabama Baptist

**A**s the writer of praise songs such as “Open The Eyes of My Heart,” “Above All,” “Hosanna (Praise Is Rising),” “Because of Your Love,” “Your Name” and “Our God Saves,” Paul Baloché’s work has become a staple of contemporary worship services around the globe.

Realizing the importance of investing into future generations of worshippers, Baloché strives to create theologically sound worship songs.

“My purpose in leading worship and songwriting is to encourage people to press into Jesus and desire to follow Him each day,” Baloché said.

In an effort to equip and encourage church musicians Baloché has created LeadWorship.com — a website designed to provide beneficial resources and tools for worship leaders, praise teams and songwriters.

He also shares valuable insights in the book, “God Songs: How to Write and Select Songs for Worship.”

“If you do something long enough you uncover life lessons along the way,” Baloché noted. “You aspire to be faithful to God’s calling in your life,

pressing through even when you fall short. When you hit a certain age and as you grow in your faith you recognize the potential and the burden of being a leader — as you realize the importance of stepping up and being more intentional toward the people God has put in your life. That’s when your prayer becomes, ‘Lord give me grace to finish well.’”

Baloché released his “LIVE” CD/DVD project featuring 11 worship songs specifically written to uplift the body of Christ on April 1 in conjunction with his “LIVE Tour.”

### New opportunities

Although he has been leading worship for more than 20 years Baloché views each event as a new opportunity to connect people to Christ.

“I especially love citywide events when people from all denominations and walks of life come together under one roof,” Baloché said. “It’s an incredible moment when you hear people singing their prayers to God and seeing their hearts being opened and receptive to the truth of the gospel.

“When I see people worshipping I can’t help but step back from the microphone and think, ‘Wow, what a humble privilege that I get to be part of this process where God is stirring in people’s hearts right now.’”

*“When I see people worshipping, I can’t help but step back from the microphone and think, ‘Wow, what a humble privilege that I get to be part of this process where God is stirring in people’s hearts.’”*

Paul Baloché  
singer/songwriter



NAMB photo

Making Emmanuel Community Church a place where families sense being a part of the mission was key in the turnaround led by Pastor Eric Suddith (right).

# 'The harvest is great'

## Struggling church plant goes from 13 to 1,300 after 're-plant'

If Eric Suddith would have looked at Emmanuel Baptist Mission Church, Conyers, Ga., as only a business proposition in 2004 when he first encountered it the Wharton-trained former businessman-turned-pastor likely would have given it up for dead. A little more than a decade old at the time the church had only eight members left. It had no plan to move forward and impact its community.

But Suddith knew Emmanuel Baptist wasn't a business proposition. It was a spiritual one.

"Jesus Christ created the Church to go out and message His redemptive plan and teach those believers how to grow in His living Word," Suddith said.

"That I didn't learn at the Wharton Business School. They didn't teach me that. They taught me business stimulation, strategic planning. I didn't learn that from AT&T either. So God's redemptive plan has to be understood by the church planter."

Close to a decade after Suddith arrived at Emmanuel to "re-plant" the church (now called Emmanuel Community Church) God has exchanged a church of 13 for one with 1,300 in attendance and provided a 70,000-square-foot facility to serve as a ministry hub in the process.

### Corporate-minded strategy

Suddith spent 25 years in the corporate world including 15 in executive positions at AT&T. He resigned from the corporate world in 2009 after almost 20 years of juggling ministry and business. While he said he has learned from his business background, maybe the most important lesson has been how different the two realms are.

"What really shook me about the work of a church planter is that the work is spiritual," Suddith said. "What I mean by that is that this is spiritual

warfare. Satan wants to disable the church planter."

With only 13 people in attendance when he arrived (eight from Emmanuel and five members of his own family), finances were tight.

Suddith's corporate background reminded him of the importance of developing a workable plan to turn the church around. Immediately he told the church that in a year they would be able to take what they were currently paying on rent and use it to build a new building.

"Corporate gave me the framework for forming a strategy," he said while also noting he didn't grow the church himself. "I taught Bible studies. I preached solid, theologically sound sermons."

### Spiritual-minded focus

Today the church not only has numbers but effective ministry in the community including a preschool, a variety of Upward Sports ministries, men's and women's ministries and a large food bank, all serving the entire county.

"There's a team of 50 to 60 that keeps [the food bank] going," Suddith said. "You come over here on Tuesdays and Thursdays and it's like a McDonald's drive-thru. Cars are wrapped around the building."

But more important than development of all the new ministries is that the church — nearly a decade after he re-planted it — is reaching people with the gospel.

"God has really blessed us to have capabilities," Suddith said.

"The harvest is great. My view is that the job of the church planter is to extend the gospel of Christ so that people come to know Him personally," he said. "God is pleased with a healthy church plant. That's what we've been trying to do over the past several years." (NAMB)

## Baptist NEWS BRIEFS

COMPILED FROM WIRE SERVICES

### BWA sends aid to displaced Iraqi Christians

WASHINGTON — The Baptist World Alliance (BWA) sent an initial sum of \$20,000 to assist with Christians displaced inside Iraq.

Funds given by the BWA will be used to help provide food and other urgent relief supplies to approximately 500 Iraqi Christian families who fled Mosul and Karakosh to Irbil city in Kurdistan state.

Christians fled in haste without their possessions, including clothing. Money, jewelry and other valuables were stolen or confiscated.

Mosul, Iraq's second largest metropolitan area after Baghdad, is an ancient city in Northern Iraq that has had a significant Christian presence going back almost 2,000 years. Karakosh is in close proximity to Mosul.

Problems faced by Iraqi Christians escalated in June with the Northern Iraq offensive, when the Islamic State of Iraq and the Levant (ISIS), sometimes referred to as the Islamic State, and aligned forces, began a major offensive in Northern Iraq against the Iraqi government. The same antagonists attacked Kurdish-held territory in Northern Iraq in August.

Christians and other minority religious groups have been special targeted by ISIS. A decree was issued in July that all Christians in the area under ISIS control, including Mosul and Karakosh, must pay a special tax of approximately \$470 per family, convert to Islam or leave. It was later announced that all Christians needed to leave or be killed.

### NAMB's DR leader appointed to FEMA council

ALPHARETTA, Ga. — Fritz Wilson, executive director of Southern Baptist Disaster Relief (SBD) for the North American Mission Board (NAMB) and a former Alabama Baptist, was one of 12 new appointees to the National Advisory Council for Federal Emergency Management Agency (FEMA).

Wilson was selected for the three-year term from among 200 leaders across the United States that includes elected officials, first responders, scientists, emergency management specialists and cyber security professionals.

Established following Hurricane Katrina, Wilson said the 35-member council is an advisory board that studies service gaps and recommends possible solutions to the FEMA administrator in the areas of disaster preparedness, response, recovery and mitigation.

"It's a high honor to represent Southern Baptists and Southern Baptist Disaster Relief," Wilson said. "I am humbled to serve. Southern Baptists are willing to do whatever it takes to bring help, healing and hope to communities in need."

NAMB President Kevin Ezell said, "Fritz will be a great resource to the FEMA council," Ezell said. "He will also be a voice for faith groups who have so much to offer in times of need," he said. "His appointment demonstrates the level of credibility Southern Baptist volunteers have earned over the years by serving so tirelessly and so effectively."

### Year-to-date CP giving exceeds \$171 million

NASHVILLE — Year-to-date contributions to Southern Baptist national and international missions and ministries received by the Southern Baptist Convention (SBC) Executive Committee (EC) have exceeded \$171 million, according to a news release from SBC EC President and CEO Frank S. Page.

The \$171,841,891.62 received by the EC for 11 months of the fiscal year, Oct. 1 through Aug. 31, for distribution through the SBC's Cooperative Program (CP) Allocation Budget represents 97.89 percent of the \$175,541,666.67 year-to-date CP budget projections to support Southern Baptist ministries globally and across North America.

The total is \$755,161.74, or 0.44 percent, less than the \$172,597,053.36 received through the end of August 2013 and is 2.11 percent less than the SBC CP Allocation Budget projection for the current year.

Designated giving of \$190,409,031.99 for the same year-to-date period is 0.92 percent, or \$1,743,913.86, above the \$188,665,118.13 received at this point in 2013.

August's CP allocation receipts for SBC work totaled \$17,927,402.10. Designated gifts received in August amounted to \$5,943,928.77. ☞